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*"Ut Ecclesia aedificationem accipiat."*

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# American Ecclesiastical Review.

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# AMERICAN ECCLESIASTICAL REVIEW.

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## JESU DULCIS MEMORIA.

IT is perhaps impossible to render the melodic sweetness of St. Bernard's hymn more sweetly in English metre and English idiom than Caswall has done it. The *Doctor Mellifluus* found in the liquid Latin at his command a verbal and phrasal honey which, like a veritable "*apis argumentosa*,"<sup>1</sup> he collected from many sources until the honeycomb fairly dripped with its weighted largess. And Caswall seems in his version to have done the same thing with almost equal success in the arid fields of English vocabulary. Doubtless he was justified by the example of St. Bernard himself, in seeking melody as the first of all desirable things in any hymn that should attempt to sing the ineffable sweetness of the name of JESUS. Having paid this tribute to the translator, we feel that we need hardly add the critical charge of unliteralness in the English rendering. Indeed, Caswall disregards—and justly enough—the metre and the rhymic scheme of the original Latin, and is not slow to depart from the thought as well, when a change can bring more music into the translation. Let us instance in illustration the first stanza—than which nothing can be more felicitous, whether we consider the original or its translation :

Jesu, dulcis memoria,  
Dans vera cordis gaudia:  
Sed super mel, et omnia,  
Ejus dulcis praesentia.

Jesu! the very thought of Thee  
With sweetness fills my breast;  
But sweeter far Thy face to see,  
And in Thy presence rest.

<sup>1</sup> Sixth Responsory of St. Cecilia's Office.

It will be observed that the rhymic scheme of the Latin verse (a scheme carried throughout the long poem) is the richest possible; while the translation falls into easier alternating rhymes. The metre, too, of the translation varies from that of the original, and gains in beauty thereby. But in the third line the thought itself of the original is quite changed—and similarly improved upon. "But sweeter far Thy face to see" is not a translation of "Sed super mel et omnia"—not a translation, but an improvement.

A request having been made for a new rendering of the hymn into English, we venture to offer the following, not as a version superior or even equal to that of Caswall, but simply as a variant one. If it possess any merit, the merit will not be that of sweetness, but of fidelity to the metre, the rhymic scheme, and the thought of the original.

The three hymns of the Feast of the Most Holy Name of Jesus are pieced together out of unconnected stanzas of the longer hymn of St. Bernard. Thus, the hymn for Vespers consists of stanzas 1, 2, 3, and 5; that for Matins, of stanzas 9, 11, 4, and 14; that for Lauds, of stanzas 22, 20, 27, 10, and 35.

The rhymic device of St. Bernard's hymn forms an exquisite musical setting for the text. The burden of the text is the name of JESUS. As every stanza bears *only* this sweet burden of thought, so shall every stanza contain but *one* music of rhyme, which, like the pleasant, continuous jingling of a single bell, shall dominate all the phrasal harmony and assert the ecstasy of a single emotion. In the following English version the same exceptional device is employed; not, however, with the same success:

#### IN VESPERS.

Jesu dulcis memória,  
Dans vera cordis gáudia:  
Sed super mel, et ómnia,  
Ejus dulcis preséntia.

Nil cánitur suávius,  
Nil auditúr jucándius,  
Nil cogitátur dálcius,  
Quam Jesus Dei Filius.

The memory of Jesus sweet  
Making the heart with rapture beat—  
But honey, yea, nor aught can mete  
The joy His presence doth complete!

No softer singing e'er was done,  
Or sound of gladder music none;  
No sweeter thought e'er dwelt upon,  
Than Jesus, Saviour, God the Son.

Jesu, spes poenitentibus,  
Quam pius es petentibus !  
Quam bonus te querentibus !  
Sed quid invenientibus ?

Nec lingua valet dicere,  
Nec littera exprimere :  
Expertus potest credere  
Quid sit Jesum diligere.

Sis, Jesu, nostrum gaudium,  
Qui es futurus premium :  
Sit nostra in te gloria,  
Per cuncta semper saecula.

Amen.

Jesu ! hope of the contrite mind,  
To them that ask, how sweet inclined !  
To them that seek Thee, good and kind—  
But what art Thou to them that find ?

No tongue availeth to confess,  
Nor word nor thought can e'er express—  
He only knows that doth possess  
Through love, the Saviour's sweet  
caress !

O Jesu ! be our hope, we pray,  
Who our reward shalt be foray :  
Our glory be with Thee to stay  
Through endless ages of the Day !

Amen.

#### IN MATINS.

Jesu, Rex admirabilis,  
Et triumphator nobilis,  
Dulcedo ineffabilis,  
Totus desiderabilis

Quando cor nostrum visitas,  
Tunc lucet ei veritas,  
Mundi villescit vanitas,  
Et intus fervet caritas.

Jesu, dulcedo cordium,  
Fons vivus, lumen mentium,  
Excendens omne gaudium,  
Et omne desiderium.

Jesum omnes agnoscite,  
Amorem ejus poscite :  
Jesum ardenter quærите,  
Quærendo inardescite.

Te nostra, Jesu, vox sonet,  
Nostri te mores exprimant,  
Te corda nostra diligent,  
Et nunc, et in perpetuum.

Amen.

Jesu ! the Admirable King,  
The mighty Conqueror triumphing :  
O Sweetness tongue can never sing—  
Beyond the heart's imagining !

If Thou but come in gentle ruth,  
How shines on us the light of Truth !  
How viler grows the world uncouth,  
How fervent love renews its youth !

Jesu ! the sweetness of the heart,  
The living fount, the pilgrim's chart,  
Beyond all joys of earth Thou art,  
And all desires they can impart !

Seek ye but Jesus ! Look above,  
And ask alone His deepest love :  
With ardor Jesus seek, whereof  
The search alone can joyance prove.

Thee, Jesus, let our voices name :  
Our lives, our works, Thy love proclaim :  
Now and forever may the same  
Sweet love of Thee our hearts inflame  
Amen.

## AT LAUDS.

*Jesu, decus angélicum,  
In aure dulce cáanticum,  
In ore mel miríficum,  
In corde nectar cælicum.*

*Qui te gustant, esírunt;  
Qui bibunt, adhuc sítunt;  
Desideráre néscíunt,  
Nisi Jesum, quem diligunt.*

*O Jesu mi dulcissime,  
Spes suspirántis ánime!  
Te quærunt píxe lácrimæ,  
Te clamor mentis intimæ.*

*Mane nobiscum, Dómine,  
Et nos illústra lúmine;  
Pulsa mentis caligine,  
Mundum reple dulcédine.*

*Jesu, flos Matris Virgínis,  
Amor nostræ dulcédinis,  
Tibi laus, honor nóminalis,  
Regnum beatitúdinis.*

Amen.

*Jesu! in Thee are angels crowned:  
No ear hath heard a softer sound,  
Nor tongue more wondrous honey found,  
Nor heart a nectar so renowned.*

*Who taste of Thee shall hunger still;  
Who drink, shall thirst for that pure rill:  
They know no other wish nor will  
Than Thee, their longing hearts to fill.*

*Jesu! my love, my hope, my prize,  
To Thee my soul breathes out in sighs;  
Thee seek the tear-drops in mine eyes;  
To Thee my inmost spirit cries.*

*Remain with us, O God of might!  
Our hearts illumine and make bright;  
Drive from our souls the gloom of night,  
And fill the world with sweet delight!*

*Jesu! the Virgin-Mother's flower:  
Jesu! our loving heart's sweet dower,  
To Thee be honor, praise and power:  
Bless us, Thy children, in this hour!*

Amen.

*Overbrook, Pa.*

H. T. HENRY.

## TREND OF MODERN EDUCATIONAL LEGISLATION.

"**B**EFORE the middle of the eighteenth century, few and feeble were the steps taken in America toward that fair old Platonic ideal of an education by the State and for the State. It was the revival in the latter half of the last century of the Greek State-idea as against the Romish Church-idea, which has led to the educational system of our day. Against the idea of authority is opposed the idea of liberty. . . . Revolt against ecclesiasticism would naturally lead, in educational matters, to a substitution of the State for the Church." With these words Dr. Sidney Sherwood sketches the development of our present educational system, in a pamphlet entitled "Uni-

versity of the State of New York; Origin, History, and Present Organization. Albany, 1893. Published as Regents' Bulletin, No. 11," and therefore not without a certain official character.<sup>1</sup>

It seems to us that it will prove interesting and timely for the readers of the *ECCLESIASTICAL REVIEW* to survey the development of our school legislation in recent times. The State of New York presents the modern tendency in a unique way, and at the same time permits us to recognize the underlying principles which determine not only its own legislation, but that of nearly all the other States of the Union. The idea of an education for the State and by the State had its origin in the highly civilized though pagan culture of Greece. The seeds of the ideal had been lost during the ages of Faith; they were rediscovered at the time of the Renaissance and of the so-called Reformation, and especially valued by the French philosophers of the eighteenth century. From France the seed was scattered into the different States of Europe, and was also transported to American soil. Thus modern education, sprung everywhere from the same seminal principles, has in different countries matured to far-spreading trees, each very much like to the other. In the State of New York we can closely follow its gradual development; and, as New York claims the leadership in educational affairs, it is but natural that other States should try to conform their system to this model, or endeavor to improve upon the pattern by obtaining the same final result without passing through intermediate stations.

Recent disagreements between the representatives of two school administrations in the State of New York, and the proposed White Educational Bill, with its obnoxious provisions regarding the education of defective children, have drawn the attention of prominent educators upon the New York school laws. Quite apart from its purely local importance, the discussion of the subject has its definite interest for a wider circle, especially of the Catholic clergy in the United States, and, we

<sup>1</sup> Throughout this article quotations without further reference are from Dr. Sherwood's pamphlet. Another important source which we would mention in this connection is Regents' Bulletin, No. 38: "Laws, Ordinances and By-Laws." Albany, 1897.

venture to think, also in other places where a similar tendency to the one we have mentioned above manifests itself.<sup>2</sup>

We propose, therefore, in the first place to sketch briefly the institution of the Regents of the State of New York and the power of the State Superintendent of Public Instruction, indicating the points of controversy between the two departments. The educational system of the State of New York will then be compared with educational legislation in other States, and inferences of the highest moment will easily be gleaned from these considerations.

#### THE REGENTS OR UNIVERSITY OF THE STATE OF NEW YORK.

The attempts made by the State of New York to legislate in the interest of education date as far back as 1784. Two months after the British had left New York, Governor Clinton said in his message to the Legislature, in January, 1784: "Neglect of the education of youth is among the evils consequent on war. Perhaps there is scarce anything more worthy your attention than the revival and encouragement of seminaries of learning." Since that time the former trustees and professors of King's College (now Columbia University in the city of New York), and other public-spirited men like Alexander Hamilton, George Clinton, James Duane, and Ezra L'Hommedieu endeavored to have "the new idea of civil and religious liberty inwrought in the new educational system" (p. 220). The immediate result was the Act of May 1, 1784, by which "all the rights, privileges, and immunities" of the old corporations of King's College were vested in "the Regents of the University of the State of New York."

This Act, however, was not quite satisfactory to the Columbia men, and a series of debates between the two parties, the one influenced by English sympathies and advocating a strong centralization, the other favoring a more democratic organization and moved by the spirit for freedom and self-government in Church and State,—resulted in a compromise which was laid

<sup>2</sup> See a recent speech of the Archbishop of Melbourne, *London Tablet*, 1899, p. 542.

down in the Act of April 13, 1787. Mr. Sherwood states more than once that the scope of the University should be co-extensive with the boundaries of the State, and its structure should be expansive to meet the future expansion of the State. "The University should be secured from all danger of clerical control; it should be the child of the State and under the control of the State, while yet depending mainly upon private funds for its support" (p. 222).

The organization of the Regents, as existing at present, is essentially the same as in 1787. In the year 1889 the Legislature of New York passed a law entitled "An Act to revise and consolidate the laws relating to the University of the State of New York." By this Act fifty pages of laws, which had grown up during the past century, pertaining to the Regents' department, were consolidated into a single clear law covering only seven pages. The new Act has defined and enlarged the powers of the University, and has put new safeguards and restrictions on the exercise of those powers (p. 210).<sup>3</sup>

We notice that by the Act of 1889 the title was changed. Formerly the title was "The Regents of the University of the State of New York;" since 1889 it is "University of the State of New York." This University is not a university in the obvious meaning of the word. The Regents are not a teaching body, nor are they an examining body. The University of the State of New York has simply the form of a corporation. We quote from the official documents: "The corporation created in 1784 under the name of Regents of the University of the State of New York shall continue and be known as University of the State of New York. Its object shall be to encourage and promote higher education, to visit and inspect its several institutions and departments, to distribute to or expend or administer for them such property and funds as the State may appropriate therefor, or as the University may own or hold in trust or otherwise, and to perform such other duties as may be entrusted to it."<sup>4</sup>

"The institutions of the University shall include *all institu-*

<sup>3</sup> Regents' Report, 1889, p. 30.

<sup>4</sup> Laws and Ordinances, § 3, p. 403.

tions of higher education which are now or may hereafter be incorporated in this State, and such other libraries, museums, or other institutions for higher education as may, in conformity with the ordinances of the Regents, after official inspection, be admitted to or incorporated by the University.”<sup>5</sup> By “other institutions for higher education,” are meant institutions known as belonging to University Extension, “summer schools, correspondence schools, permanent lecture courses.” The *State library* and the *State museums* are special departments of the University.

According to the latest report we find that the institutions belonging to the University are at present 105 colleges and universities, 645 high schools and academies. Colleges are understood to be such institutions as require for admission a four years’ training in advance of the elementary or grammar school, must have a course of four full years of college grade in liberal arts and sciences, and are authorized to confer degrees. High schools and academies are secondary schools; whilst the high schools are supported by taxation, the academies are institutions of full four-year courses like the high schools, but not so supported.<sup>6</sup> To charter a school means to have it incorporated in the vast system of the University. Whilst formerly charters were granted by the Legislature and by the Regents, exclusive power of granting charters was given to the University in 1892. The University is, therefore, an aggregation of all the chartered institutions of higher education in the State.

This unique corporation is administered by a board of twenty-three Regents. Four of these are *ex officio* members, viz., the Governor, the Lieutenant-Governor, the Secretary of State, and the State Superintendent of Public Instruction. The other nineteen Regents are elective. They are chosen by the Legislature in the manner provided by law for the election of senators in Congress. These elective Regents are chosen for life and receive no compensation for their services. In order to exclude the influence of any particular institution, no person

<sup>5</sup> *Ib.*, § 24, p. 409.

<sup>6</sup> *Ib.*, p. 469.

is allowed to be at the same time Regent of the University and a trustee, president, principal, or any other officer of any institution belonging to the University. The Board of Regents elect a chancellor, a vice-chancellor, who serve without salary; a secretary, whose salary is not to exceed \$5,000. Each Regent and each officer have to take the oath required of State officers.

At the annual December meeting the Regents elect an executive committee of nine Regents, which has charge of the administrative department, legislation, and all other business not otherwise provided for.<sup>7</sup>

Among the chief functions of the Regents is to be mentioned the chartering of institutions of higher education, a function considered so important that granting, suspending, or altering a charter are not within the pale of the executive committee.

In these chartered institutions, the Regents or their executive committee, or, practically, the secretary<sup>8</sup> with his assistants, have to encourage and promote higher education in three different ways:

*First, by inspection.*—It is evident that the Regents who, as a rule, are not schoolmen, and who, living scattered over the State, assemble once a year, cannot carry out this inspection personally. There exists at present a board of seven inspectors or salaried officers, who visit the institutions belonging to the University. Of this inspection a report is rendered to the University by the inspecting officer.

*Secondly, by fixing the standard of studies and testing the same by examination.*—“The Regents shall establish in the academies of the University examinations in studies, furnishing

<sup>7</sup> Laws and Ordinances, pp. 481, 482.

The Secretary shall be *ex officio* secretary of convocation, of each council, and of each Regents' standing committee. He shall see that the constitution and the laws of the State pertaining to the University, and the ordinances, by-laws, rules, and orders of the Regents and their committees, are faithfully observed by the officers and employees in all departments, and shall make or enforce any further rules, decisions, and orders needed for the proper administration of any part of the office work, and not in conflict with the Regents' ordinances and by-laws. “Laws and Ordinances,” p. 483, No. 9.

<sup>8</sup> P. 483, No. 9.

a suitable standard of graduation from academies, and of admission to colleges, and certificates or diplomas shall be conferred by the Regents on students who satisfactorily pass such examinations."<sup>9</sup> A certain number of counts must be obtained by those students who wish to enter upon the studies of medicine and law. The requirements for these professional branches have been raised considerably during the last decade; still, it is worthy of note that a three years' course in a recognized high school entitles the pupil to a law-student certificate, and a four years' course in the same high school admits the pupil to the department of medicine. Considering that the best universities and all far-sighted educators advocate not only a high-school course, but a college course with the degree of A.B., or its equivalent, as a preliminary preparation for professional studies, it is easily seen that the Regents' requirements fall somewhat short of the educational standard to be desired.

The Regents have also to appoint medical examiners by selecting from those nominees who are annually presented by the three medical societies of the State of New York. Upon a successful examination before this medical board, the Regents issue to the student, "if in their judgment he is duly qualified therefor, a license to practise medicine." Regarding the admission to the practice of law, the Regents have no authority.

Regents' examinations, of which we hear so much, are written tests in single subjects, the questions having been drawn up by the examination department and sent to the schools on the days appointed for examinations. The answers are then forwarded to the Regents' office for correction; and, on obtaining seventy-five per cent., the candidate is credited with having passed this branch. The examinations are divided into *preliminary examinations*, or the *common elementary branches* studied before admission to the high school, viz., reading, writing, spelling, elementary English, arithmetic, geography, and *advanced subjects*, including ancient and modern languages, reading of authors, sciences, mathematics, history. The number of these branches has increased so rapidly that a diminution is being

<sup>9</sup> Laws and Ordinances, p. 406, § 12.

demanded. Each advanced subject has a certain number of counts assigned; for instance, first year Latin, 4; Cicero's Orations, 2; astronomy, 2; etc. A certain combination of these counts reaching 24, 36, 48, or 60 points entitles to a certificate or diploma. The subject-matter of the studies is outlined in the well-known "Syllabus," the latest edition of which was made in 1895, no changes being permitted within a space of five years. At present there is a committee at work for the purpose of collecting information mainly regarding the working of institutions belonging to the University. The chairman of the committee gave his report last June, in which he remarked that the University of the State of New York had indeed branches of study; but in the opinion of many could hardly be said to have a course of studies, implying that there is too much desultory picking up of single branches without insisting on a well-arranged, evenly-balanced pursuit of studies making up a regular course.

As to the Regents' examinations, it has been justly objected that a single test examination on any one subject is not a fair test of ability, as it implies too much chance work. No system of examinations is quite perfect; and it seems to be but natural that in judging about the student's proficiency the standard should not be confined to *one written examination*. A principal of an excellent high school declared publicly that he had taken the responsibility of graduating a student despite the fact that he had not obtained the necessary percentage in the written examination, because it was ascertained that the pupil had regularly done creditable class-work during the year.

*Thirdly, the Regents have to apportion the State money for secondary schools,* the so-called *academic fund*, amounting to a distribution of \$250,000 annually.<sup>10</sup> The term "academic fund" comprises the total annual appropriation made by the State, to be apportioned by the University for the benefit of academies and high schools. Under certain conditions grants may also be obtained for books, apparatus, or libraries.<sup>11</sup> Each secondary school may obtain annually "besides \$100,

<sup>10</sup> Laws and Ordinances, p. 411.

<sup>11</sup> Laws and Ordinances, pp. 472, 473, 474.

with one cent for each day's attendance of each academic student, \$5.00 for each regular academic certificate or diploma issued, and \$5.00 extra for each student's first diploma or college entrance certificate." This academic fund can be used only for secondary schools in the University.<sup>12</sup>

It is to be added here that the Regents have charge of the preparation, publication, and distribution, whether by sale, exchange, or gift, of the colonial history, natural history, and all other State publications not otherwise assigned by law.<sup>13</sup>

These, then, are the functions of the Regents. Dr. Sherwood says (p. 214): "All colleges and academies having State charters are made parts of a vast corporation called the University of the State of New York, in the government of which, however, they have no voice. Although for the most part these institutions are private foundations and are maintained by private funds, they are subject absolutely to the visitation of the University, which has the power of life and death over these bodies corporate. The University, in spite of its form as a private corporation, is in fact a State bureau of administration, exercising the sovereign authority of the State over the colleges and academies, while leaving to them the largest liberty for self-government in their internal affairs."

The chartered institutions have the obligation of forwarding "an annual report, verified by the oath of the presiding officer, and giving information concerning trustees, faculty, students, instruction, equipment, methods, and operation, with such other information, and in such form as may be prescribed by the Regents, who shall annually report to the Legislature on the condition of the University and of each of its institutions and

<sup>12</sup> Some years ago it was thought that the distribution of funds granted by the Regents of the State of New York to the academies, might gradually lead to a fairer conception of State aid and do away with prejudices. After a lapse of seven years, it appears that this hope was not well founded. The State aid given to Regents' schools is expressly restricted to secondary schools. To our knowledge not a single Catholic "college" of the State has received any public money, and the restricting clause that "no institution wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught, can receive State aid," may always be applied to denominational schools.

<sup>13</sup> Laws and Ordinances, p. 407, § 19, I.

departments, with any further information or recommendations which they shall deem it desirable to submit; and such parts of their report as they shall deem necessary for use in advance of the annual volume may be printed by the State printer as bulletins. For refusal or continued neglect on the part of any institution in the University to make the report required by this section, or for violation of any law, the Regents may suspend the charter or any of the rights and privileges of such an institution.<sup>14</sup> A new inspection and a written report to the Regents shall be made of each institution "which fails, after due notice, to make any required report, or fails in case of suspension of educational operations to surrender its charter to the Regents, or which refuses or neglects in any other respect to conform to the provisions of law or of the University ordinances."<sup>15</sup> "The said Regents may, at any time, *for sufficient cause*, and by an instrument under their common seal, to be recorded in this office, alter, amend, or repeal the charter of any college, academy, or other institution subject to their visitation."<sup>16</sup>

We must not pass over the Regents' Convocation. This is a meeting held annually at the Capitol in Albany, comprising the Regents and all the officers of any University departments, all trustees, instructors, and other officers of the institutions in the University, officers of the Department of Public Instruction, superintendents, teachers, school commissioners, school boards.<sup>17</sup> Prominent educators from other States often attend the meeting. Every institution belonging to the University is not only invited, but also urged to send some representative to the Convocation. The influence which this meeting exercises with regard to the educational affairs in the State is not of as much account as might appear at first sight. Generally, the programme provides for the discussion of some subject of wider interest; this may call forth animated and instructive debate, as was the case at the last meeting, when a dispute arose between the Re-

<sup>14</sup> Laws and Ordinances, p. 410, § 25.

<sup>15</sup> *Ib.*, p. 471, 22.

<sup>16</sup> Sherwood, p. 213.

<sup>17</sup> Laws and Ordinances, p. 472.

gents and the State Superintendent. The subjects proposed for argument are indeed sometimes of very little importance to anyone, so that the attendance has actually dwindled down with each session, and some of the speakers announced on the programme have regularly failed to appear.<sup>18</sup>

No doubt the attentive reader has ere this been led to ask: What do the institutions incorporated into the University gain by the fact of their incorporation? The answer may be gleaned from the words of Mr. Sherwood: "The great work of harmonizing this multitude of virtually independent institutions, of inspecting their actions, of promoting plans of improvement, and of bringing the whole into organic relation to the State, is performed by a few men whose very acceptance of the office proves their breadth of mind and zeal for the common good."<sup>19</sup> It must be conceded that political influence is not nearly so powerful in appointing the Regents as in appointing the various officers of the Department of Public Instruction. Still, it is unavoidable that quite a considerable amount of political influence emanates from the Legislature, which designates the Regents. Besides this, the work of the University is practically carried out by salaried officers of the Regents. Thus, political influence can never be entirely excluded from the organization and administration of the Regents.

#### THE SUPERINTENDENT OF PUBLIC INSTRUCTION, OR THE COMMON SCHOOL SYSTEM IN THE STATE OF NEW YORK.

So far, we have outlined the older organization of the Regents. The other part of New York's dual system of education is the Department of Public Instruction, at the head of which is placed, since 1854, the State Superintendent. This department includes primary education, the uniform examinations for teachers' certificates, and the normal schools. Let us briefly consider each of these three branches.

<sup>18</sup> When we compare the Regents' Convocation with the annual meeting of the Association of Colleges and Secondary Schools in the Middle States and Maryland, we have to recognize that the latter is far more efficient, not only in business-like management, but especially in the judicious selection and treatment of important questions.

<sup>19</sup> Sherwood, p. 214.

For purposes of *elementary education* the State is divided into 112 school commissioner districts. These school commissioner districts are divided into school districts, which are the smallest territorial divisions of the State. Cities and some incorporated villages have their own school organizations under the supervision of local superintendents.

In each *school district* the qualified voters elect one or three trustees, who are called the "local executive officers;" they are the officers empowered to carry out the mandates of the district meetings. These officers have to report annually to the district meeting and to the school commissioner. The district meeting elects also a clerk, a collector, and a librarian.

Several school districts make up a *school commissioner's district*. The school commissioner is elected triennially at a general election. His salary is \$1,000. He lays out and regulates the boundaries between school districts, apportions the public money allotted to his district by the State Superintendent, and exercises a constant and minute supervision over all school matters in his district. He examines and licenses teachers within his district and examines and recommends candidates for appointment as students in the normal school. The school commissioners are required to make annual reports to the State Superintendent, "containing a complete abstract of all the material facts, statistical and financial, required and contained in all the trustees' reports to the commissioners," as well as observations and suggestions on their part or in response to special inquiries from the Superintendent.<sup>20</sup> The superintendents of city public schools also report annually to the State Superintendent.

The territorial division into school districts, which has so far no vital connection with the political system of county and township division, secures to the community complete self-government. This freedom, however, is counterbalanced by the centralization of power in the hands of the *State Superintendent*. He is elected by the joint ballots of the Senate and the Assembly, and holds his appointment for three years. Besides appointing the working force in his own bureau and controlling the training of teachers, he makes appointments of State pupils

<sup>20</sup> Sherwood, p. 205.

for the instruction of the deaf and dumb and the blind, and has charge of all the Indian schools upon the several Indian reservations, and appoints their superintendents.

The public money appropriated by the Legislature for the support of schools, amounting to more than \$4,000,000 annually, is apportioned and distributed by the State Superintendent.<sup>21</sup> He has full control over all the common schools.

The agencies for the *training of teachers* are *fourfold*, viz., uniform examinations, teachers' institutions, academic teachers' classes, normal schools.

*Teachers' certificates*, issued by the school commissioner, are valid only within his district. Certificates valid for the entire State are granted only upon examinations which are conducted by examiners appointed by the State Superintendent. It is he who, with the assistance of a regular staff of institute instructors, prepares the examination papers. He regulates the grades of the certificates issued by the school commissioner.

*Teachers' institutes* are popular training classes, annually held in every school commissioner's district for about one week. Regular and special instructors are appointed by the State Superintendent. All teachers belonging to the commissioner's district have to attend.

*Teachers' training classes* in academic departments of union free schools were established in 1834 under the supervision of the Regents. By a law passed April 15, 1889, the teachers' training classes were handed over to the care of the State Superintendent.

Of *normal schools* there are at present eleven. The State Normal School at Albany, founded in 1844, was placed under the joint management of the Regents and the State Superintendent. This normal school at Albany was raised to be "The New York State Normal College," instructing only advanced pupils; its graduates receive the degree of Bachelor of Pedagogy. The other State normal schools are entirely under the State Superintendent. On the recommendation of school commissioners and superintendents of city schools, he appoints the

<sup>21</sup> Sherwood, p. 206. Of the \$17,000,000 paid for common schools in the year 1889-90, \$13,000,000 were raised by local taxation, and \$4,000,000 only were the product of State taxations and State funds. *Ib.*, p. 215.

pupils in the normal department of the several State normal schools. All the normal schools are governed by local boards; but all the teachers are appointed by the State Superintendent, who receives an annual report from every local board.

*The State Superintendent has vast judicial powers.* In all disputes concerning school matters he is the final arbiter. He has advisory power which is systematically exercised through the medium of correspondence by mail, or through oral conferences between the Superintendent or his deputy and school officers, teachers, parents, and others. He acts, moreover, as a court of appeal with power to enforce his decisions. Thus, his authority may be felt in every public school, in any district meeting. The questions involved touch all branches of the civil law, of the State constitutional law, real estate law, the law of contracts, the law of wills, and the like. "His decision shall be final and conclusive, and not subject to question or review in any place or court whatever." (P. 209.)

The Superintendent has the amplest means of enforcing this judicial power. For it is within his right, first to compel the assessment and collection of taxes in a school district to pay proper demands against a district. Secondly, he may remove from office any school trustee, or member of a board of education of a union free school district, or other school officer, for any wilful violation or neglect of duty under the school statutes, or for wilfully disobeying any decision, order or regulation of the Superintendent.

The State Superintendent reports every year to the Legislature. These reports comprise at present two huge volumes like the annual reports of the Regents.

It is somewhat surprising that such extensive power should be centered in one man. Mr. Sherwood calls this judicial authority despotic, and adds: "However democratic in her political philosophy New York may be, the history of her common schools as well as of her University shows that she has imperialistic instincts. The Empire State is not a mere fancy name."<sup>22</sup>

<sup>22</sup> Sherwood, p. 209. Outlines of the Department of Public Instruction are given by the author, pp. 204-209; his statements we tried to verify by comparing Superintendent's Report and the New York School Law.

### THE REGENTS AND THE STATE SUPERINTENDENT: POINTS OF CONTACT AND OF DISAGREEMENT.

Certain points of contact between the two departments have already been indicated. The Superintendent is *ex officio* a Regent of the University. In union free schools the Superintendent controls the teachers' training classes, whilst the academic departments, as secondary institutions, are under the care of the Regents. Much has been said and written of late about the friction between the University and the Department of Public Instruction. We mention the following:

The University conducts examinations in the preliminary branches to test the pupils' fitness for entering the high school. The State Superintendent, who directs the common schools, thought fit to introduce his own examination papers to test the children's proficiency in the same preliminary studies. Each department performs thus the same task without acknowledging the work of the other—a waste of time, energy, and money.

The Regents arrange examinations in the high schools. In these high schools there are also pupils who wish to take up the profession of teaching and prepare for a teacher's course. The training of teachers, however, is under the supervision of the Superintendent. To secure a fuller control, the Superintendent had a law passed according to which only pupils of such high schools as have a course of studies prescribed by him could be admitted to teachers' training classes. Besides, as was stated at the last Convocation, schools are inspected by officers of both departments. This is a new source of friction.

The Superintendent has charge of all the common schools supported by the State. The number of free high schools supported by public money has increased very rapidly of late. Naturally, as we have seen, these high schools are under the Regents; but recently it has been proposed that they be placed under the jurisdiction of the Superintendent. The Regents object to this, and, it may seem, justly so.

The above differences have given rise to much comment, hot debates, and various proposals for unifying the educa-

tional system of the State of New York. These proposals were embodied in the *White Educational Bill*, which met with strong opposition on the part of the Catholics, and which was defeated at Albany. To give a clear idea of this Bill, we must bear in mind that it provides, *first* of all, for the *codification of the many separate laws relating* to the powers, rights, duties, and limitations of all school officers. *Next*, it includes, as a part of the State department of education, the *instruction of the defectives*, the blind, the deaf and dumb, etc. It was this part of the Bill that was justly and successfully opposed by the Catholic Archbishop and Bishops of the Province of New York. The State wanted to make the education of defectives compulsory. The Catholic children would be compelled to go great distances from their homes or attend non-denominational institutions with the inevitable loss of the religious training. *Furthermore*, the White Educational Bill proposed a *consolidation of the dual system* by raising the office of the State Superintendent to that of a commissioner of education, to hold office for four years instead of three years. All schools supported by public taxation were to be made subject to his department, thus putting the free high schools under the commissioner of education. The Regents would then retain their charge of private schools and academies, the colleges, the universities, the mechanical and professional and trade schools, the museums and State libraries. As the present Board of Regents would die off, the Board would eventually become an elective body, two Regents to be elected by each judicial district of the State; this Board of Regents would receive the added power of electing the head of an entirely separate educational department, the Commissioner of Education.<sup>23</sup>

The proposed Bill roused the indignation of the present Board of Regents, who sent a protest against it, or rather against the present State Superintendent, Hon. Charles Skinner, to all the schools under the Regents. This protest was soon followed by a strong counter-protest from the Superintendent.

<sup>23</sup> The leading features of the White Bill are given as described in *New York Education*, May, 1899, p. 532.

One of the Regents, Hon. Pliny T. Sexton, of Palmyra, N. Y., compiled a pamphlet, "Reasons and Authorities Favoring Educational Unification under the Regents of the University," which was widely circulated, and forced upon the attention of the annual Regents' Convocation, June, 1899. The programme for the Convocation contained the question of unification. Hon. Skinner defended his view, but was so universally opposed by the Regents and their friends that the discussion became extremely animated when the deputy of the Superintendent, Hon. Ainsworth, tried to refute the charges made against the department, and laid similar charges at the door of the Regents. The Convocation finally adopted a resolution petitioning Governor Roosevelt to consider means of unification during the coming session of the Legislature.

We behold, then, in the State of New York, a dual system of State education which, it is proposed, must be unified and centralized. It is the State in either department that sways and controls education. This control extends to primary education; it comprises higher education. In whatever way we may examine the school laws, it is clear that the State considers itself bound to control, superintend, inspect, and to give the final direction to all educational efforts. This control is increasing, as the law is very elastic and admits of further extension; the encroachment of this State control is felt in all private institutions. To maintain that the State does not claim a monopoly of education,<sup>24</sup> seems to be a mere contention of words. It is true that the State does not forbid private educational enterprise. But it can indirectly, by its control, hamper and finally annihilate all private educational efforts. The final tendency and the underlying principle of an education by the State and for the State are not evident and palpable in all educational functions of the State. By electing the trustees in the districts, and by offering to its citizens so many employments in the educational administration, the members of the community are led to think that they, as self-governing bodies, administer the school affairs; but they do not imagine that they are made tools of

<sup>24</sup> Sherwood, p. 214.

a body politic, and that they sacrifice one of the greatest privileges, viz., the right, nay, the duty, of the parents to educate their children. What is left, under this system, of the highly prized self-government in educational matters? The citizens by casting their votes elect the officers of the school district; they choose by popular vote the School Commissioner; the officers may send in reports to the Superintendent and receive his orders. We do not see that the citizens, besides casting their votes, enjoy any other liberty but to be taxed for the schools and to be controlled by the State. Julian Hawthorne has well said: "It is a bitter necessity . . . that we should realize what our parental duties are."

The keynote in all the discussions of unification was the desire of liberating the educational system from political influence. Governor Roosevelt is quoted as having said: "I am absolutely opposed to having one iota of politics in the administration of the public school system." Any one who has studied this State system must be surprised and startled at such a statement. Regarding the unavoidable influence of politics, especially after the whole question has been referred to the Legislature, it is worth while to remark that the report of the State Superintendent of Education contains the suggestions made by some school commissioners to change the present territorial division of the school districts and to adopt the city and township division. So far, as explained before, a different principle of demarcation was upheld. The proposition evidently shows that the school officers favor the increase of political influence. In view of such an educational system, Roosevelt's declaration implying absolute opposition to politics in the administration of the public school system appears to be as paradoxical as the declaration that the human being could live without breathing or that man could live by breathing the air without its oxygen.

#### EDUCATIONAL LEGISLATION IN OTHER STATES OF THE UNION.

The State educational control may be found in all the States of the Union. Elementary education is controlled by a State Superintendent, or by a State Commissioner, as, for

example, in the State of Ohio. With regard to higher education, there is a growing tendency of establishing free public schools and of regulating private higher education by means of the State University, especially in the West. This State University is not a system like the University of the State of New York, but a seat of learning, founded, equipped, and maintained by the State, governed by a body of Regents like the Regents of the State of New York, sometimes elected by popular vote. This State University endeavors to "connect directly with the public high schools;" that is, to admit pupils directly from the free secondary schools, and aims at engraving its methods and standards upon other institutions of higher learning. The University would prefer to give the degrees to graduates of the other institutions. Some educational reformers have proposed to create in each State a single degree-conferring authority, thus depriving the separate independent institutions of this right.<sup>25</sup> It is this extension of their influence which the Regents in the State of New York are evidently anxious to secure. A more radical means of crowding out the so-called smaller colleges is contained in measures which, like the Rogers Education Bill in Illinois, tend to limit the title "college" to an institution having a definite amount of funds. The laws of the University of the State of New York require resources of at least \$500,000 for a degree-conferring institution, whilst a college without a degree-conferring power must have resources of at least \$100,000.<sup>26</sup> Although this enactment, as far as we are aware, has no effect on already existing colleges, it shows that, together with the other laws and regulations, the State of New York may be taken as a type which represents in broad outline the tendencies of the other States.

In confirmation of this statement we may cite the report of

<sup>25</sup> Bryce, *The American Commonwealth*, p. 681 (3d edition, Macmillan, 1897), mentions this tendency and says: "With all respect to the high authorities who advocate it, I hope they will reconsider the problem, and content themselves with methods of reform less likely to cramp the freedom of university teaching." The alleged motives of these reformers is to keep the course at a higher level than most of the present independent bodies maintain.

<sup>26</sup> Laws and Ordinances, pp. 412, 465. We think that these are new enactments.

the Commissioner of Education,<sup>27</sup> which<sup>28</sup> contributes valuable information on "American Educational History," containing at the same time copious extracts from the school-laws of the several States.

The development of the American school system is divided into *four periods*:

*First period, 1776-1802*, the period of framing State constitutions, in which the duty of the Legislature to promote knowledge and literature and to establish schools is laid down.

*Second period, 1803-1835*, during which period new States were added and the educational interest was stimulated by Congressional land grants for common schools and institutions of higher learning.

*Third period, 1835-1861*. Distrust of the people towards the constituted authorities was openly manifested. The governmental powers were limited, and the elective franchise was

<sup>27</sup> Bureau of Education, Washington, D. C.

<sup>28</sup> Report of the Commissioner of Education for the year 1892-1893, vol. ii, pp. 1312-1414. The Bureau of Education in Washington may in some way be called the centre of education for the Union. It was established at the suggestion of the National Teachers' Association for 1864, held in Ogdensburg, N. Y., and of the National Association of State and City School Superintendents, held at Washington, D. C., 1866. President, then General Garfield, strongly supported the bill, declaring: "It is the voice of the children of the land asking us to give them all the blessings of civilization;" and in defending the department, called the proposition to abolish it, "putting out the eyes of the Government." In the Thirty-ninth Congress, March 2, 1867, an Act to establish a Department of Education was passed; in the following year, however, the department was reduced to a bureau, called the Office of Education, belonging to the Department of the Interior. The *purpose* and *duty* shall be to collect statistics and facts showing the condition and progress of education in the several States and Territories, and to diffuse such information respecting the organization and management of schools and school systems and methods of teaching, as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country. The management of the Office of Education, subject to the Secretary of the Interior, is entrusted to a Commissioner of Education, who is appointed by the President, with the advice and consent of the Senate. His salary is \$3,000 a year. He presents annually to Congress a report embodying the results of his investigation. (Report for 1892-1893, pp. 1288-1292.) William T. Harris, Ph.D., LL.D., fills this office since 1889. The annual reports contain matters of great interest, although some of the statements, as we shall see in our article, must be carefully examined.

The idea of a National University contains another means for furthering Federal centralization of education. See the same report, pp. 1293-1312.

widely extended. As a result, the States began to define in their constitutions the powers and functions of the government. About 1835, began what was called "the American educational renaissance." The decade of 1835-1845 saw the first normal school founded, the first State board of education created, the first secretary or superintendent appointed, the first teachers' institute held, the first school libraries founded, and contact with schools of Germany first practically established. Educational journalism also expanded and attained to new power and usefulness. The State schools grew rapidly in number, in character, and influence, while the State school funds arising from the Congressional land grants assumed a new value and importance. Also, the State universities of the West, which now began to exercise an appreciable influence, called for State regulation. It was in this period, too, that the State schools were first antagonized by ecclesiastical bodies. The growth and increasing influence of the State schools drew away pupils from Church and private schools. . . . The rapidly increasing school funds and revenue, from which the State schools derived their strength, became an object of envy and desire to the managers of competing schools, while certain ecclesiastical influences became more pronounced in State affairs (?).<sup>29</sup> Besides, as all male citizens twenty-one years of age were allowed to vote, it was thought that the ballot-box should be safeguarded by an educational barrier.

"Fourth period, 1861-1895. After the war, education developed, especially in the South. The Franco-Prussian war was a potent factor in American education; Renan's remark, 'the universities conquered at Sedan,' was widely quoted. The extraordinary expansion of the field of education led the States to legislate in detail on the school system, and the constitutions contain provisions for State and county boards of education, State and county superintendents, primary schools, grammar

<sup>29</sup> Report, p. 1325. Here is a specimen of how insinuations slip into the pages of the Report of the Bureau of Education. Complaints about the peculiar unfair distribution of school funds which Catholics and conscientious Protestants are forced to call unjust, are represented as having their origin in envy and in a desire to exert ecclesiastical influence in State affairs.

schools, high schools, normal schools, universities, agricultural colleges, the management of school taxes, and the minimum length of the school year. But even the constitutional conventions that have refrained from legislation to schools, have often uttered a firmer voice than before. *Indefiniteness makes room for clearness, persuasion gives way to command.*<sup>30</sup>

Since 1895, legislation has extended to further details. Peculiar attention has been paid to the instruction of the blind, the deaf and dumb. The care of the State has gone so far in many States as to provide school books at public expense. Whilst the State has increased its activity and shown itself very lavish in extending its help, one principle was retained and inculcated, viz., that no religious or other sect shall ever have any exclusive right to, or control of, any part of the school funds.<sup>31</sup>

How thoroughly the representatives of our public school system are imbued with the idea that the State is obliged to furnish education, may be seen from Chapter XII, in the Report of the Bureau of Education, 1896-97, pp. 615-645, entitled "The Legal Right of Children." The power of the parent, over his child, as acknowledged in the Roman law, is supposed to be essentially attached to the primitive patriarchal position of the paterfamilias. When the political association extended, the State took a part of the father's authority. Besides, as the father lost his function as the priest of the family, he lost that right which he possessed as priest. The chapter in question closes with some decisions of some judicial courts by which is proved "the suzerainty of the State in the management of common or public schools."<sup>32</sup>

#### THE DEMANDS OF THE CATHOLICS.

Thus the new gospel of education by the State and for the State is asserted, spread and grafted into every mind. The State considers it its duty not to forbid, indeed, private

<sup>30</sup> Report, p. 1342.

<sup>31</sup> Cf. Constitution of Ohio, 1851, Article VI, Section 2.

<sup>32</sup> This chapter bristles with erroneous views and statements, and with aspersions on the Catholic Church.

educational work, but to control all the schools by legislation. It is well known that in some cities of the West superintendents have attempted to enforce a demand for annual reports from the parochial schools. Will these encroachments and all these restrictions promote true liberty? Catholics are in conscience bound—and so are all conscientious Christians who do not admit that the exercise of citizenship embodies the highest obligation of man—to provide for their children an education which guarantees religious as well as secular instruction. It has never been justly objected that Catholics educated in their denominational schools are less loyal to the State than those who come from the public schools. On the contrary, it is apparent that only religious instruction and religious practice will breed reverence for, and obedience to, law and authority, and that sense of justice, without which, to use the words of St. Augustine, "States are nothing else but organized bands of robbers."<sup>33</sup> In spite of all the objections and explanations made by the Catholics and other denominations, the unjust apportionment of taxes paid into the school funds continues, without calling forth any protest from even the average fair-minded American who has not been induced to study the question.

England has set an example of noble generosity by offering, in 1897, \$3,000,000 to its parochial schools. How little this action of an unprejudiced government is understood in America may be seen from the criticism which is passed on this bill by the Commissioner of Education, W. T. Harris, in his Report for 1896-97, p. xvi.<sup>34</sup> After stating the fact as related above, he adds: "The law for the relief of the parochial schools provides for the federation of schools and the allotment of the due proportion of the relief grant to the governing body of the federation. *The provision, it was felt, would*

<sup>33</sup> *De Civitate Dei*, IV, 4.

<sup>34</sup> "Without any provision for public control." This statement is entirely gratuitous. The accounts of Voluntary schools are subject to the same public criticism as those of the Board schools. The accounts of the Voluntary schools are as severely and accurately examined as those of the Board schools, the only difference consisting in this—that the accounts of the former are not printed each year in the Blue Book. See *London Tablet*, October 7, 1899, page 591.

greatly increase the ecclesiastical influence in school matters, and such appears to be its outcome,"—(ecclesiastical influence, why?—appears, why?). According to the same Report, during the year 1896-97 there were in the schools and colleges of the United States, both public and private, 16,255,093 pupils, an increase of 257,896 over the preceding year. Of this total, 1,513,016 pupils were in private institutions (a decrease of about  $1\frac{1}{4}$  per cent. over the foregoing year), and 14,742,077 in public institutions. Why, we ask, cannot the State apportion its funds in such a way that the million and a half of pupils in the private schools would participate in the taxes which their parents are compelled to contribute to the school funds? Is there no possibility of considering this question as calmly in America as in England? Will the State not derive advantages from religion? Nay, can it hope to preserve its very existence without religion? History has often and unmistakably answered this question. Such questions may be considered as unpatriotic, because, it is claimed, the public school system, controlled by the State, is an entirely American idea, an indispensable article in the Constitution. We fail to see that "the fair old Platonic ideal of an education by the State and for the State" is essential for the well-being of the Republic. This was the ideal of the Greek, an essentially pagan community, and it seems, after all, strange that we, at the close of the nineteenth century, should feel satisfied with this pagan ideal. It is rather humiliating that we should boast of having returned to such a standard. It is humiliating that people are so purblind as not to see how their liberty is curtailed and restricted. If the State usurps the place of the parents in the matter of education, it might as well take their place in furnishing their daily meals, and regulating other affairs of the home, carrying out the Spartan idea, according to which the State was a farm for which parents were expected to furnish the requisite stock. Why should the ruling power of a State which has written liberty upon its banner take away or absorb the freedom of education? No fair-minded American, any more than a fair-minded Englishman, who has studied the ethics of the question, will blame Catholics, when,

far-sighted and stout-hearted, they uphold this liberty for their own and their children's sake. Without religion the State will inevitably end in anarchy and ruin. He who advocates schools in which religion pervades the entire instruction shows and practises genuine and sterling patriotism.

This, then, is the plea of Catholics. They demand for their children religious schools. Since the public school is not to impart religious instruction, it follows that we must have denominational schools; and if so, it is but just that the public money be apportioned according to the representation of taxpayers who furnish it for the purpose of education.

Besides this, we cannot shut our eyes against the evils of the public school, especially when they are so forcibly pictured to us. We briefly mention three:

*An education for the State and by the State is replete with all the evil consequences of politics.* This is not an assertion made by Catholics, but a *solemn protest issued last year in Washington, D. C., by the meeting of the National Educational Association*, representing an army of nearly 15,000 public school teachers from the various parts of the Union. The protest reads thus: "We deplore and resent the tendency, manifest alike in cities and in rural districts, to treat the public school service as political spoils and to attack the reputation and professional standing of teachers and superintendents for political reasons only." Such protests are futile, because the entire common school system is inevitably bound up with, and dependent upon, politics.

#### THE DEMAND FOR RELIGIOUS INSTRUCTION IS IMPERATIVE.

*From time to time attempts are made to introduce religious instruction into the public school.<sup>35</sup>* All well-intentioned educators recognize the necessity of religious instruction added to, or combined with, secular instruction. But such religious instruction is illegal. Others insist on the teaching of ethics, but ethics without religion is a chimera. How to solve this important problem? The public school is incompetent to solve it.

Because of this want of religious instruction the *public*

<sup>35</sup> See *Educational Review*, 1898, March, April, October.

*schools produce evil fruits and send out young people into social life and to public offices who are menacing order, morality, and authority.*<sup>36</sup>

It is, indeed, futile to make it appear as if the interest manifested in religious education were meant to be an attack upon the American Constitution. We cannot deny facts; we cannot set aside and ignore principles founded on reason and revelation. Eminent writers in the AMERICAN ECCLESIASTICAL REVIEW have on various occasions pointed out the duty of the clergy with regard to the education of youth. Some years ago it suggested a scheme in the form of a proposed Bill to provide for a fair distribution of the school taxes,<sup>37</sup> and opened discussions as to the best means for making Catholic schools efficient (insisting especially on Catholic normal schools).<sup>38</sup> We know that religion is no hindrance to the welfare of our Republic, but rather its main safeguard and support. We shall, then, confer a real blessing upon the Republic if religious instruction is made as accessible to its future citizens as secular instruction. Surely it would be easy to convince the State, with a fair trial and without special favor, that its welfare would in no way be impaired by conceding to the denominations their just demands.

But Americans fear, it is alleged, not so much the effect of religion, as the gradual influence of ecclesiasticism from the Roman Church. One can hardly credit the statement that a man of intelligence and culture like Hon. Theodore Roosevelt<sup>39</sup> could have uttered the following words: "It must be borne in mind that hostility to the public schools is not really a question of sects at all; it is merely an illustration of the survival or importation here of the utterly un-American and thoroughly Old-World idea of the subordination of the laymen to the priest. . . . The fight is not one between creeds; it is an issue between intelligent American laymen of every faith on the one hand, and ambitious, foolish, or misguided supporters of a

<sup>36</sup> See *North American Review*; 1899, vol. 168, p. 399; p. 609; also *New York Education*, May, 1899, p. 534.

<sup>37</sup> July, 1892.

<sup>38</sup> *Ib.*, p. 487.

<sup>39</sup> Quoted in "Romanism versus the Public School System," by D. Dorchester, D.D. New York. Phillips & Hunt. 1888. Pp. 146-147.

worn-out system of clerical government on the other—these supporters including Episcopalian and Presbyterians as well as Catholics!" Or the following, which is an insult to all those who uphold denominational schools, and utterly devoid of foundation in fact: "The boy brought up in the parochial school is not only less qualified to be a good American citizen, but he is also at a distinct disadvantage in the race of life, compared to the boy brought up in the public school." This sounds, indeed, as if not only the teachers and officers of the public school system, but also the pupils of the public school system, were to be the exclusive partakers in political spoils.

As long as such appeals to prejudice and popular passion continue, Catholics can hardly expect that their just claims will be viewed with calmness by their fellow-citizens, and they will have to content themselves with simply carrying out the injunction contained in the Pastoral Letter of the Council of Baltimore: "No parish is complete till it has schools adequate to the need of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until this want is supplied."<sup>40</sup> For, to use the words of the venerable Bishop McQuaid: "Without these schools, in a few generations our magnificent cathedrals and churches would remain as samples of monumental folly—of the unwise of a capitalist who consumes his fortune, year by year, without putting it out at interest or allowing it to increase." "The Church has lost more in the past from the want of Catholic schools than from any other cause named by me this evening."<sup>41</sup>

The ever-growing encroachments of State control into the domain of higher education must be an incentive to all who are interested in the welfare of the Church and of the State to demand and guard due liberty of the institutions of higher education, and to promote their efficiency, always mindful that we are aiming at educating Christians and Catholics who will be loyal citizens because they are loyal to God and to His rep-

<sup>40</sup> *Acta et Decreta Concilii Plenarii Baltimoresis Tertii, Baltimorae, 1886*, p. lxxxvi.

<sup>41</sup> Memorial Volume of the Council of Baltimore, p. 174. "The Catholic Church in the United States"—sermon by Bishop McQuaid.

resentatives; mindful, also, in our educational work that the possession of supernatural truths, in however small degree, elevates man's dignity and worth infinitely more than the possession of all human science.

P. R.

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### LUKE DELMEGE: IDIOTA.<sup>1</sup>

#### I.—INTRODUCTION.

IT happened in this way. I was absorbed in a day-dream—an academic discussion with myself as to whether demand created supply or supply elicited demand—a hoary question throughout all the debating societies of the world; and I was making but little progress toward its solution, when suddenly it solved itself in a remarkable manner. I thought I heard, above the rumbling and muffled thunder of the colossal printing press, far away in a certain street in New York, the word "Copy" shouted up through a telephone. The voice was the voice of that modern magician, the foreman printer. "Copy" echoed in the manager's room, where, amid piles of paper damp, and moist, and redolent of printer's ink, the great potentate sat. "Copy," he shouted through his telephone, with something that sounded like a prayer—but it wasn't—to the editor, many miles away. "Copy," shouted the editor through his telephone—no! that hasn't come yet, but it will one of these days. But "Copy," he wrote three thousand miles across the bleak, barren wastes of the turbulent Atlantic to one sitting on a rustic seat in a quiet garden in a country village beneath the shadows of the black mountains that separate Cork County from Limerick, and with Spenser's "gentle Mulla" almost washing his feet, and "Copy" settled the academic question forever. That mighty modern Minotaur, the press, must be glutted no longer with fair youths of Arcady and fair maidens of Athens, but with thoughts that spring from the brains of mortals and dreams that draw their beautiful, irregular forms across the twilight realms of Fancy.

<sup>1</sup> Copyright, 1899, by the AMERICAN ECCLESIASTICAL REVIEW.

This it is that makes literary men irreverent and unscrupulous. Was it not said of Balzac, that he dug and dragged every one of his romances straight from the heart of some woman? "Truth is stranger than fiction." No! my dear friend, for all fiction is truth—truth torn up by the roots from bleeding human hearts, and carefully bound with fillets of words to be placed there in its vases of green and gold on your reading-desk, on your breakfast-table. Horrid? So it is. Irreverent? Well, a little. But you, my dear friend, and the rest of humanity will have nothing else. "Nihil humani a me alienum puto," said the Latin poet. We have gone a step further. We will have nothing that is not human. The stage might be gorgeous; the scenery painted by a master hand; the electric light soft, lambent, penetrating; the orchestra perfect from bass drum to first fiddle; but the audience gapes and yawns, and is impatient. There is something wanting. Ha! there it is, and we are all alive again. Opera glasses are levelled, man and woman hold their breaths lest the least trifle should escape them; the mighty conductor is nowhere; all eyes are strained on what?—a little child, perhaps; a clown, an Italian shepherdess, a bandit, a fool,—no matter, it is human, and it is for this figure that stage and scenery, lights, flowers, and music become at once ancillary and subservient. And so, when Copy! Copy!! Copy!!! tinkled like an impatient electric bell in my ears, I said: I must seek a type somewhere. Look into your inner consciousness, said a voice. No use! It is a *tabula rasa*, from which everything interesting has been long since sponged away. Call up experiences! Alas! experiences are like ancient photographs. At one time, I am quite sure, this elegant gentleman, dressed in the fashion of the sixties, was attractive and interesting enough. Now, alas, he is a guy. So with experiences. They thrill, and burn, and pierce, then fade away into ghosts, only fit to haunt the garret or the lumber room. No! get a living, breathing, human being, and dissect him. Find out all his thoughts, dreams, sensations, experiences. Watch him, waking and sleeping, as old Roger Chillingworth watched Arthur Dimmesdale in that terrible

drama by Hawthorne. Then you have flesh and blood quivering and alive, and the world is satisfied.

Fate, or the Fates, who are always kind, threw some such subject across my path in those days when imagination was feeble and the electric bell was growing importunate. I knew that he had a story. I guessed at it by intuition. Was it Cardinal Manning who said, when he was asked to imitate his great compeers Wiseman and Newman, by writing a novel, "that every man carried the plot of at least one romance in his head?" Now, this man was a mystic and a mystery. He was a mystic, or was reputed one, because he had once—a young man's folly—written something about Plato; he was called a mystery, because he wore his hair brushed back from his forehead right down over his coat collar; and scarce one of the brethren had ever seen his inner sanctum, or was even able to break through the crust of a deportment which was always calm and gentle and sweet, but which drew an invisible line somewhere between you and him—a line of mystic letters: "Thus far shalt thou come, and no farther." Some thought that he gave himself too many airs and was conceited; one or two rough-spoken, hard-fisted colleagues dubbed him as Carlyle dubbed Herbert Spencer: "an immeasurable——;" but there he was, always calmly looking out on the tossing, turbulent ocean of humanity from the quiet recesses of an unluxurious hermitage, and the still deeper and more sequestered recesses of a quiet and thoughtful mind.

Like all conscientious interviewers, I had made a few desperate attempts to get inside this mystery and unravel it, but I had always been repelled. I could never get beyond the *adytum* of the temple, though I coughed loudly, and put the shoes off my feet with reverence. It was unapproachable and impenetrable. One day, however, it was borne to his ears that I had done a kind thing to someone or other. He no longer said with his eyes: You are a most impudent fellow! The out-works were taken. Then I wrote him an humble letter about some old fossil, called Maximus Tyrius. To my surprise I received four pages of foolscap on the Fourth Dissertation:

*Quomodo ab adulatore amicus distingui possit.*

REDEMPTORIST FATHERS

ECONOMOWOC, WIS.

Then, one winter's night, I was bowling home in the dark from the railway station, and became suddenly aware that voices were shouting warning from afar off, and that the line was blocked. So it was—badly. My mysterious friend was vainly trying to cut the harness on his fallen mare, whilst his trap, dismembered, was leaning in a maudlin way against the ditch.

"A bad spill?" I cried.

"Yes!" he said laconically.

"Is the jar broke?" I asked.

"I beg pardon," he said stiffly. Then I knew he had not heard the famous story.

"Pardon me," he said, "I don't quite understand your allusions."

"Never mind," I said, with all the contempt of a professional for an amateur, as I saw him hacking with his left hand, and with a dainty mother-of-pearl handled penknife the beautiful new harness. "What do you want mutilating that harness for, when the trap has been kicked into space?"

"I thought 'twas the correct thing to do," he murmured. Then I said in my own mind: He *is* an immeasurable —

"Here, Jem," I cried to my boy. He came over, and whilst I held up the mare's head, he gave her a fierce kick. She was on her feet in an instant.

"Where's your man?" I asked.

"I don't know," he said wonderingly.

We found the man, safe and sound, and fast asleep against the hedge.

"Come now," I said, for I had tacitly assumed the right to command by reason of my superior knowledge, "*montez!* You must come with me!"

"Impossible!" he said, "I must get home to-night."

"Very good. Now, do you think that you can get home more easily and expeditiously in that broken trap than in mine? Hallo! are you left-handed?"

"No, but my right arm is strained a little, just a little."

I took the liberty of lifting his hand, and a small, soft, white hand it was. It fell helpless. Then I saw that his face was very white. This showed he was a thorough brick.

"Is the jar,—I mean the arm,—broke?" he said, with a smile.

Then I knew he was human. That little flash of humor, whilst he was suffering excruciating pain, told volumes of biography. I helped him up to the seat, and, without a word, I drove him to my own house.

The doctor called it a compound, comminuted fracture of the ulna; we called it a broken wrist. But it was a bad business, and necessitated splints for at least six weeks. I volunteered to say his two Masses every Sunday, my own being supplied by a kind neighbor; and thus I broke down the barriers of chill pride or reserve, and saw the interior of his house and of his heart.

The former was plain almost to poverty; the latter was rich to exuberance. Four walls lined with books from floor to ceiling, a carefully waxed floor, one shred of Indian carpet, and a writing-desk and chair—this was his sitting-room. But the marble mantlepiece was decorated with a pair of costly brass Benares vases, flanked by a pair of snake candlesticks; and his writing-desk was of Shisham wood, and it perfumed with a strange, faint aroma the whole apartment. Over in one corner, and facing the northern light, was an easel; a painter's palette leaned against it, and on it was a half-finished oil-painting—one of those dreamy sea scenes, where the flush of the setting sun is deepening into purple, and the sleeping sea is curled into furrows of gold and lead. A large three-masted vessel, its naked spars drawn like the scaffolding of some airy mansion against the sky, was passing out into the unknown. It was the everlasting enigma of futurity and fate.

I had no notion of losing valuable time. I commenced business the first Sunday evening we dined together.

"I am a story-teller," I said, "and you have a story to tell me. Now, now," I warned, as I saw him make a feeble gesture of protest and denial with his right hand—"don't girdle the Needy Knife-Grinder, and you love me. You have seen a great deal of life, you have felt a great deal, you have resolved a great deal; and I must do you the justice to say that

you have nobly kept your resolution of retirement and seclusion from your species—that is, from brother-clerics. Here are all the elements of a first-class story—”

“ But I’ve never written even a goody-goody story,” he said. “I doubt if I have the faculty of narration.”

“ Leave that to me,” I said. “ Give me naked facts and experiences, and Worth never devised such fancy costumes as I shall invent for them.”

“ But,” he protested, “ why not seek more interesting matter? Here now, for example, is an admirable book, exemplifying the eternal adage: ‘ Human nature is the same the wide world over.’ I dare say, now, you thought that Anglican clergymen are moulded into such perfection by university education, and the better teaching of social life, that there is never room for the least eccentricity amongst them.”

“ Let me be candid,” I replied, “ and say at once that such has been my conviction—that at least so far as social virtues are concerned, and the balancing and measuring of daily social environments, they were beyond criticism. But have you discovered any freaks or prodigies there?”

“ What would you think,” he replied, “ of this? A dear old rector driven to resign his parish by his curate’s wife, against whom he had foolishly warned the aforesaid curate in the days of his bachelorship. She affected to believe that he was an antediluvian, spoke to him with the sweet simplicity of a child at tennis parties and five o’clock teas; then discovered that once he had preached a borrowed sermon, and ever afterwards remonstrated with him in public on the misdemeanor: ‘ Ah! you dear old sly-boots, when you can preach *so* beautifully, why do you give us that wretched Penny Pulpit so often?’ ”

“ Look here!” I said, “ that’s a perfect mine. Have you any more diamonds like that?”

“ Well, not many. The mine is salted. But what do you think of the good rector, who advertised for a curate, married, but childless, to occupy the rectory, whilst the incumbent was off to Nice on a holiday?”

“ Well did he get him?”

“ Rather. But the lady was a dog-fancier, and brought with

her *fourteen brindled bulldogs*. That rectory and its grounds were a desert for three months. No living being, postman, butcher's boy, baker's boy, dare show its face within the gates. Occasionally there was a big row in the menagerie. The mistress alone could quell it."

"How?"

"Can't you guess?"

"I give it up, like Mr. Johnston."

"Well, a red-hot iron, which she kept always in the kitchen fire for the purpose."

"Rather drastic," I said. "Who could have thought it in staid England? Verily, human nature is everywhere the same."

"Which proves?" he said, questioningly.

I waited.

"Which proves," he continued, "that there is nothing half so absurd as to deduce general sweeping propositions about nations and races from very slender premises. The world is full of strange faces and strange characters."

Then I knew he was coming around. And he did. Poor fellow! he had to take to bed a few days after, for the pain was intense and the weather was moist. I had great doubts whether our local physician was treating that dangerous wound scientifically, and I proposed a few times to call in some leading surgeon from the city. The medical attendant indeed assented, and I saw he looked alarmed. But my poor friend declined.

"It will be all right," he said, "and after all it is but a weary world. Oh! to sleep and be at rest for ever: to know nothing of the weariness of getting up and lying down, and the necessities of this poor body, its eating and drinking, and being clothed; to be free from the eternal vexations of men, their vanity, and folly, and pride. I shall dread to meet them even in Heaven. 'Look for me, my dear friend,' as a good poet has said, 'in the nurseries of Heaven.'"

Then my heart went out to him, for I saw his had been a troubled life, and day by day I sat by his bedside, whilst partly as an anodyne to pain, partly to please me, he went over the details of his life. Then, one day, I hinted that his life had been a *carrière manquée*, and that he was a soured

and disappointed man. He raised himself on his right arm, and looked at me long and wistfully. A slight discoloration had appeared above the fractured wrist. He pointed to it.

"That is the black flag of death," he said. "You will find my will in the lower locked drawer of my writing-desk. I have left all to sick and poor children. But you are wrong. I am not soured, or deceived, or disappointed. I have a grateful heart to God and man. I have not had an unhappy life. Indeed, I have had more than my share of its blessings. But, my friend," he said earnestly, "I am a puzzled man. The enigma of life has been always too much for me. You will have guessed as much from all that I have told you, I seek the solution in eternity of the awful riddle of life."

He fell back in great pain, and I forgot my calling as interviewer in my sympathy as friend. Dear Lord! and the world called this man proud.

"Now," I said, "you are despondent. Your accident and this confinement have weighed on your nerves. You must let me send for Dr. S——. I'll telegraph to the bishop, and he'll put you under obedience."

He smiled faintly.

"No use," he said, "this is septicæmia. I have probably forty-eight hours to live. Then, Rest! Rest! Rest! It's a strange thing to be tired of life when I had everything that man could desire. This pretty rural parish by the sea; a fair competence; churches and schools perfect; and," he gave me a little laugh, "no curate. Yet, I am tired, tired as a child after a hot summer day; and tired of a foolish whim to reconcile the irreconcilable."

"And why not give up this brain-racking," I said, "and live? Nothing solves riddles but work, and steadily ignoring them. Why, we'd all go mad if we were like you."

"True," he said feebly, "true, my friend. But, you see, habits are tyrants, and I commenced badly. I was rather innocent, and I wanted to dovetail professions and actions, principle and interest (forgive the sorry pun), that which ought to be, and that which is. It was rather late in life when I discovered the utter impracticability of such a pro-

cess. Life was a Chinese puzzle. Then, too late, I flung aside all the enigmas of life, and flung myself on the bosom of the great mystery of God, and there sought rest. But, behind the veil! Behind the veil! There only is the solution."

He remained a long time in a reverie, staring up at the ceiling. I noticed a faint odor in the air.

"You know," he said at length, "I was not loved by the brethren. Why? Did I dislike them? No! God forbid! I liked and loved everything that God created. But I was unhappy. Their ways puzzled me, and I was silent. So with the people. I found if I was austere and kept aloof from them, I was hated. If I stooped to them, I was cheated and deceived. It was against my nature to be selfish and self-contained. But the moment I unbent, I was despised and deceived. It was horrible. There was nothing sincere or open in the world but the faces of little children. God bless them! They are a direct revelation from Heaven. Then, you will notice that there is not a single modern book in my library. Why? Because all modern literature is lies! lies! lies! And such painful lies! Why will novelists increase and aggravate the burdens of the race by such painful analyses of human character and action?"

"Now, now," I said, "you *are* morbid. Why, half the pleasures of life come from works of imagination and poetry."

"True. But, why are they always so painful and so untrue? Do you think that any one would read a novel, if it were not about something painful?—and the more painful, the more entrancing. Men revel in creating and feeling pain. Here is another puzzle."

It was so sad, this gentle, pitiful life drawing to a close, and without a farewell word of hope to the world it was leaving, that I had neither comment nor consolation to offer. It was so unlike all my daily experiences that I was silent with pity and surprise. He interrupted me.

"Now for the great wind-up. To-morrow morning you will come over early and administer the last Sacraments. When I am dead, you will coffin my poor remains immedi-

ately, for I shall be discolored sadly and shall rapidly decompose. And you know we must not give our poor people the faintest shock. I wish to be buried in my little church, right under the statue of our Blessed Lady, and within sound of the Mass. There I spent my happiest hours on earth. And I shall not rest in peace anywhere but where I can hear the Mass-bell. You think I am wandering in my mind? No. I am quite collected. I often debated with myself whether I should not like to be buried outside, where I should hear the people walking over my grave. But no! I have decided to remain where the Divine Mother will look down with her pitying eyes on the place where this earthly tabernacle is melting into dust, and where the syllables of the mighty Mass will hover and echo when the church is silent betimes. And no foolish epitaph. 'Here lieth,' and 'pray for his soul.' That's all."

He was silent for a little while; but now and again a faint shudder showed me the agony he was suffering.

"I am tiring you," he said at length; "but sometimes I dream that in the long summer twilights, when my little village choir is practising, some child may allow her thoughts, as she is singing, to pass down to where the pastor is lying; and perhaps some poor mother may come over to my grave, after she has said her Rosary, and point out to the wondering child in her arms the place where the man that loved little children is lying. We are not all forgotten, though we seem to be. Here, too, is another puzzle. I am very tired."

I stood up and left the room, vowing that I would leave that poor soul at rest forever.

I administered the last Sacraments the following day, after I had seen the doctor. He was much distressed at the fatal turn things had taken. He had not anticipated; 'twas a case for hospital treatment; the weather was so sultry; he had dreaded amputation, etc. No hope? None. The patient was right.

And so two days later, exactly as he had anticipated, we were grouped around his bedside to watch and help his last struggle. But even in that supreme moment, his habitual

equanimity did not desert him. Courteous to all around, apologizing for little troubles, solicitous about others, eagerly looking forward to the lifting of the veil, he passed his last moments in life. Then about six o'clock in the evening, just as the Angelus ceased tolling, he cried:

"'Tis the soul-bell, the passing-bell, is it not?"

"'Tis the Angelus," I replied.

"Say it with me, or rather for me," he said. Then a few minutes later: "'Tis growing very dark, and I am cold. What is it? I cannot understand—"

And so he passed to the revelation.

An unusually large number of the brethren gathered to his obsequies, which was again very strange and perplexing. He was buried as he had desired, and his memory is fast vanishing from amongst men; but the instincts of the novelist have overcome my tenderness for that memory, and I give his life-history and experiences. Am I justified in doing so? Here again is a puzzle and an enigma.

I should, however, mention another circumstance. At the obsequies were two old priests, one bent low with years, the other carrying the white burden of his winters more defiantly. The former asked me:

"Did Luke speak of me, or wish to see me?"

I had to say "No!"

He went away looking very despondent.

The other called me aside and said:

"Did Luke express no wish to see me?"

Now, I was afraid of this man. He, too, was an oddity, a deep, profound scholar in subjects that are not interesting to the multitude. He was one of the few who knew Luke well.

"Yes," I said; "several times. But he always drew back, saying: 'Father Martin is old and feeble. I cannot bring him such a journey in such weather. Don't write! It will be nothing.'"

"Did you think that this accident was a trifle, and that there was no danger of fatal issues?"

I coughed a little and said something.

"And did you think it was right," he continued, "that the only friend he probably had in the world"—here his voice broke—"should have been excluded from his confidence at such a momentous time?"

"I really had no alternative," I replied. "I did all I could for him, poor fellow; but you know he was peculiar, and you also know that he was supersensitive about giving trouble to others."

"Quite so. But when you saw danger, you should have summoned his friends. This is one of those things one finds it hard to condone. He has left a will and papers, I presume?"

"Yes," I said; "I have charge of all."

"Have you opened the will?"

"Not as yet."

"Please do so, and see who are the executors."

We opened the will then and there, and found that my troublesome interlocutor, the Reverend Martin Hughes, was sole executor. He closed the will at once, and said, coldly:

"Now, would you be pleased to hand over all other papers and confidential documents belonging to my deceased friend? You can have no further need of them—"

"I beg your pardon," I said; "the good priest just departed gave me a good deal of his confidence. You know that I was in hourly attendance on him for six weeks. I asked him to allow me tell the story of his life, and he consented, and granted me full permission to examine and retain all his letters, papers, diaries, manuscripts, for that purpose."

"That puts a different complexion on things," said Father Hughes. "You fellows are regular resurrectionists. You cannot let the dead rest and bury their histories with them."

"But if a life has a lesson?" I ventured to say, humbly.

"For whom?"

"For the survivors and the world."

"And what are survivors and the world to the dead?" he asked.

I was silent. It would be a tactical mistake to irritate this quaint old man. He pondered deeply for a long time.

"I have the greatest reluctance," he said, "about consent-

ing to such a thing. I know nothing more utterly detestable than the manner in which the secrets of the dead are purloined in our most prurient generation, and the poor relics of their thoughts and feelings scattered to the dust, or exposed on the public highways for the *ludibrium* of an irreverent public. And this would be bad enough, but we have to face the lamentable fact that it is not the reality, but a hideous caricature of the reality that is presented to the public—”

“ You can prevent that,” I said meekly.

“ How ? ”

“ By simply taking the matter into your own hands. No man knew Luke Delmege half so well as you—”

“ I’m too old and feeble for all that,” he said.

“ Well, let’s strike a bargain,” I replied. “ Every page of this history I shall submit to you for revision, correction, or destruction, as seems fit, if you keep me on the right track by giving me as much light as you can.”

“ It is the only way to avert an evil,” he replied. I told him I was complimented.

And so, with bits and scraps of frayed, yellow paper, torn and tattered letters, sermons half-written, and diaries badly kept, I have clothed in living language the skeleton form of this human life. On the whole, I feel I have done it well, although now and again an angle of the skeleton—some irregularity—will push forward and declare itself. Sometimes it is an anachronism which I cannot account for, except on the score of great charity on the part of my deceased friend, who seemed to have preferred that his ignorance should be assumed rather than charity should be wounded. Sometimes there is a curious dislocation of places, probably for the same reason. And sometimes I have found it difficult to draw the seams of some rent together, and to make times and circumstances correspond with the modern parts of our history.

Father Martin and I had a fierce debate about the title of the story. He is a hot-tempered old man, with a tremendous proclivity to talk German-English. I suggested, “ A Life’s Enigma” as expressive of the main features of the

history. He laughed this to scorn. I mentioned my last conversation with Luke, when the poor fellow maintained he was only puzzled.

"Absurd! Puzzled! I had made everything clear to him long ago," was the reply; and no wise man, much less a journalist, would attempt to contradict an old man's egotism.

"No," he said at length; "this is how he styles himself in his later correspondence with me," and he showed me one or two letters signed:

LUKE DELMEGE,<sup>2</sup> IDIOTA.

I started back in horror.

"Surely," I said, "you are not going to let your friend's thoughts and deeds appear before the world under such a name?"

"There are two meanings to the word," he said, "you may not be aware of the fact—the literal and the conventional. The literal meaning is most appropriate to the poor deceased. Probably, in his great humility, he would have preferred to be known under the conventional interpretation. I suspect he took the idea from a favorite book of meditations—do you make your daily meditation?"

"Sometimes," I said, guardedly.

"I thought so. I have seen a little book with Luke often, called *Contemplationes Idiotæ*. I dare say, the fancy struck him. But so it is, and so it shall be. It can make no matter to him now."

And I had to submit, with some qualms, partly charitable, mostly artistic; for my own reputation was at stake. And I confess, on my honor as a historian, that I do not half like it.

[To be continued.]

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<sup>2</sup> Pronounced Del-mij.

## THE PERFECTION OF THE RELIGIOUS TEACHER.

PROFESSED religious who are called to teach have their appointment "by divine grace." It is their privilege, and, if rightly taken hold of, it will be their constant joy to co-operate with God in His great work of accomplishing, of perfecting the designs of creation. The renewal of the world, its conservation in a healthy spirit, means nothing else than a continuous creation through the action of the Divine Spirit. "Emitte Spiritum Tuum et creabuntur, et renovabis faciem terrae." This is eminently true of education, which is the training unto perfection of the highest type of creation—man.

But to coöperate rightly with God in this great work the teacher requires special qualifications. These are, indeed, guaranteed to the members of the teaching orders—thanks to God's wondrous goodness—in the fact that He has called them to this task. Religious teachers may not always be conscious of the possession or operation of such qualities, because these were given them in the manner of a germ or seed, to be developed and cultivated in the soil of a good and faithful heart; and, as it is often difficult to tell what sort of fruit a small seed may bring forth, so a teacher may have no clear conception of what he or she can do, or rather what God may do in using them as instruments of education. Nor is it necessary. Does the lily grow less fair because it is unconscious of its growth? In truth, it is very much better for all of us that we should not trouble ourselves about our talents in the way of rating them. What we have to do is to use them, and their use begins by keeping them, like fruitful seed, under ground for awhile (humility), and to gather in this condition a certain amount of heat (fervor) so that the seed may break (mortification); and then the little germ, whatever its ultimate productiveness, will of itself struggle through the hard crust of the earth to the light. And if after that it is kept under proper shelter, within the rays of the Divine Sun which warms it, and drinks in the waters of divine grace which bedew it, and

yields to the care of the gardener appointed by God to tie and to steady it, giving it a rule lest it grow crooked, and to prune it, sometimes even unto tears, lest it spread itself unduly—then that sprout of talent will bring flowers, and in its season fruits with which we may safely feed the little ones whom God intrusts to us for education.

Safely feed the little ones! We may; and yet in our very good-heartedness, which is sometimes a weakness, we may overfeed them, or feed them at the wrong time, or feed them with a fruit too ripe or raw, or feed them in a manner too hasty, or in morsels too big for the little throats. In short, our feeding, however good the fruit of our gifts of mind, instead of preserving life, will produce illness, pain, mental dyspepsia, cholera, choking, death of mind and heart; and we who might have prevented it will be answerable for the results.

It is on this point, in the long line of a teacher's qualifications, that I intend chiefly to dwell in these pages, after briefly stating, for the sake of logical coherence, what everyone knows to be the principal requisites, natural, intellectual, and moral, for all those who are called to the very important office of educating the young.

I. (1) Among what are termed natural or physical qualifications, health is obviously counted, inasmuch as it implies the possession of habits of life which exclude a warping of the judgment and temper of the teacher (*mens sana in corpore sano*), or the arousing of certain repugnances and prejudices which offend the sensibilities of the pupil. However, we know that defects of the body can often be compensated for by extraordinary gifts of soul. Among the most efficient educators have been those who were habitually under the stress of physical suffering.

(2) Next to health come (in the same natural order) an instinct of propriety, (3) a sense of order, (4) simplicity of manner. The last two are an ordinary result of the spirit of holy poverty and an abiding consciousness of the presence of God. I say of *holy* poverty, because that is quite compatible with the neatness and cleanliness which betokens a

regard for our surroundings. "We are to form the pupils to habits of simplicity, order, economy, and a taste for the useful," writes the Venerable Madame Barat, one of the most enlightened educators of this century, and of these things we must give the example. These are external qualifications.

There are likewise internal gifts of the natural order requisite for the successful work of education:

- (1) Ordinary insight or penetration into human nature, and the tact which accompanies that gift;
- (2) the ability to communicate our thoughts;
- (3) sufficient inventive power (imagination) to present knowledge in an interesting form, and elicit attention;
- (4) the natural power of enforcing discipline;
- (5) pleasant manner.

Somehow sanctity supplies all these; but in proportion as sanctity is lacking they must be supplied from the natural order.

## II. In the intellectual order the teacher requires:

(1) knowledge of the branches or topics to be taught, and of methods, particularly in certain special branches. The present training colleges lay considerable stress on this, and teach, under the head of "theory and practice of education:" psychology, logic, ethics, the art of teaching, the history of education, methods for special topics, school hygiene, school problems, criticism, elocution.<sup>1</sup> I mention these merely under the head of knowledge because of the popular demand, and because similar courses have been adopted by some of the teaching orders in England, notably in the Normal Training School of the Sisters of the Holy Child.

(2) The habit (natural or through training by mathematics, logic, etc.) of consecutive and logical thinking. This secures the method which develops by means of synthesis and analysis.

III. A third category of qualifications belongs to the moral order. For religious teachers they may be summed up in the faithful observance of the spirit and letter of the rules of their institute.

<sup>1</sup> Cambridge Course, 1899.

This qualification is decidedly of the highest importance, since it supplies both knowledge and method, because—

(1) nearness to God opens all the sources of wisdom and knowledge;<sup>2</sup>

(2) because nearness to God puts us in the right attitude toward the child; it gives us supernatural love, which inspires the best method for attracting and teaching it.

Such are in outline the qualifications which we must demand of the Christian educator, of whom the true religious, apart from the well-informed parent, is the best type. If I were to set aside all didactic forms and put the whole matter in a simpler mould, omitting all that we possess in the principles of our faith, coupled with the practice of religious profession, and in the guidance and protection accorded us by the teaching institute of which we are members, I would say that our efforts should lay stress on the perfecting of two virtues, which will render our work of education not only eminently satisfactory from the religious point of view, but infinitely superior to any training that the best efforts of pedagogical science and art can attain in all the different orders of study, intellectual or social. The two virtues to which I refer are courage and justice. They are the two main hinges on which swings the gate of the religious educator's efficiency, the gate which opens the way for the pupil to that sphere of the child's future usefulness which the education in the schools over which religious preside was intended to secure. If we desire confirmation of this thought we shall find it in the teaching of the Angel of the Schools, which presents a singular harmony with the educational maxims to be gleaned in general from the lives of the founders of the orders that have made the training of the young their special object. Courage (*fortitudo*), one of the essential requisites in the character of the Christian educator, is, according to the Angelic Doctor, a virtue which restrains man within

<sup>2</sup> St. Thomas, St. Bonaventure, St. Philip Benitius, Suarez, and other intellectual giants have called the crucifix their book; and we know what that book taught them even of human learning.

the bounds of right reason, whilst urging him to overcome the obstacles opposed to reason or to its legitimate use.<sup>3</sup>

There are two ways in which this virtue manifests itself:

- (1) In sustaining with equanimity and good-will the hardships imposed upon us by our condition of life;
- (2) in facing deliberately new conditions involving hardships and dangers.

The habit of perseverance is the result and perfection of courage.<sup>4</sup>

It is this virtue of fortitude which strikes us so predominantly in the lives of those saintly and generous pioneers who came to the New World to teach the rudiments of Christian faith and civilization to the natives and to the neglected children of the early rude settlers. These noble religious never spoke of success, yet it is to their seemingly slow progress that we owe the most valuable results of subsequent periods in our history of Christian education. The saintly Madame Duchesne used to say: "Personally I have never succeeded, but God gives me grace to rejoice in the success of others." Yet it was to her that Madame Barat felt impelled to write (February 16, 1852): "Oh, if we had many souls as zealous and as detached as those who have invaded your part of the world, *foundations would be easy*. Pray, then, dear and good Mother, urgently and fervently that our Divine Master may consider the *needs of the souls* we ought to save. He will grant the prayers of my dear old daughter who has so well understood the value of souls, and who *never stopped* at any obstacle when Jesus called upon her to help them."<sup>5</sup>

But this virtue of courage or fortitude, which we are to cultivate in ourselves as Christian educators, must likewise be drawn forth and developed in the child. I say *drawn forth and developed*, because its germ resides in the soul of the child. There is in every human being a physical and moral force

<sup>3</sup> *Summa* II 2ae, qu. 123, art. 1.—*Cf. Le Prêtre Educateur*, Lecuyer, pp. 4 ff.

<sup>4</sup> *Cf.* I Cor. 13: 7, where St. Paul shows the twofold manifestation of courage to be a characteristic of the fundamental virtue of charity—"charitas omnia suffert"—πάντα στέγει, that is, bears in silence; and "omnia sustinet"—πάντα ἀπομένει, that is, sustains, supports.

<sup>5</sup> *Life*, Vol. II, p. 272.

which, though latent in early years, is capable of being cultivated so as to produce this Christian courage which is the secret of self-denial, of charity, of zeal, even unto martyrdom, for the salvation of souls. You will find this germ-virtue in the child's soul manifesting itself in three centres of action—intellect, heart, and will.

In every child this moral force dominates in one or other of these faculties, and the secret of our gaining control of the child consists in finding the dominant faculty, and developing and utilizing it.

I have said in a previous article that the teacher must love the child and gain its affection in order to succeed in training it properly. But the difficulty is often how to draw out its affection; for we must not forget that love here spoken of is not a sentiment, not an attachment which is created by favors, caresses, or flattery. No; there are, it is true, children whom we thus bring to follow us by simply appealing to their affectionate disposition; but there are others in whom intelligence predominates over affection; and others in whom the will (self-will) predominates over both.

To the child that has heart, whose sympathies are strong and quickly rise to the surface, the educator need give comparatively little special attention. Such a child will follow its teacher spontaneously, and it will do whatever is prescribed or even suggested by a superior who can command respect by his or her personal conduct as a religious. Indeed it is generally to the advantage of such a child if it be little noticed by the teacher, except in so far as the common discipline or exceptional sensitiveness, showing the need of occasional encouragement, may demand. What the child of heart needs most is the fostering of independence of character; and with this end in view it must become accustomed to stand alone; thus it is brought, gradually, to develop the element of courage latent in its soul. The young tree shaken by the rude winds and stripped of its leaves may look quite forlorn at times and provoke the pity of the gardener; but the gardener, too, has an occasion here for the exercise of courage, by withholding the expression of sympathy, mindful only of the fact that the

tree much shaken by the winds lays a stronger hold on the soil, provided the winds are not without intermission and do not come always from the same quarter. The natural craving for the æsthetic, the poetic, and sentimental, which manifests itself in particular friendships, in letter-writing, and even in pious devotions, is to be curbed in all children of exceptionally big-hearted disposition, as a danger which saps that portion of the material of the soul from which character is to be built for their future safeguard through life. Even when it happens that, in the endeavor to repress this noxious tendency, we seem to wound the sensitiveness of the child, so that it droops in apparent helplessness, let us remember the nature of the southern *mimosa*. The little sensitive plant shrinks and collapses at the touch of the hand as though withered and broken forever; yet give it a little time and sunshine, and it rises up gradually, showing no traces of its former weakness. Hence it is that the wisest instructors, especially in the case of girls, warn the teacher against an excessive cultivation of sentiment among children, at the expense of solid principles. However, whilst the proverb, *Trop de sucre dans la jeunesse, mauvaises dents dans la vieillesse*, applies here, as well as in the physical training of children, it ought to be remembered that whilst children of large sympathies are quite common in some, especially southern, countries, they are not so many in America; and they are becoming fewer day by day amid the materialistic tendency of modern life which is calculated to dry up the sentimental element and to turn it into self-love of some other kind.

A second class of children referred to are those in whom the desire to know and the capacity to understand predominate over the qualities of the heart or the will. Such children must be reached through their minds. Although the teacher can fully control the child only by the attraction of the heart, yet it is necessary first to find and to open the way to the heart. In the predominantly intelligent child this is done by making it understand its deficiency. Seeing and reflecting to some extent upon its want, there arises in the young soul a longing for that which it lacks, to fill the void recognized in its nature. This longing

awakens the operation of the heart, and gives the educator an opportunity to present an attraction by which the child can be led forward and drawn upward.

It would, therefore, be an error to appeal *directly* to the sentiment of affection in a child of this disposition, before we have made it understand the quality of its weakness and the value of that which it lacks. This understanding on the part of the child is mostly brought about by a judicious measure of humiliations in opposition to the things on which the child naturally prides itself. But such humiliations must *not be imposed*; they must be made to meet the child spontaneously, must come upon it gradually in the course of its tasks, and the ingenious teacher will readily find means to let the young talent try its strength upon problems just beyond its reach, looking quietly on, as if to say: after all, you are not so smart, my child, as one might expect. Thus the child is made to see in itself the cause of its humiliation, instead of inwardly resenting it as an act which the teacher inflicts upon it as a penalty for, or a safeguard against, pride.

But here, too, nothing is so much to be recommended as *slow* proceeding, waiting and watching until the child is ready to profit by the operation of our method. "If you make fire with green wood you will get more smoke than heat."

Finally, we come to the child in whom the will-power predominates. It must be ruled and corrected by law, by timely command, by regular application to work. Yet, let me say at once that this method must not in any way be understood to weaken the principle that "a good teacher rules by influence rather than by coercive restriction." The habit of constantly impressing and enforcing orders by the use of reproving words is a sure way to fail in obtaining respect for either the law or the teacher; and oft-repeated correction of this kind seriously injures the child's disposition. Let the teacher who finds that he or she has to control such children watch their propensities and ebullitions of self-will

for some time before appearing to notice and therefore to punish them, unless there is question of gross faults which force themselves on our attention. Then, having seen what needs correction, let the announcement be made, as coming from a superior authority, of certain rules of conduct to be observed in the class under proportionate penalty. These rules should, it must be observed, be *but few*, and such as can readily be observed under ordinary circumstances. If they be sufficiently definite to cover the more common and disturbing breaches of discipline, it will give the teacher an excuse to ignore lesser faults, and to use discretion at times toward indulgence, until the general improved tone of discipline in the class allows a further refining. There is harm in making rules which the teacher foresees, or ought to foresee, will not or cannot be observed. Assuming that a good, well-considered set of rules is made, the children will, of course, at once test its strength by violating it. The teacher is sorry and remains quite amiable; but there is the inexorable law with its penalty, which is to blame for all the poutings and tears that follow. Gradually the child, finding that it has to fear only the unyielding law, and not the teacher, who sympathizes with the young delinquent, whilst quietly urging obedience and, by it, an avoidance of the painful consequences of violating the rules, begins to observe the latter. Thus the same force which leads the child to obedience leads it also to esteem for the teacher, and the element of courage is developed through the will, which turns in the direction of order and docility.

There is one exception to this method of correction in which the educator maintains a constantly pleasant manner whilst appealing to the inexorable demand of the law of order. This exception is the case of any open violation of the reverence due to God, or of holy things which are understood to involve directly His honor. A teacher who can make upon the child the impression that he or she condones everything except offences against God, at once elevates the child to a higher plane of view, and secures absolute authority over the pupil. In all matters causing faults against order, propriety,

application to scholastic tasks, etc., the child encounters a more or less definitely foreseen penalty inflicted by the existing rules, which process gradually forces upon the young mind the recognition of the eternal order of things, and instinctively develops convictions regarding the intrinsic value of law. In these cases the teacher has hardly to make any words. But it is different when there is question of the honor due to God, and of sin; then it is well that the child should meet the well-governed but evident indignation of the teacher. For in doing so it will recognize in the teacher the true and consistent representative of God, a sentiment which elevates the dignity of the teacher, and supplies those forces for governing the child that may otherwise be lacking, either by reason of the absence of certain personal qualities in the teacher or by reason of circumstances in which it is particularly difficult to control the child.

Yet, whatever necessity there may be for applying correction, whether in matters of mere deportment and application, or in the more serious cases of sin, the double rule of moderation and of seeking if possible a permanent remedy which goes to the core of the evil, holds good throughout the educational process. Constantly rehearsed correction of faults is never, on the whole, successful. Take a shrub in your garden, some root-branch of which bends across the path. Every time you pass by you beat it aside or you lift it up; but it comes down each time, and tires and irritates you in the constant effort to avoid its straggling annoyance. Is there no other way? Yes; take a string, tie it around the bush to uphold the forward branch; shortly the cells in the lower part of the stem contract and accommodate themselves to the forced position, and by degrees growing stronger they will hold the branch in place, so that, when the string is removed, the shrub is orderly by its own developed strength. Of course you must measure your string and note the quality; not bind too tight lest the branch break, nor use a string too weak lest it snap and the relaxed branch hurt some passer-by.

We have seen that the quality of courage, essential in a good teacher, is developed in the pupil by bringing under control the heart, the mind, and the will,—the operation of the

threefold centre of action. To do this effectually it is necessary not only that the teacher ascertain the disposition or peculiar character of the child, but also that she should gauge the limits of its capacity in the threefold direction before indicated. This demands in the teacher the virtue of justice, so as to form a proper estimate of what the child can do, and also to act out the sentiments which that estimate inspires. Fortitude or courage, when not balanced by justice, becomes a danger and a temptation, inasmuch as it yields to impulses of zeal, of discouragement after failure, of haphazard ventures and foolhardy undertakings, which destroy the previous efforts of better-minded educators.

Justice, as defined by the scholastics, is the consistent or sustained determination to render to everyone his proper rights. *Everyone*,—that is to say, first to God; then to those who directly represent His claims in the Church; next, to those who represent the civil and social order; and finally, to our fellowmen, the images of God.

It is important that we recognize the fact that, in the educational process, justice as a supernatural virtue is for the most part to be built upon justice as a natural virtue. And this gives value to the study of the *classics*. The pupil learns to recognize that there is such a thing as natural virtue, and to look for it, and respect it in those who are not of the household of the faith. Furthermore, it will escape that insidious view so dangerous in practice, though defensible in theory, namely, that because faith furnishes an antidote to the malice of sin, therefore Catholics are excusable for neglecting the external virtues of which non-Catholics who are, often falsely, supposed to polish only the outside of the platter, are as a rule more careful. The child will learn that truthfulness, charity, purity, are virtues which may be cultivated by those who are not so fortunate as to be in the fold of Christ, and that these virtues dispose them for the grace of faith; and the fact that these gifts are infinitely ennobled by baptism does not establish a claim of superior merit, but only one of deeper gratitude, together with the graver duty of guarding the treasure with more fidelity. On the other hand, the child will also be made aware of the fact

that the passions are scars and weaknesses which result from original sin, and that religious training and the grace of faith do not so much eradicate the passions, as rather teach us how to subdue them.

Justice likewise requires that the teacher keep the pupil alive to a proper estimate of the scientific studies for which the young mind may feel an attraction, or possess special aptitude. The sciences are disciplines. They aid us in the discovery of truth; but it must not be forgotten that they always rest upon fallible senses and fallible reason. They cannot by their demonstrative power supersede the facts of revelation, for the truth of which God's testimony vouches, even when we do not understand them. Pious legends are not, of course, facts of revelation; though it must be noted that the temper of mind which easily rejects or treats with disrespect the reputed manifestations in the supernatural order which command the respect of good and intelligent persons of any age or country, is not a healthy one. Nevertheless, it is a singular fact, due probably to the proneness toward wrong ingrafted in human nature by original sin, that the mind will accept as demonstrated any plausible scientific hypothesis, whilst it rejects divine truths which rest upon much superior motives of credibility. This tendency of the naturally scientific mind toward skepticism needs to be guarded against and counteracted in early life, when the rudiments of the sciences are being taught; and it is done by emphasizing the difference between supernatural and natural causes and effects.

The principle of justice must likewise be steadily kept sight of in cases where the teacher is bound to punish the pupil. The minister of penalty must ever preserve the dignity and impartiality of an instrument of the Eternal Lawgiver. Thus the exercise of this virtue forestalls all morbid exaggeration, all manifestation of caprice, of weakness in temperament, or of preferences based on individual likes and dislikes.

It may be asked: how can a teacher cast off the natural likes or dislikes called forth by the disposition of the children? The answer is that, whilst it is impossible to divest one's self of the natural impression which attractive qualities in the child or

their contraries inspire, we are not forced to manifest or act upon such impressions; nay, we are bound, in justice to our responsibility as educators, to counteract the dislikes we may feel toward a child, and even more the natural attraction, especially when it is based mainly upon the impression of the senses. The teacher must keep an eye on the useful rather than the beautiful qualities of the child's nature. We may not like iodine in some of its forms, exhibiting ugly grayish color and a pungent repulsive odor; but we know its salutary uses as a medicine, and prefer it so, rather than in the form of the brilliant and beautiful purple vapors which it assumes when heated in a retort. The child's unattractive qualities are the ones that the educator must work upon; they are the steps toward its reform and ultimate salvation; in time we may be able to spiritualize these homely forms, when they will rise and take on the brilliant beauty of which they are capable under the influence of supernatural fervor. Thus acting from principle and not upon feelings, the teacher personally cultivates the virtues of disinterestedness, self-denial, and wisdom, which supply to the soul everything needful for the perfect accomplishment of a teacher's important work; for wisdom, says the sacred writer,<sup>6</sup> leads those that are just through the right ways, and shows them the Kingdom of God, and gives them the knowledge of the holy things, and makes them honorable in their labors, and completes all their works for them. "Justum deduxit Dominus per vias rectas, et ostendit illi regnum Dei, et dedit illi scientiam sanctorum, et honestavit illum in laboribus, et complevit labores illius."

There can indeed be no reason for discouragement in the seemingly toilsome work of the religious teacher if the rule of justice, which is the rule of the religious life, be kept before the mind. The child will pattern itself after the living model before it, and will reflect the spirit and the action of the teacher. To be successful educators we have to strive to express in our conduct what we would teach to the child: "Qui autem fecerit et docuerit, hic magnus vocabitur."<sup>7</sup> That demands, as we have

<sup>6</sup> Wisdom 10: 10.

<sup>7</sup> Matt. 5: 19.

seen, courage regulated by justice; but it also means assured victory in the domain of true knowledge, true wisdom, which is the greatest power on earth. "Et certamen forte dedit illi ut vinceret, et sciret quoniam omnium potentior est sapientia."<sup>8</sup> In other words, if the vocation of the religious teacher is a call to labor and self-denial, it is also a call to the noblest victory; for He that bade us follow Him in this work, "gave a strong conflict" that we "might overcome, and know that wisdom is mightier than all." And if our confidence were nevertheless to fail us in the midst of the struggle, we need but remember that our teacher's chair is the footstool that leads to the "Seat of Wisdom," our Blessed Lady whom the language of the Church identifies with the Wisdom of Holy Writ. "Venite filii," she whispers, "audite me, timorem Domini docebo vos."<sup>9</sup> She herself is the model of the perfect religious educator, and the qualities which I have set forth as requisite in the latter are beautifully portrayed in the antiphon with which the Church intones the canticle of the *Magnificat* on our Lady's feast: "Virgo prudentissima, quo progrederis? quasi aurora valde rutilans. Tota formosa et suavis es, pulchra ut luna, electa ut sol—(terribilis ut castrorum acies ordinata)."

With the inspired seer we ask the Virgin Mother of Christ what, in her most perfect foresight (*prudentissima*), she points out as the characteristics of true progress (*quo progrederis*). And the answer is: It is a progress that enlightens by the gradual and temperate development of the affection, even as the blush of the rising sun sends forth its light and heat (*aurora valde rutilans*) with a real, yet measured intensity. *Tota formosa*, that is, well formed, well instructed in every part. *Suavis*—always pleasant. *Pulchra ut luna*—fair by reason of the Divine Sun, which reflects His light in the teacher, moved by the forces of a supernatural love. *Electa ut sol*—the chosen, the elect of Christ, and like to Him in the beautiful spirit of charity which dispenses light and warmth and fostering care to the young growth that rises toward the heavens. Nor is this all. *Terribilis ut castrorum acies ordinata* marks the relig-

<sup>8</sup> Wisdom 10: 12.

<sup>9</sup> Ps. 33.

ious above all others as a teacher of a noble band united like a well-ordered army in battle array to fight for truth and virtue, an army which, by its very order, inspires that holy fear and reverence which is the beginning of wisdom, a wisdom on which depends all our success in the sacred cause of Christian education.

H. J. H.

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## CHRONICLE OF RECENT BIBLE STUDY.

### I.

KEEPING pace with our age of analytical indexes and tabulated knowledge, Biblical scholars of late show a tendency to summarize the results of their labors for the benefit of the busy world of readers. *A Dictionary of the Bible*, by John B. Davis, Professor of Semitic Philology and Old Testament History in the Theological Seminary at Princeton,<sup>1</sup> appeared almost simultaneously with the first volume of *A Dictionary of the Bible*, edited by James Hastings and John A. Selbie.<sup>2</sup> The second volume of this latter work appeared a little before the first volume of the *Encyclopædia Biblica*, edited by T. K. Cheyne and J. Sutherland and Black;<sup>3</sup> and about the same time F. Vigouroux, S.S., completed the second volume of his *Dictionnaire de la Bible*.<sup>4</sup> The last work has been lauded so repeatedly during the course of its publication that it is great praise to say that it has remained true to its high standard of scholarship throughout. Its articles give not merely a summary of information concerning subjects strictly Biblical, but also concerning the bibliography of Scripture work done by the more eminent writers,—Augustine, Clement of Alexandria, Cyril, etc., —and by the more illustrious bodies of men, such as the Benedictines, the Dominicans, and the Franciscans; on ac-

<sup>1</sup> Philadelphia: The Westminster Press, 1898, \$2.00.

<sup>2</sup> Edinburgh: T. & T. Clark; New York: Chas. Scribner's Sons. 1898. Cloth, \$6.00; half morocco, \$8.00.

<sup>3</sup> New York: The Macmillan Company. 1899. \$5.00.

<sup>4</sup> Paris: Letouzey et Ané. \$1.00 a fascicle; so that the price of Vols. I and II amounts to about \$16.00.

count of this comprehensiveness of the work, its first volume, containing the topics under the letters A-B, numbers 992, and its second volume extending from C to F, 1214 double-column pages. Prof. Davis' Dictionary is characteristic for its conciseness, its accurate erudition, and its fidelity to the traditional views of the Bible. The other two Dictionaries represent the conservative school of Higher Criticism. The stories of the patriarchs are represented as myths or legends rather than allegories; the development of the Old Testament canon has its stereotype three stages of evolution, the Law, the Prophets, and the Hagiographa; all the other favorite views of the critics are catalogued in the same dogmatic way. In spite of these drawbacks, both works will be of great service to the discrete theologian, for they contain an amount of erudition concerning Biblical subjects that can be collected from other sources only at the expense of much time and labor.

Among the introductory works, we may draw attention to the following publications: The fifth fascicle of the *Novum Testamentum*, issued by Bishop Wordsworth and Mr. White, completes the first volume, containing the Gospels, of their standard edition of the Vulgate;<sup>5</sup> the editors call this last part their epilogue, but it is really a masterly introduction to their work. Father Cornely publishes an extract from his special Introduction to the Books of the Old and the New Testament under the title *Synopses omnium librorum sacrorum utriusque testamenti*, etc.<sup>6</sup> In its present handy form the book will prove a valuable companion to the busy Bible reader. We are glad to see that Godet's *Introduction au Nouveau Testament*<sup>7</sup> is making steady progress. Though Calvinistic in his theology, the author deserves high commendation for accurate erudition and clear analysis of thought. W. H. Green, who cannot abide "Romanism" but still insists on the traditional views concerning the Bible, publishes part of the results of his life-long labors in a *General In-*

<sup>5</sup> *Novum Testamentum* D. N. J. C. latine sec. edition. S. Hieronymi recensuit J. Wordsworth, etc.; Oxonii Typ. Clarendon.

<sup>6</sup> Paris: P. Lethieilleux, 1899.

<sup>7</sup> Neuchâtel: Attinger frères, 1899.

introduction to the Old Testament, the *Canon*.<sup>8</sup> Dr. Briggs has reissued his *Biblical Study* in a thoroughly revised and greatly enlarged form, under the title *General Introduction to the Study of the Holy Scripture*. Professor Briggs' tendencies are well enough known from last year's occurrences.

The *Cursus Scripturae Sacrae* has received two new accessions: *Commentar. in Actus Apost. auct. I. Knabenbauer* and *Comment. in Numeros auct. F. de Hummelauer*.<sup>9</sup> Blass' theory concerning the two editions of Acts, both proceeding from the pen of the inspired author himself, together with Ramsay's investigations into the history and geography of Acts, have lent a special interest to the book; Fr. Knabenbauer does not appear to have been helped by Ramsay's results, and he clearly states that he is not an adherent of Blass, though he admits the value of certain readings found in the Codex Cantabrigiensis. The commentary proceeds on the well-known erudite method of the author. If the Book of Acts be connected with the modern critical investigations, the Book of Numbers forms parts of the main stamping ground of O. T. critics. Fr. de Hummelauer does not pretend to say the last word on the text of Numbers; even supposing the text to be composite, its last "redactor" must have wished to express a certain series of truths in his conglomeration of documents, and it is this meaning of the inspired redactor that Fr. de Hummelauer endeavors to discover. The author himself professes to write a suggestive and stimulating rather than a final commentary on Numbers (p. 158). We need not say that his theory on Jewish History, which has been more fully developed in *Das Vormosaische Priesterthum in Israel*,<sup>10</sup> has influenced the commentary on Numbers also. *A Harmonized Exposition of the Four Gospels*, by the Rev. A. E. Breen, D.D.,<sup>11</sup> may be classed among the handy gospel commentaries; both the critical student and the busy parish priest have been kept in view by the author. It is for this reason that he harmonizes both the Greek text of the Gospels and its

<sup>8</sup> New York: Charles Scribner's Sons. 1898. \$1.50.

<sup>9</sup> Paris: Lethieilleux. 1899.

<sup>10</sup> Herder: Freiburg. 1899.

<sup>11</sup> Cincinnati, O., 1899. \$4.00.

literal English translation, adding the more important variants and a concise explanation of the text. In order to fit the book for pulpit use, the moral application of the events has been made a main feature of the work.

## II.

Coming to modern discoveries and their application to Biblical questions, the reader is acquainted with part, at least, of the literature connected with the *recently found Hebrew text of Ecclesiasticus*. It was commonly agreed that the newly-discovered fragments represented the original Hebrew text of the inspired book; but Prof. D. S. Margoliouth, of the chair of Arabic in Oxford, advocates a new theory in a pamphlet entitled "The Origin of the 'Original Hebrew' of Ecclesiasticus,"<sup>12</sup> according to which the fragments represent the text of a re-translation into Hebrew from a Syriac and a Persian version of the Hebrew original; the retranslation is dated at some time after 1000 A. D., and all the Hebraists of Europe are invited to confess their error and adopt the new creed. It is quite recently that the public became acquainted with the results of the work carried on by the Palestine Exploration Fund, by virtue of the permit granting the privilege of excavating for three years about the southern edge of Jerusalem.<sup>13</sup> A little more than a year after the expiration of this permit, another was given granting the privilege of exploring the district of fifteen to twenty miles southeast of Jerusalem within the next two years. The region includes the three hills—Tell Zakariya, Tell-es-Safi, and Tell-ej-Judeiyideh. Though the second of these promised the best results, being for the last forty years identified with the ancient Gath, work was begun at the first hill, and was brought to a close on April 22, 1899. No writing of great importance was found, but it became clear that the site had known four mutually excluding occupations, the first in pre-Israelitish times, the second and third in the Jewish period, and the last by the Romans. But many specimens of pottery and implements were

<sup>12</sup> London: Parker & Co. 1899.

<sup>13</sup> Cf. Dr. Bliss' volume, *Excavations at Jerusalem, 1894-97*.

unearthed, which have a certain archæological value. On May 4, work was begun at the second hill, and it appears that this site was occupied from the eighteenth till the fourth century B. C., when it was deserted till the time of the crusades. Though the city disclosed by the excavations may be Gath, positive proofs of the identity have not yet been found. In the "Beilage" of the Munich "Allgemeine Zeitung," the Arabian traveller, Dr. Glaser, shows that recent finds of papyri in the ruins of a sanctuary erected by King Usertesen II, force us to place the beginning of the Egyptian "Middle Kingdom" between 1996 and 1993 B. C., and its close between 1783 and 1780 B. C.; while Egyptologists had placed the beginning of this period in 2130 (Meyer), or 2466 (Brugsch), or 2778 (Petrie), or again in 3315 (Unger); hence there is now a discrepancy of only about fifty years between the current Biblical chronology and that of the Egyptologists, while formerly there was a difference of centuries, and a reconciliation seemed impossible. If we add to these results the conclusion reached within the last few years on the basis of Babylonian and Egyptian excavations,<sup>14</sup> that the civilization of Egypt has been derived from the Babylonian, we see that the records of Genesis are tending to an absolute harmony with our present archæological finds. We need not, at this late date, remind the reader of the inscription found a few years ago, which induced scholars to substitute Amenhotep II, instead of Merenptah as the Pharaoh of the Exodus, thus simplifying considerably the harmony between profane and sacred history. It is well known, too, that the French excavator Loret found among other royal mummies the very body of Amenhotep II—*i. e.*, of the Pharaoh whose warriors perished in the waters of the Red Sea. In the next issue we shall have something to say about a newly-discovered old codex, belonging probably to the second century A. D., and containing the oldest liturgical and disciplinary ordinations of the Church.

<sup>14</sup> Cf. Hilprecht: Is the Babylonian or the Egyptian Civilization Earlier? *Sunday School Times*, April 23, 1898; Hommel: Der babylonische Ursprung der ägyptischen Cultur, München, 1898.

## ECCLESIASTICAL CHRONOLOGY—June 15—December 15, 1899.

## JUNE.

16. Death of His Eminence Cardinal Sourrieu, Archbishop of Rouen; born February 27, 1825; created Cardinal May 2, 1897.

17. His Eminence Cardinal Logue and the Irish Bishops pass resolution protesting "against the continued refusal of the Government to do justice to the Catholics of Ireland in the matter of University education."

19. Private Consistory at the Vatican: Office of Camerlengo of the Sacred College transferred from Cardinal Agliardi to Cardinal Ferrata; appointment of a Patriarch of Alexandria for the Copts; proclaimed Cardinal Priests—Monsignori Casali del Drago, Cassetta, Portanova, Francica, Ciasca, O.S.A., Mathieu, Respighi, Richelmy, and Missia; Cardinal Deacons—Monsignor Trombetta, and P. Vives y Tuto, O.S.F.C.; announcement of two Cardinals *in petto*.

21. Honorary degree of D.C.L. of Oxford University conferred on Father Ehrle, S.J., Librarian of the Vatican.

22. Public Consistory at the Vatican, announcing the following changes by Brief—Mgr. Bourgade translated from the See of Tucson to the Archbishopric of Santa Fé; Mgr. O'Connor, from the See of London to the Archbishopric of Toronto; Mgr. Christie, from Vancouver to the Archbishopric of Oregon; Mgr. Barnada y Aquilar to be Archbishop of Santiago, Cuba; Mgr. Higgins, from the titular See of Antifello to the Bishopric of Rockhampton; Mgr. Gaffney to be Bishop of Meath; Mgr. Chisholm to be Bishop of Aberdeen; Mgr. Blenk to be Bishop of Porto Rico; Mgr. Shanahan to be Bishop of Harrisburg; Mgr. Clouthier to be Bishop of Three Rivers; Mgr. Bellord to be titular Bishop of Milevis; Mgr. Brindle to be titular Bishop of Hermopolis Major; Mgr. McGavick to be titular Bishop of Marcopolis.

23. His Eminence Cardinal Louis Macchi, Secretary of Briefs, imposes Sacred Pallium on the Archbishops of Santa Fé, Toronto, Oregon, and of St. James of Cuba.

25. Death of His Eminence Cardinal Schönborn, Archbishop of Prague; born January 24, 1844; created Cardinal May 24, 1889.

The Right Rev. Matthew Gaffney, D.D., Bishop of Meath, consecrated at Mullingar.

29. Papal Bull erecting the English Benedictine Monasteries at Downside, Ampleforth, and Douai into Abbeys.

30. Monsignor Louis Vecchia appointed Secretary of the Congregation de Propaganda Fide.

The Rev. Peter Masson (Archdiocese of Philadelphia) appointed by Propaganda to succeed the Very Rev. William Stang, D.D., as vice-rector of the American College, Louvain.

#### JULY.

2. The Most Rev. Francis de Paula Barnada, D.D., Archbishop of Santiago, Cuba, and the Right Rev. J. H. Blenk, D.D., Bishop of Porto Rico, consecrated in the Cathedral, New Orleans.

Promulgation of the Decree *de tuto* in the Canonization process of the Blessed Jean Baptiste de la Salle, Founder of the Brothers of the Christian Schools.

9. Solemn closing of the Council of the Bishops of Latin America.

10. The Prelates of the Latin American Council received in papal audience.

10 to August 25. Catholic Summer School of America in eighth session, at Cliff Haven, N. Y.

11. Death of His Eminence Cardinal Mertel, Vice-Chancellor of the Church and Summarist of Apostolic Letters; born February 9, 1806; created Cardinal March 15, 1858.

Sacred Congregation of Rites examines questions: (1) Proposed extension to the Universal Church of Office and Mass of St. Bede, with the title of "Doctor"; (2) Revision of the writings of the Servant of God, Jean Jacques Olier, Founder of the Society of St. Sulpice.

12 to August 3. Columbian Catholic Summer School, in fifth session, at Madison, Wis.

15. Fifteen Dominicans embark at Barcelona for the Philippine Islands to reopen University under the auspices of the American Government.

17. Mr. Timothy Riordan bequeaths to the Catholic Uni-

versity of America the sum of \$5,000 to found a theological scholarship for the Archdiocese of Baltimore, and names the University as residuary legatee.

18. The Right Rev. James Edward Quigley, D.D., Bishop of Buffalo, received in papal audience.

25. Consecration of the Right Rev. Francis Xavier Clouthier, D.D., Bishop of Three Rivers, Canada.

The Right Rev. Charles Gordon, D.D., titular Bishop of Tiatira, Vicar Apostolic of Jamaica, received in papal audience.

29. Death of the Right Rev. Thomas A. Becker, D.D., Bishop of Savannah.

#### AUGUST.

3. Appointment of Monsignor Diomede Falconio, Apostolic Delegate to Canada.

6. Consecration of the Right Rev. F. P. McEvay, D.D., Bishop of London, Canada.

6-8. Annual and Jubilee Conference of the Catholic Young Men's Societies of Great Britain, at Liverpool.

10. Death of His Eminence Cardinal Verga, Bishop of Albano, Grand Penitentiary; born April 29, 1832; created Cardinal November 10, 1884.

8-11. Twelfth International Eucharistic Congress in session at Lourdes, under the presidency of His Eminence Cardinal Langenieux, as Papal Legate.

20. Establishment of a permanent Apostolic Delegation in Canada. Monsignor Diomede Falconio, Archbishop of Acerenza and Matera, Italy, first titular appointed.

21. Golden Jubilee of the foundation of the Order of Christian Charity (German), and Silver Jubilee of its establishment in the United States.

Russia announces its adoption of the Gregorian Calendar to go into effect January 1, 1901.

24. The Right Rev. Frederick Eis, D.D., Bishop of Marquette, Mich., consecrated at Marquette.

Ground broken for Catholic Chapel on the Military Reservation, at West Point, N. Y.

28-30. Annual Conference of the Catholic Truth Society, at Stockport, England.

Work begun on the new Marist College, at the Catholic University of America, Washington, D. C.

#### SEPTEMBER.

2. Monsignor Falconio, Apostolic Delegate to Canada, received in papal audience.

10. Augustinian Convent, Academy and Church of Our Lady of Good Counsel, Staten Island, N. Y., solemnly dedicated by Monsignor Martinelli, Apostolic Delegate.

14. The Most Rev. Patrick John Ryan, D.D., Archbishop of Philadelphia, opens the National Export Exposition, Philadelphia, Pa., with benediction.

15. Monsignor Ascenso Dandini appointed Secretary of the S. Congregation of Studies.

17. Mount St. Sepulchre, College and Commissariat of the Holy Land, in charge of the Franciscan Fathers, connected with the Catholic University of America, Washington, D. C., solemnly dedicated by His Eminence Cardinal Gibbons.

19-21. Silver Jubilee Convention of the Catholic Young Men's National Union, at Newark, N. J.

Archbishop Chapelle appointed Apostolic Delegate to the Philippine Islands.

25. Annual Protest of the Holy Name Societies of Brooklyn, N. Y., against blasphemy, 15,000 members attending.

#### OCTOBER.

6. The Right Rev. Peter Joseph Geay, D.D., Bishop of Laval, received in papal audience.

11. Monsignor Michael Kelly, Rector of the Irish College, Rome, received in papal audience.

7. The Most Rev. Peter Bourgade, D.D., Archbishop of Santa Fé, invested with the pallium.

7. Official Reception in Montreal of the Apostolic Delegate, Monsignor Falconio.

10. Unveiling of a bronze statue of the Rev. Demetrius Augustine Gallitzin, Prince-Priest, at Loretto, Pa., on the occasion of the centenary celebration of the town.

11. Meeting of Board of Trustees, Catholic University. The Right Rev. Rector, Monsignor Conaty, reports the aggregate sum of \$162,000 as having been pledged to the University. Promises of chair endowments from Knights of Columbus and Catholic Knights of America, \$50,000 each, reported to the Board.

12. Annual meeting of the Archbishops of the United States at the Catholic University of America, Washington, D. C.

The Catholic Truth Society of Ireland organized.

13. Formal Dedication of Holy Cross College, C.S.C., Catholic University of America.

17-19. Third Convention of the Priests' Eucharistic League, at Philadelphia, Pa.

21. Monsignor Merry del Val appointed President of the Pontifical Academy of Noble Ecclesiastics.

23. English pilgrims received in papal audience.

College of St. Francis Xavier, New York, places at the disposal of each Catholic pastor of that city one free scholarship, subject to certain requirements.

27. The Right Rev. Francis Silas Chatard, D.D., Bishop of Indianapolis, received in papal audience.

The sum of \$10,000 received by the Catholic University of America, for the endowment of the study of Gaelic, from the estate of Miss Moran, Baltimore.

#### NOVEMBER.

1. Death of the Right Rev. John Butt, D.D., titular Bishop of Sebastopol, and formerly Bishop of Southwark, England.

2. Death of the Right Rev. Monsignor Joseph Jessing, Columbus, Ohio, founder of "Josephinum" Pontifical College.

5. Death of the Right Rev. Louis de Goesbriand, D.D., Bishop of Burlington.

The Right Rev. Frederick C. Hopkins, S.J., consecrated

Vicar Apostolic of Honduras, in the Church of St. Francis Xavier, St. Louis, Mo.

8. Death of the Right Rev. Monsignor Nicholas Cantwell, V.G., Philadelphia, Pa.

9. The Rev. Patrick Cannon, Lockport, N. Y., receives the title of Domestic Prelate.

23. Corner-stone of the Catholic Chapel on the Military Reservation at West Point, N. Y., laid by the Rev. C. G. O'Keefe.

His Eminence Cardinal Serafino Vannutelli appointed Grand Penitentiary; his Eminence Cardinal Gotti, Prefect of the S. Congregation of Bishops and Regulars; and his Eminence Cardinal Ferrata, Prefect of the S. Congregation of Indulgences and Relics.

28. S. Congregation of Rites adjudges the introduction of the cause of beatification of Antonio Maria Claret, at one time archbishop of Santiago, Cuba; also of Cesare Sportelli, priest of the Congregation of the M. H. Redeemer.

The same Congregation concedes a proper mass and office of the *Madonna della Guardia* for Liguria; also of Bl. Marco Criado, martyr and priest of the Order of the M. H. Trinity.

#### DECEMBER.

4. The United States Supreme Court sustains the right of the Government to make appropriations in behalf of institutions under denominational control.

7. Meeting of prominent Catholics to discuss the organization of a Catholic Summer School in Maryland.

8. Corner-stone of Trinity College for the Higher Education of Women, laid at Washington, D. C., by the Very Rev. P. J. Garrigan, D.D., Vice-Rector of the Catholic University of America.

12. The Most Rev. P. W. Riordan, D.D., Archbishop of San Francisco, Cal., and the Right Rev. W. M. Wigger, D.D., Bishop of Newark, N. J., received in papal audience.



## Aulalecta.

EX ACTIS LEONIS  
CONSTITUTIO DE IUBILAEI INDULGENTIIS.

### I.

*Suspensio Indulgentiarum et Facultatum vertente Anno Unversalis Iubilaei Millesimo Nongentesimo.*

LEO EPISCOPUS

SERVUS SERVORUM DEI

*Ad perpetuam rei memoriam.*

Quod Pontificum maximorum sanxit auctoritas, ut Anni sacri solemnia Romae potissimum agerentur, id quidem cum provisa divinitus dignitate et grandioribus munieribus almae Urbis est admodum congruens. Haec enim omnium, quotquot ubique sunt, christianorum patria communis: haec sedes sacrae potestatis princeps, eademque traditae a Deo doctrinae custos sempiterna: hinc ut ab unico augustissimo capite in omnes christiana reipublicae venas perenni communicatione vita pro-

pagatur. Nihil ergo tam consentaneum, quam catholicos homines vocatu Sedis Apostolicae huc certa per intervalla temporum convenire, ut scilicet una sim et remedia expiandis animis in Urbe reperiant et romanam auctoritatem praesentes agnoscant. Quod cum tam salutare ac frugiferum appareat, sane cupimus ut urbs Roma toto anno proximo maiore qua fieri potest frequentia mortalium celebretur: ob eamque rem peregrinationis romanae cupidis velut stimulos addituri, admirorum expiandorum privilegia, quae liberalitate, indulgentiaque Ecclesiae passim concessa sunt, intermitti volumus: videlicet, quod plures decessores Nostri in caassis similibus consuevere, Indulgentias usitatas apostolica auctoritate ad totum Annum sacrum suspendimus: verumtamen prudenti quadam temperatione modoque adhibito, ut infra scriptum est.

Integras atque immutatas permanere volumus et decernimus.

I. Indulgentias *in articulo mortis* concessas:

II. Eam, qua fruuntur ex auctoritate Benedicti XIII decessoris Nostri, quotquot ad sacri aeris pulsum de genu vel stantes *Salutationem angelicam*, aliamve pro temporis ratione precationem recitaverint:

III. Indulgentiam decem annorum totidemque quadragenarum Pii IX auctoritate an. MDCCCLXXVI iis tributam qui pie templa visitent in quibus Sacramentum augustum quadragesima horarum spatio adorandum proponitur:

IV. Illas item Innocentii XI et Innocentii XII decessorum Nostrorum decreto iis constitutas, qui Sacramentum augustum, cum ad aegrotos defertur, comitentur, vel cereum aut facem per alios deferendam ea occasione mittant:

V. Indulgentiam alias concessam adeuntibus pietatis causâ templum sanctae Mariae Angelorum Ordinis Fratrum Minorum extra Assisii moenia a vesperis Calendarum Augusti ad solis occasum diei insequentis:

VI. Indulgentias, quas S. R. E. Cardinales Legati a latere, apostolicae Sedis Nuntii, item Episcopi in usu Pontificalium aut impertienda benedictione aliave forma consueta largiri solent:

VII. Indulgentias Altarium Privilegiatorum pro fidelibus

defunctis, aliasque eodem modo pro solis defunctis concessas: item quaecumque vivis quidem concessae sint, sed hac dumtaxat causa ut defunctis per modum suffragii directe applicari valeant. Quas omnes et singulas volumus non prodesse vivis, prodesse defunctis.

De facultatibus vero haec constituimus et sancimus, quae sequuntur.

I. Rata firmaque sit facultas Episcopis aliisque locorum Ordinariis impertiendi indulgentias *in articulo mortis* eamdemque communicandi secundum Litteras a Benedicto XIV decessore Nostro datas Nonis Aprilis An. MDCCXLVII :

II. Item ratae firmaeque sint facultates Tribunalis Officii Inquisitionis adversus haereticam pravitatem, eiusque Officium: Missionariorum quoque et Ministrorum qui vel ab eodem Tribunali, vel a Congregatione S. R. E. Cardinalium negotiis propagandae Fidei praeposita, vel alias ab apostolica Sede ad id deputati fuerint: nominatim facultas absolvendi ab haeresi eos, qui, eiurato errore, ad fidem redierint :

III. Ratae firmaeque sint facultates, quas Officium Poenitentiariae Nostrae apostolicae Missionarii, in locis Missionum earumque occasione exercendas, concesserit :

IV. Item facultates Episcoporum aliorumque sacrorum Antistitum circa dispensationes et absolutiones suorum subditorum in casibus occultis etiam Sedi apostolicae reservatis, quemadmodum ipsis a sacra Tridentina Synodo, seu alias, etiam in publicis casibus, a iure communi ecclesiastico et ab apostolica Sede pro certis personis et casibus permissae dignoscuntur. Idem statuimus de facultatibus Antistitum Ordinum religiosorum, quaecumque ipsis in Regulares sibi subiectos ab apostolica Sede tributae sint.

Iis exceptis, de quibus supra memoravimus, ceteras omnes et singulas Indulgencias tam plenarias, etiam ad instar Iubilaei concessas, quam non plenarias, suspendimus ac nullas iubemus esse. Similique ratione facultates et indulta absolvendi etiam a casibus Nobis et apostolicae Sedi reservatis, relaxandi censuras, commutandi vota, dispensandi etiam super irregularitatibus et impedimentis cuilibet quoquo modo concessa, suspendimus ac nulli suffragari volumus ac decernimus. Quocirca praesentium

auctoritate Litterarum praecipimus ac mandamus, ut, praeter Indulgentias Iubilaei, easque, quas supra nominatim exceperimus, nullae praeterea aliae uspiam, sub poena excommunicationis eo ipso incurrendae aliisque poenis arbitrio Ordinariorum infligendis, publicentur, indicantur, vel in usum demandentur.

Quaecumque autem his Litteris decreta continentur, omnia ea stabilia, rata, valida esse volumus et iubemus, contrariis non obstantibus quibuscumque.

Earum vero exemplis aut transumptis, etiam impressis, Notarii publici manu et sigillo personae in ecclesiastica dignitate constitutae munitis, eamdem volumus haberi fidem, quae haberetur praesentibus si essent exhibitae vel ostensae.

Nulli ergo hominum liceat hanc paginam Nostrae suspensionis, decreti, declarationis, voluntatis infringere, vel ei ausu temerario contra ire: si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursum.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo nono Pridie Cal. Octobris, Pontificatus Nostri anno vicesimo secundo.

C. *Card. ALOISI MASELLA Pro-Dat.*

A. *Card. MACCHI.*

VISA

*De Curia I. De Aquila e Vicecomitibus.*

Loco + Plumbi.

*Reg. in Secret. Brevium.*

I. CUGNONIUS.

## II.

SANCTISSIMI DOMINI NOSTRI.

LEONIS

DIVINA PROVIDENTIA

PAPAE XIII.

*Constitutio qua Indulgentiae Iubilaei Anni MDCCCC conceduntur monialibus, oblatis, tertiariis aliisque sive puellis sive mulieribus in monasteriis piisve communitatibus degentibus, eremitis, infirmis, carcere aut captivitate detentis, cum opportunis facultatibus circa absolutiones et votorum commutationes.*

LEO EPISCOPUS

SERVUS SERVORUM DEI.

*Ad futuram rei memoriam.*

Aeterni Pastoris infinitam caritatem animo reputantes, qui *proprias oves vocat nominatim*,<sup>1</sup> *ut vitam habeant et abundantius habeant*,<sup>2</sup> quique ipsarum adventum ad sui gremium non modo expectat, sed ipse saepe praevertit, consilium agitavimus de Apostolicae liberalitatis thesauro recludendo in proximum annum Iubilaei iis etiam, quibus sua conditio non sinit ut praescriptam peregrinationem ad almann hanc Urbem et ad beatorum Apostolorum limina suscipiant. Placuit igitur fructu vacuam non redire multorum fidem ac pietatem, qui huiusmodi iter summo cum studio essent aggressuri, nisi eos aut septa monasterii, aut ineluctabilis captivitas, aut corporis infirmitas impediret. Quae quidem relaxatio atque benignitas non istorum tantum necessitati aut utilitati prospiciet, sed in communem omnium salutem redundabit. Coniunctis enim tot hominum precibus et lacrimis, quos vel vitae innocentia et religionis ardor, vel poenitentia, vel calamitas segregavit a ceteris, divinae misericordiae placandae spem licebit multo validiorem fovere. Quamobrem vi praesentium litterarum oportunas rationes

<sup>1</sup> Io. x, 3.<sup>2</sup> Ibid., 10.

describere decrevimus, quibus quum viri tum mulieres in eremis, monasteriis et religiosis domibus assidue vitam degentes, vel custodiis et carceribus detenti, vel morbis aut infirmitatibus impediti quominus veneranda Apostolorum sepulcra et Patriarchales Urbis Basilicas adeant, permissarum absolutionum concessique plenarii Iubilaei fieri participes valeant.

Qui autem sub hac providentia comprehenduntur, hi sunt:

I. Moniales omnes, quotquot solemnia vota religionis ediderunt et in monasteriis degunt sub claustrī perpetui disciplina; item quae tyrocinium exercent, quaeve in monasteriis, aut educationis aut alia de causa legitima, commorantur. Pariter Monasteriorum huiusmodi Moniales, quae stipis colligendae gratia septa religiosa egrediuntur:

II. Oblatae, vitae societate coniunctae, quarum Instituta fuerint ab Apostolica Sede vel ratione stabili, vel ad experimentum probata, una cum suis novitiis atque educandis puellis aliquis communi cum ipsis contubernio utentibus, quamquam severiori claustrī lege non adstringantur:

III. Tertiariae sub uno eodemque tecto communiter viventes cum suis pariter novitiis atque educandis puellis, aliquis cum ipsis una de gentibus, etsi severiore claustrī lege minime teneantur, earumque Institutum nec unquam ad hunc diem ab Apostolica Sede approbatum fuerit, nec ut approbatum in posterum haberi debeat vi praesentis concessionis:

IV. Puellae ac mulieres in gynaeceis seu Conservatoriis degentes, quamvis nec Moniales, nec Oblatae, nec Tertiariae, nullisque claustrī legibus obnoxiae sint. Has omnes, quas diximus, tam in Urbe quam extra, ubique locorum et gentium degentes, praesentis concessionis gratia et privilegio frui posse decernimus ac declaramus.

V. Idem concedimus Anachoretis atque Eremitis, non quidem eis qui nullis clausurae legibus adstricti vel in collegio et societate, vel solitarii sub Ordinariorum regimine certisque legibus aut regulis obtemperantes vivunt: sed eis qui in continua licet non omnimode perpetua clausura et solitudine dedicata contemplationi vitam agunt, etiamsi monasticum aut regularem Ordinem profiteantur, ut Cistercienses aliquot, Chartusienses, Monachi et Eremitae sancti Romualdi solent.

VI. Ad utriusque sexus Christifideles eamdem concessionis gratiam extendimus, qui captivi in hostium potestate versantur, ad eosque ubique locorum, qui ex civilibus aut criminalibus causis in carcere detinentur; item qui exilio poenam aut deportationis luunt; qui in triremibus aut alibi ad opus damni reperiuntur; denique ad religiosos viros qui suis in coenobiis sub custodia retinentur vel qui ex rectorum praecepto certam habent sedem, quasi exilio aut deportationis loco assignatam.

VII. Eamdem concessionem communem esse pariter volumus utriusque sexus infirmis cuiusvis ordinis et conditionis, vel qui iam extra Urbem in morbum aliquem inciderint, cuius causa, intra Iubilaei annum, Urbem adire, medici iudicio, non possint, vel qui, licet convaluerint, non sine tamen gravi incommodo romanum iter aggredi possint, vel qui omnino dare se in iter imbecilla ex habitu valetudine prohibeantur. Horum denique numero senes haberi volumus, qui septuagesimum aetatis suae annum excesserint.

Itaque istos omnes et singulos monemus, hortamur et obsecramus in Domino, ut peccata sua *in amaritudine animae* recolentes eademque intimo animi sensu detestantes, saluberrimo Poenitentiae sacramento et congruis satisfactionibus suam quisque conscientiam expiare current; tum ad caeleste Convivium ea, qua par est, fide, reverentia, caritate, accedant, Deumque optimum maximum, per Unigenitum Filium eius ac per merita augustissimae Virginis Mariae et beatorum Apostolorum Petri et Pauli omniumque Sanctorum, iuxta Nostram Ecclesiaeque mentem enixis precibus orent pro sanctae Ecclesiae prosperitate atque incremento, pro extirpandis erroribus, pro catholicorum principum concordia, totiusque christiani populi tranquillitate et salute; in eumque finem visitationi quatuor Urbis Basilicarum, alia religionis, pietatis, caritatis opera devote sufficient, quum voluntaria, tum praesertim a delectis sacri ordinis viris auctoritate Nostra iniungenda, prout infra edicitur.

Scilicet volumus ac iubemus ut venerabiles fratres Episcopi aliisque locorum Ordinarii Monialibus, Oblatis, Tertiariis, aliisque superius memoratis sive puellis, sive mulieribus, Anachoretis, Eremitis, in carcere detentis, aegrotantibus et septuagenario maioribus, statuant ac praescribant sive per se,

sive per prudentes Confessarios, congrua religionis ac pietatis opera iuxta singulorum statum, conditionem et valetudinem ac loci et temporis rationes: quorum perfunctionem operum pro visitatione quatuor Urbis Basilicarum valere volumus ac decernimus. Eamdem commutandorum operum facultatem concedimus Praelatis Regularibus videlicet utendam erga Instituta et personas singulas quae in ipsorum iurisdictione sint.—Eodem genere personis quae in Urbe degant, designari opera sufficienda volumus per dilectum Filium Nostrum S. R. E. Cardinalem Vicarium eiusque vices gerentem, sive per se ipsos sive per prudentes Confessarios.

Itaque Omnipotentis Dei misericordia et Beatorum Apostolorum Petri et Pauli auctoritate confisi, iis omnibus et singulis, quos supra memoravimus, vere poenitentibus et intra praesentem Iubilaei annum rite confessis ac sacra Communione refectis, Deumque, ut supra dictum est, orantibus, omnia denique implentibus alia iniungenda opera in locum visitationum, ac, vel inchoatis tantum iisdem operibus, si morbus periculosus oppresserit, plenissimam omnium peccatorum indulgentiam, veniam et remissionem, etiam dupli vice intra anni sancti decursum si iniuncta opera iteraverint, haud secus ac si praescripta communiter ceteris omnibus expleverint, de Apostolicae liberalitatis amplitudine largimur atque concedimus.

Monialibus earumque novitiis licere volumus, at prima dumtaxat vice, sumere sibi ex alterutro Cleri ordine Confessarios, qui tamen sint ad audiendas Monialium confessiones rite approbati. Anachoretis atque Eremitis supra dictis, itemque Oblatis, Tertiariis, puellis ac mulieribus in monasteriis piisque domibus vitam communem agentibus, quibus forte ordinario tempore eligendi sibi Confessarii libera facultas non sit, similiterque Christifidelibus captivitate, carcere aut custodia, infirmitate aut senectute impeditis, fas esse iubemus eligere sibi prima vice dumtaxat Confessarios quoscumque, dummodo ad confessiones personarum saecularium probati rite sint. Idem eisdem conditionibus liceat viris religiosis ex quolibet Ordine aut Congregatione vel Instituto.—Confessariis sic electis concedimus et tribuimus ut personas supra dictas, auditis earum confessionibus, absolvere possint a quibusvis peccatis, etiam apostolicae Sedi speciali forma reservatis, excepto casu haeresis

formalis et externae, imposta poenitentia salutari aliisque iuxta canonicas sanctiones rectaeque disciplinae regulas iniungendis. Praeterea confessariis, quos moniales sibi elegerint, facultatem facimus dispensandi super vota quaelibet ab ipsis post solemnen professionem facta, quae regulari observantiae minime aduersentur. Simili modo Confessarios supra memoratos etiam dispensando commutare posse volumus omnia vota, quibus Oblatae Novitiae, Tertiariae, puellae et mulieres in communibus dominibus agentes sese obstrinxerint, exceptis iis, quae Nobis et apostolicae Sedi reservata sint: factaque commutatione, a votorum etiam iuratorum observantia absolvere.

Hortamur autem Venerabiles Fratres Episcopos aliosque locorum Ordinarios, ut, Apostolicae Nostrae benignitatis exemplo, eligendis ad praesentium effectum Confessariis imperiti ne recusent facultatem absolvendi a casibus qui ipsis Ordinariis reservati sint.

Volumus denique ut praesentium transumptis sive exemplis, etiam impressis, manu alicuius notarii publici et sigillo viri in sacri ordinis dignitate constituti munitis, eadem ab omnibus adiungatur fides, quae ipsis praesentibus adhiberetur, si exhibitae forent vel ostensae. Ceterum harum decreta et iussa Litterarum rata, valida, firma in omnes partes esse et fore decernimus, contrariis non obstantibus quibuscumque.

Nulli ergo omnino hominum liceat paginam hanc Nostrae declarationis, hortationis, concessionis, derogationis, decreti et voluntatis infringere vel ei ausu temerario contraire; si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Petri et Pauli Apostolorum eius se noverit incursum.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo nono Calend. Novembbris, Pontificatus Nostri anno vicesimo secundo.

C. Card. ALOISI MASELLA Pro-Dat.

A. Card. MACCHI.

VISA

*De Curia I. De Aquila e Vicecomitibus.*

Loco † Plumbi

. Reg. in Secret. Brevium.

I. CUGNONIUS.

## III.

(*Ex Apost. Delegatione Stat. Foed. Amer. Sept.*)

## DECRETUM URBIS ET ORBIS.

*Concessio Missae Nocturnae coram SSo. Sacramento die 31 m.  
Decembris tum labentis tum adventuri anni.*

Anni sacri a Beatissimo Patre et Domino Nostro LEONE XIII feliciter indicti, proxime celebraturos initia, summopere decet nocte surgentes adire saeculi Auctorem, ad eius aras provolvi, acceptissimam offerri Hostiam, divinum scilicet Agnum, sacro convivio interesse, ut opportuno maxime tempore liceat auxilium, gratiam, misericordiam invenire: *Nunc enim propior est salus. Ecce nunc tempus acceptabile: ecce nunc dies salutis.* Quod si regnum caelorum, id est praesentis temporis Ecclesia, simile esse perhibetur decem virginibus sponso de nocte occurrentibus, hac potissimum solemini faustitate licet unicuique mentem accuratius in sacra illa verba intendere: *aptate vestras lampades: ecce sponsus venit exite obviam ei.*

Cum insuper media nocte postremae diei mensis Decembris futuri anni praesens absolvatur saeculum novumque habeat initium; valde congruum est, ut pio quodam ac solemini ritu Deo gratiae agantur pro acceptis huius decursi saeculi beneficiis, et potiora impetrantur, urgente praesertim necessitate temporum, ad novum saeculum auspicio ineundum.

Itaque ut imminens annus MCM ab implorata Dei ope Eiusque Unigeniti Filii Servatoris nostri sumat auspicia idemque prospero cursu finiatur, longe felicius, uti sperare fas est, allaturus aevum; Ssmus Dominus Noster LEO PAPA XIII benigne concedit ut die 31 mensis Decembris, tum labentis, tum adventuri anni, media nocte in templis ac sacellis ubi Ssma Eucharistia rite adservatur, iuxta prudens arbitrium Ordinarii, sui cuiusque loci, exponi possit adorandum idem Augustissimum Sacramentum: facta potestate legendi vel canendi eadem hora coram Illo unicam missam de festo in Circumcisione Domini et Octava Nativitatis: fidelibus autem

sive infra sive extra Sacrificii actionem, de speciali gratia,  
sacram synaxim recipiendi: servatis ceterum servandis.

Contrariis non obstantibus quibuscunque. Die 13 Novembris, anno 1899.

C. E. P. *Card.* MAZZELLA, *S. R. C. Praef.*  
L. + S. D. PANICI, *S. R. C. Secret.*

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

AD ORDINARIOS HIBERNIAE.

I.

CIRCA COMMUNICATIONEM FACULTATUM FORMULAE VI.

Romae die 7 Decembr. 1898.

*Eme et Rme Domine mi Obsme:*

In supplici libello huc misso, nomine Episcoporum Hiberniae, exponitur plura exoriri incommoda quoad usum facultatum formulae VI, ex restrictione art. 24, quo iisdem Episcopis potestas fit "communicandi praedictas facultates duobus sacerdotibus tantum in qualibet civitate et oppido insigni;" in quibusdam enim Hiberniae dioecesibus rarissimae sunt civitates et oppida insignia. Eiusmodi autem incommoda praesertim oriri, dicitur, tum quoad absolutionem censorum et casuum Summo Pontifici reservatorum, tum etiam quoad dispensationem in quibusdam impedimentis matrimonialibus.

Iamvero pluries id idem expositum fuit huic S. Congregationi ab Episcopis Hiberniae, pluraque ad id responsa dedit S. Congregatio, uti etiam legitur in Collectanea S. Congregationis, pag. 64, 65, sub nn. 153 et 155. Iam inde ab anno 1832, Archiepiscopo Armacano S. Congregatio declarabat: "In facultatum (Form. VI) concessione non agi de oppidorum splendore ac dignitate, sed de populi Catholici bono atque utilitate. Ubi igitur talis ac tanta sit populi Catholici copia commorantis in ruralibus districtibus de quibus a Te loquitur, poterunt sacerdotibus ibi decentibus facultates subdelegari, licet iis districtibus non conveniat titulus insignium oppidorum." Idem dicendum de parochiis.

Anno autem 1834 eidem Archiepiscopo Armacano petenti etiam nomine aliorum Episcoporum provinciae suae potestatem communicandi facultatem absolvendi in casibus (reservatis) presbyteris magis idoneis, prout melius in Domino expedire iudicaverint, ex audience SS. habita die 11 Mai eiusdem anni, rescriptum fuit: Pro gratia.

Demum anno 1861 Archiepiscopo Dublinensi qui, exponens frustraneum accidere in aliquibus dioecesis facultatem communicandi cum restrictione "duobus sacerdotibus tantum in qualibet civitate et oppido insigni," ob easdem modo allatas rationes, expostulavit modificari citata verba formulae VI. Relatis precibus SSmo, Sanctitas Sua rescribendum mandavit concedi Archiepiscopo Oratori potestatem communicandi ad normam concessionis factae Archiepiscopo Armacano anno 1834; quoad modificationem formulae, non expedire. Eadem autem concessio etiam aliis Hiberniae Episcopis illam petentibus facta est.

Memoratis his declarationibus S. Haec Congregatio pro rerum adjunctis satis alias providit. Nunc vero nihil immutando quoad dispensationes matrimoniales, ut eadem detur tutior agendi norma omnibus Hiberniae Episcopis quoad facultatem absolvendi in casibus Summo Pontifici reservatis, Sacra haec Congregatio censuit iisdem potestatem tribuere communicandi presbyteris sibi subditis, prout in Domino expedire iudicaverint, facultates quae in duobus hic adjunctis Rescriptis continentur.

Interim omni cum obsequio tuas manus humillime deosculor.

Eminentiae Tuae,

M. Card. LEDOCHOWSKI, Praef.

A. Archiep. LARISSEN., Secret.

## II.

ORDINARIIS HIBERNIAE, COMMUNICARE POSSINT FACULTATES SIBI CONCESSAS IN N. II FORMULAE VI.

*Beatissime Pater:*

Archiepiscopi et Episcopi Hiberniae ad pedes Sanctitatis Vestrae provoluti humiliter postulant, ut facultatem ipsis con-

cessam in N. 11 formulae VI: "Absolvendi ab omnibus censuris etiam speciali modo in Constitutione Apostolicae Sedis Romano Pontifici reservatis, excepta absolutione complicis in peccato turpi" communicare valeant presbyteris sibi subditis, magis idoneis, prout in Domino expedire iudicaverint.

Ex Audientia SSmi habita die 6 Decembris 1898.

SS. D. N. Leo Div. Prov. PP. XIII, referente me infra scripto S. Congnis de Propaganda Fide Secretario, benigne adnuere dignatus est, pro gratia iuxta preces, ad quinquennium, contrariis quibuscumque non obstantibus.

Datum Romae ex Aedibus S. Congnis de Propaganda Fide, die et anno ut supra.

A. Archiep. LARISSEN., *Secret.*

### III.

INDULTUM PRO DISPENSATIONE AD QUINQUENNIA, SUPER INTERSTITIIS ET SUPER DEFECTU UNIUS ANNI AETATIS.

*Beatissime Pater:*

Michael Cardinalis Logue, Archiepiscopus Armacanus, totius Hiberniae Primas, ad pedes Sanctitatis Tuae provolutus, humiliter petit renovationem facultatis quam alias obtinuit die 29 Aprilis 1894, ad quinquennium pro omnibus Hiberniae Episcopis dispensandi cum propriis subditis in Collegio Maynutiano et in Collegio S. Patritii apud Lutetiam Parisiorum ad sacros ordines promovendis, super interstitiis et super defectu unius anni aetatis ad presbyteratum requisitae.

Ex Audientia SSmi, habita die 22 Novembris 1898.

SS. Dominus Noster Leo, Divina Providentia PP. XIII, referente me infra scripto S. Congregationis de Propaganda Fide Secretario, benigne annuere dignatus est pro gratia renovationis, iuxta preces, in forma et terminis praecedentis concessionis, ad aliud quinquennium.

Datum Romae ex Aed. S. Congregationis de Propaganda Fide die et anno praedictis.

A. Archiep. LARISSEN., *Secret.*

## IV.

PROROGATUR AD ALIUD QUINQUENNIVM INDULTVM SUPER LEGE  
IEIUNIV ET ABSTINENTIAE PRO HIBERNIA.

*Beatissime Pater:*

Cardinalis Michael Logue, Archiepiscopus Armacanus et totius Hiberniae Primas, ad pedes Sanctitatis Tuae provolutus, humiliter petit ut attentis peculiaribus circumstantiis in quibus versantur fideles regionis Hibernicae, benigne prorogare dignetur Indultum super lege iejunii et abstinentiae, etiam tempore quadragesimali, alias ipsi et singulis Hiberniae Episcopis pro sibi commissis fidelibus concessum sub die 28 Ianuarii 1894 ad quinquennium.

Ex Audientia SSmi die 22 Novembris 1898.

SSmus D. N. Leo Divina Providentia Papa XIII, referente me infrascripto Sacrae Congregationis de Propaganda Fide Secretario, Indultum de quo in precibus benigne prorogare dignatus est ad aliud quinquennium in iisdem forma et terminis. Quisque tamen Episcopus singulis vicibus nonnisi pro uno anno dispensem, facta quolibet anno expressa mentione facultatis obtentae a S. Sede, atque hortetur Christifideles, ut hanc apostolicam Indulgentiam compensare studeant aliis piis operibus et eleemosynis in pauperum levamen erogandis. Contrariis quibuscumque minime obstantibus.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide die et anno ut supra.

A. Archiep. LARISSEN., Secret.

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### E S. CONGREGATIONE RITUUM.

DECRETUM DE PROCESSU CANONIZATIONIS B. IOANNIS BAPTISTAE  
DE LA SALLE FUNDATORIS CONGR. FRATRUM SCHOLARUM  
CHRISTIANARUM.

#### SUPER DUBIO

*An, stante approbatione duorum miraculorum, TUTO procedi possit ad solemnem eiusdem Beati Canonizationem?*

Christi Ecclesia quasi consitus ager, industri ac vigili Domini sui manu, non unius generis enitet floribus. Eadem

reginae similis perhibetur quae *adstitit . . . in vestitu deaurato, circumdata varietate.* Quamvis enim duplicitis amoris pracepto totius legis summa contineatur, pro varia tamen humanae vitae conditione atque opportunitate temporum caritatis ratio manifestatur multiplex. Itaque ut apta cuique aetati excitavit Deus prodigia eius virtutis, ita saeculo XVII exeunte, virum dedit, qui quod tunc erat desiderium, egenorum pueritiae sancte erudienda prospiceret.

Insignis hic Institutior de Ecclesiae ac de civili societate optime meritus fuit Ioannes Baptista de La Salle.

In Parisiensi collegio S. Sulpitii confecto studiorum sacrorum curriculo, sacerdotio auctus est; quo in munere eius gravitas atque solertia ita eluxit, ut statim sacerdotum societati praeponeretur quibus erat constitutum cuiusdam vicinitatis fideles revocare ad bonam frugem.

Sed opus longe saluberrimum manebat Ioannem, pia adolescentium egenorum institutio; cui rei visus est divino quodam consilio sensim et quasi inscius accedere. Primum enim Rolandii opera, quo pietatis magistro utebatur, factum est ut Communitali praefereretur Sororum a Pueri Iesu puellis indigentibus probe instituendis; cuius instituti scholae brevi ita floruerunt ut omnibus desiderium iniecerint puerorum quoque doctrinae ac saluti simili modo prospiciendi. Res, exiguis profecta initii, ludo primum instituto ad Curiam S. Mauritii, brevi, nec Rhemensis Dioecesis nec ipsius Galliae finibus contenta, longe lateque percrebuit, adeo ut anno MDCCXXV ab sancti viri obitu ferme sexto, florentissimum Institutum in piarum Congregationum numerum fuerit relatum per Bullam Benedicti Papae XIII "In apostolicae dignitatis solo." In hoc autem ministerio mirum quantum viri caritas explicit virtutis. Neque enim dubitavit, ut populi filios acquireret Christo, abdicare se honoribus, rei familiaris iacturam facere, despectui haberi, ultima quaeque pati ex multorum odio, maxime qui Iansenii faverent partibus, se sui nominis osoribus magnanimum exhibere. His quae ad publicum pertinebant institutoris munus, domesticas virtutes adiecit maximas. Nam exemplo singulari fuit dum vixit, mira animi demissione atque obedientia; flagrans in Eodem ardor pietatis; excellens castitas, paeclarata.

prudentia, abstinentia, austeritas admirabilis. Quibus virtutibus, rerum gestarum fama omnium in se animos atque ora convertit. Iis autem testificandis cum miracula accessissent, eaque fuissent rite probata SUMMUS PONTIFEX LEO XIII Coelitum Beatorum honores illi adseruit. Mox causa denuo agitata, et actione super binis miraculis instituta idem Sanctissimus Pontifex pridie calendas maias huius anni de utroque constare solemniter decrevit.

Unum reliquum erat iuxta sacra huius fori statuta, ut inquireretur utrum coelitum Sanctorum honores B. Ioanni Baptistae de La Salle TUTO decerni possint. Itaque in generalibus huius S. Congregationis Comitiis habitis coram Sanctissimo Domino Nostro tertio calendas iunias volventis anni, Rmus Cardinalis Lucidus Maria Parocchi Episcopus Portuensis et S. Rufinae huius causae Relator dubium ad discutiendum proposuit: “*An, stante duorum miraculorum approbatione, TUTO procedi possit ad solemnem B. Ioannis Baptistae de La Salle Canonizationem?*” Omnes qui interfuere tum Rmi Patres Cardinales, tum huius Sacrorum Rituum Congregationis Patres Consultores suffragia tulerunt. Sanctitas vero Sua supernae sapientiae lumen impensius imploratura sententiam Suam proferre distulit.

Hodierna vero die, Dominica V post Pentecosten, qua festum Visitationis B. Mariae Virginis percolitur, Eucharistico sacrificio religiosissime litato, in hac Vaticani Aula Pontificio solio assidens ad Se arcessiri iussit Rmos Cardinales Camillum Mazzella Episcopum Praenestinum SS. RR. Congregationi Praefectum, et Lucidum Mariam Parocchi vice sacra Antistitem Urbis, nec non Ioannem Baptistam Lugari S. Fidei Promotorem, meque infrascriptum Secretarium, iisque adstantibus solemniter pronunciavit: *TUTO procedi posse ad solemnem B. Ioannis Baptistae de La Salle Canonizationem.*”

Hoc insuper Decretum publici iuris fieri, et in acta Sacrorum Rituum Congregationis referri, litterasque Apostolicas sub plumbo de solempni Canonizationis ritu in Patriarchali Basilica Vaticana quandcumque celebrando expediri iussit sexto nonas quintiles anno MDCCXCIX.

C. Ep. Praenestinus *Card. MAZZELLA, S. R. C. Praef.*

L. + S. *DIOMEDES PANICI, S. R. C. Secret.*

## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

### OUR ANALECTA.

The Roman Documents for the month are:

#### I.—APOSTOLIC CONSTITUTION:

1. Suspension of Indulgences and Faculties for the Holy Year, 1900.
2. Constitution granting the Jubilee Indulgences for 1900.
3. Decree permitting Midnight-Mass on December 31, for the opening and closing of the Jubilee-year.

#### II.—S. CONGREGATION OF THE PROPAGANDA:

1. Institutes a common rule by which the Bishops of Ireland may communicate to any of their clergy certain faculties formerly granted to them, with the restriction "duobus sacerdotibus tantum in qualibet civitate et oppido insigni."
2. This rule applies expressly also to the faculty "absolvendi ab omnibus censuris etiam speciali modo in Constitutione *Apostolicae Sedis* Romano Pontifici reservatis, excepta absolutione complicis in peccato turpi."
3. Grants to Cardinal Logue, in behalf of all the Bishops of Ireland, a renewal of the faculty *ad quinquennium* to dispense with *interstitia* and *one year of the canonical age* required for ordination to the priesthood.
4. Renews *ad quinquennium* the Indult dispensing the faithful of Ireland from the canonical observance of the fast and abstinence throughout the year.

## III.—S. CONGREGATION OF RITES.

1. Publishes the "Decretum de Tuto" for proceeding to the solemn canonization of the Blessed John Baptist de la Salle.
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## TO PREVENT PILFERING FROM THE POOR-BOX,

We have an iron poor-box in the vestibule of the church. One Sunday evening I was kneeling near the confessional to make my hour of Eucharistic adoration when several persons, who at intervals entered the church, irritated me somewhat by the noise they made in dropping alms into the iron box. It wasn't reasonable on my part to find fault with the mode of their charity, for they could not be expected to wrap up their coins in velvet; but it jarred on my feelings, and when I came into the rectory I argued with the pastor about getting another box with a soft lining and a slanting bottom, since it was impracticable to line the cast-iron box which we had. The old gentleman shook his head at first and joked about the nerves of the modern "kind," who could not stand the sound of pennies, but worshipped the jingle of dollars. But when, finally, I enforced my argument against the old box by saying that it was a positive temptation to the youngsters, who occasionally played on the steps of the church on Sundays, to hear the click of pennies dropped into the box. Then my venerable "parochus" became thoughtful and recalled how once the sexton's boy had been caught with a little stick, having some glue at the end, angling the pennies out of the box. Still he said nothing; and I dropped the matter, until a week or two later, on passing through the vestibule of the church, I saw a woman putting her mite into the box, but there was no click. I dropped several pennies into the box afterwards, to see whether the old dame had merely feigned an offering; but there was no response from the pennies. Then I dropped a five-cent piece through the slit; but only the merest dull thud answered. There was no mistake; the box had been lined. Of course I told the old gentleman. He smiled, and then in his provokingly slow way—(he won't see this, for he makes me read the REVIEW for him, and I can always omit what I don't want him to know)—he asked me how it was done. I guessed "plush lining." Nonsense; that would only deaden the sound of the first few pennies, and the boys could pull out the coin on top with their sticks. Then I tried "sawdust, sand, ashes."

To all of which he replied, "No better." Finally I gave it up. "Margaret has filled the box with *soft down*," he said quietly. Then I laughed, and promised to send an account of this new and effective lining to the REVIEW.

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### AMMONIA AS A FIRE-EXTINGUISHER.

The following interesting observations, given by the editor of the *National Druggist*, regarding the use of *aqua ammoniae* as a ready fire-extinguisher, are worthy of attention. The writer states that "in one instance where fire had originated, probably from spontaneous combustion, in a pile containing several tons of cotton-seed, and the interior of which was almost a solid body of live coal, a half-gallon of ammonia completely smothered the fire. In another, which occurred in Savenay, France, the vapors of a tank containing fifty gallons of gasoline caught fire in the linen-room of a laundry. The room was instantly a mass of living flames, but a gallon and a half of ammonia-water thrown into it completely and almost immediately extinguished the fire. The ammonia was in a glass demijohn in an apothecary's shop next door to the laundry, and was thrown into the room by the druggist as an experiment. To use his own words in reporting the circumstance. . . . The effect was instantaneous, torrents of black smoke rolled upward in place of flames, and in a moment every trace of fire was gone. So completely was the fire extinguished, that workmen were enabled to enter the room almost immediately, where they found the iron tank of gasoline intact."—(*American Architect*, October 21, 1899.)

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### MANNER OF MAKING THE SIGN OF THE CROSS.

*Qu.* Whilst every book on Christian Doctrine mentions the sign of the cross, I had never until recently seen one which gives the division of the words corresponding to the action or motion of the hand making the Latin cross. A work called *The Catechism Explained*, which lately fell into my hands, is more explicit, and states that the words "and of the Holy Ghost" should be pronounced whilst the hand is on the left shoulder, and the "Amen" in touching the right shoulder.

Now this is clear and explicit; but is it right? There are certainly many teachers of Christian Doctrine who hold that the words "and of the Holy Ghost" should be said while the hand is moving from the left to the right shoulder, and that the "Amen" does not go on the shoulder at all.

*Resp.* Nearly all the authoritative interpreters of the liturgy state that in making the sign of the cross (Latin) the "*Spiritus Sancti*" should be pronounced whilst the hand moves from the left shoulder to the right, and that the "*Amen*" is said while the hands are being joined after the completion of the sign. P. Schober, in his excellent Latin edition of the Italian work of St. Alphonsus, on the Ceremonies of the Mass, says on this subject: "(Sacerdos) se signet a fronte ad pectus et ab humero sinistro ad dexterum clara voce dicens —(*In nomine patris*) etc., et dicendo '*Amen*' manus jungat."<sup>1</sup> The "*Amen*" is, therefore, to be said whilst the hands are being joined after the celebrant has made the sign of the cross upon himself at the beginning of Mass. And this mode ought to serve as a norm for all other occasions when the holy sign is being made at the beginning of any important action. Moreover, the "*Amen*" is not an integral part of the sign of the cross, but merely an added protest or response (literally, "So be it"), showing that we wish to confirm in ourselves what the sign of the cross implies, namely, the blessing of Christ crucified for our Redemption. Hence, when the celebrant at the end of Mass imparts the Benediction, he does not say "*Amen*" after he has completed the sign of the cross; but he lets the server, in the name of the congregation, answer "*Amen*" to show that they wish the blessing which the sign of the cross just made over them implies, to come upon them.

For these, and other reasons of a symbolic nature, given by different writers on the sign of the cross, we would conclude that in pronouncing the English form of the blessing we move the hand from one shoulder to the other whilst saying "and of the Holy Ghost," and adding "*Amen*" after having touched the right shoulder. The objection of "splitting the Holy Ghost," which is sometimes heard, has no foundation except in the

<sup>1</sup> *Op. cit.*, p. 35, n. 2.

popular humor, for the mode of making the sign of the cross, which we defend, clearly suggests that the Holy Ghost binds the shoulders, the symbols of human strength, by a line of benediction which is drawn from left to right.

### STRENGTH OF THE MASONIC LODGES IN THE UNITED STATES.

*Qu.* I have a notice before me of a paper by the Rev. C. M. O'Brien (Cork, Ireland), on "Catholics and Freemasonry," in which he quotes statistics from *The Masonic Token*, giving the number of lodges and members of masons throughout the world. To the United States and Canada the table gives 11,943 lodges, with 783,644 members. In the REVIEW for last month it was stated that the membership of the masonic lodges reaches the aggregate of 6,000,000. This is about eight times the number allowed by Father O'Brien's list, which appears to be official. Is there a mistake here?

*Resp.* Father O'Brien's table, inasmuch as it was appended to an article which dealt with the subject of Freemasonry as a danger to Church and State, is perhaps misleading. He quoted from a table which gives separate statistics for the so-called "Masons," not including societies which, whilst in reality freemasonic as the term is commonly understood, have distinct names. Thus the list *excluded* actually the society of Odd Fellows, the Knights of Pythias, Good Templars, etc.

Statistics somewhat later than those given by Father O'Brien place the membership of the principal secret societies, including those nominally excommunicated, as follows:

Freemasons . . . . .	817,227
Exclusive of 55,713 Negro Freemasons.	
Odd Fellows . . . . .	788,968
Includes Newfoundland; exclusive of 72,957 Negro Odd Fellows.	
Knights of Pythias . . . . .	452,022
Good Templars . . . . .	183,860
Includes Newfoundland, Jamaica, Mexico.	
Sons of Temperance . . . . .	61,058
Modern Woodmen of America . . . . .	168,481
Red Men . . . . .	132,286
A. P. A. (American Protective Association) . . . . .	2,448,540

**IS LEAH A TYPE OF THE BLESSED VIRGIN?**

*Qu.* In the picture of the Three Kings at Bethlehem, of which a cut appeared in the last number of the ECCLESIASTICAL REVIEW, there are two medallions, one representing the "Mother of Moses" and the other "Leah." That the mother of the prophet and deliverer of God's people is intended as a typical expression of the Mother of Christ will appear plainly to everybody; but what has Leah to do with the subject? She was what might be to-day called the morganatic wife of Jacob, who had had no intention of marrying her, since her sister Rachel had been promised him by solemn engagement. And Jacob always treated her as such during Rachel's lifetime. Probably you can explain the matter to your readers, for I strongly suspect that, while the picture is a Catholic design, the introduction of Leah (the Catholic Vulgate spells it *Lea*) is of Protestant origin.

*Resp.* The picture referred to, which is a photograph of a window in a Catholic chapel (and appeared merely as an advertisement in our December issue), is entirely Catholic in conception; this applies also to the presentation of Leah or Lea (both forms are correct, one following the Hebrew, the other, the Greek *Λεια*, or Septuagint usage).

Lea was the mother of Judah, from whom, through David, our Blessed Lady was descended. The allusion in the picture representing the Kings of the East doing homage to Christ, the King of Judah and the Redeemer of the nations, is thoroughly justified by the prophecy which Jacob made on his deathbed to Judah, his fourth son by Lea: "Non auferetur sceptrum de Judea, et dux de femore ejus, donec veniat qui mittendus est, et *Ipse erit expectatio gentium.*" (Gen. 49: 10.)

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**THE ORGAN AT MASS.**

*Qu.* Some months ago the ECCLESIASTICAL REVIEW published a statement that the organ may not accompany the celebrant during the singing of the Preface and the Pater Noster. But, as I am informed, the *Caeremoniale Episcoporum* says that the organ may be played, not only at the Preface, but even during the Consecration, *dulci modo*; and that this is confirmed by the practice in the churches of Rome. What do you answer?

My organist accompanied me formerly. Since I saw the decree in the REVIEW, I have not allowed the organ accompaniment during the Preface, etc. Please let me know whether or not the law is of strict interpretation and binding?

*Resp.* The statement in the REVIEW was a decree of the Sacred Congregation of Rites,<sup>1</sup> which answered the question whether or not the organ might be played during the singing of the Preface and the Pater Noster in the *Missa cantata*. The decree referred the inquirer to the general law laid down in the liturgical books of the Church, namely, "Observandum est Caeremoniale Episcoporum."

The *Caeremoniale Episcoporum* nowhere states that the organ may be played at the Preface and the Pater Noster; nor does it expressly forbid it. It simply specifies all the parts of the Mass at which the organ should be played, and also the parts when, as during the Elevation, it might be played. This is the norm for the perfect observance of the liturgical laws; and the Church does not permit these laws to become a dead letter, nor does she sanction their neglect by any expression of approval where a deviation from the norm is brought to her notice. When questioned, therefore, about the lawfulness of a *deviation* by any individual member of the Church, she ordinarily and practically answers: You have the law; if what you propose were the right thing to do, the law would tell you; for the liturgical rubrics are directive in all necessary details.

It follows then that a decision, such as we have in the present case, refers the inquirer to the terms of the law, which was, of course, made to be observed. The decision does not assume that the inquirer wants the Church to say what she might tolerate if there were *good reason*. If she said so, except in rare cases, her general legislation would soon give place to a tissue of exceptional applications of the law under the pressure of scrupulous or wrong-headed inquirers. The Church is much more tolerant than the many detailed decrees which constantly issue from the Congregations would make it appear. But if people ask needless questions, they are apt

<sup>1</sup> Cf. Vol. xx, p. 502.

to get strong answers; for they have no right to expect the Church to make little of her laws because some individual finds it inconvenient to follow them under all circumstances. Confessors and spiritual directors have much the same experience with inquiring penitents, and they know how impossible it is to meet every problem of a nervous subject.

Now, it is a general rule in liturgical matters—and it is well to remember it before asking any questions in Rome—that the prescriptions of the ritual books are to be observed as they stand, “non autem rigorose, sed spectata decenti consuetudine.” It is true that *consuetudo* or custom, if *contrary* to the rubrics, is to be abolished—“sed prudenter;” but a custom *not contrary* to the rubrics, although not wholly or expressly conformable to the same, *may be tolerated*. In such cases, however, we cannot expect Rome to discredit the general law by paying the individual claiming the right to this toleration the compliment of advertising it by a general decree, which many persons would forthwith construe into an abrogation or change of the standing rubrics.

Thus it is easily explained why the helpful and soft accompaniment of the organ is, in Rome or elsewhere, tolerated, since the *Caeremoniale Episcoporum* does not forbid, although it does not expressly permit it.

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#### OPERA SATISFACTIONIS IN POENITENTIAE SACRAMENTO.

*Qu.* Is a confessor prohibited from enjoining as penance in the confessional the various litanies which, though found in Catholic prayer-books, have not the liturgical sanction of the Church, such as, for instance, the litanies of the Sacred Heart, or of the Blessed Sacrament?

*Resp.* Any prayer or penitential work may be enjoined as penance in the confessional, unless it be contrary to the spirit of the Catholic faith. The requisite of liturgical sanction applies to the *public* worship in the Church and not to private devotional and penitential practices. As regards the litany of the Sacred Heart, it is to be noted that by Decree of April 2 of last year its use in the approved form has been sanctioned for the public devotions of the Church. (See *AM. ECCL. REVIEW*, vol. xx, page 632; text of the Litany, page 523.)

## ADDITIONS AND CHANGES IN THE BREVIARY AND MISSAL.

## IN BREVIARIO.

## OLD RUBRIC.

## NEW RUBRIC.

*Die 15. Januarii.**S. Pauli primi Eremitæ Conf.**Post Orationem Intercessio nos etc.*

Sed si Festum S. Pauli alia die celebretur, non variantur Ant. et VV., sed dicuntur ut in eodem Communi.

Si Festum S. Pauli alia die alicubi celebretur, aut si de S. Mauro fiat tandem Commemoratio in Laudibus, non variantur Ant. et VV., sed dicuntur ut in Communi.

*Die 5. Februarii.**S. Agathæ Virg. et Mart.**Duplex.*

In I. Vesp. quando dicuntur integræ, Ant. erunt *Quis es tu.* cum reliquo de Laudibus. Ps. *Dixit Dominus.* cum reliquo. de Communi Apost. de Laudibus.

In I. Vesp. quando dicuntur integræ, Ant. erunt *Quis es tu.* cum reliquis de Laudib. Psalmi *Dixit Dominus.* cum reliquis *ut in I. Vesp.* de Communi Apost. Capit. de Laudibus.

*Die 6. Februarii.**Ad calcem Officii S. Titi Episc. Conf.*

Si vero hoc Festum alia die celebretur extra Quadragesimam, et in illa non occurrat, etc.

Si hoc Festum alicubi alia die celebretur (extra Quadragesimam), et in illa non occurrat, etc.

*Die 8. Martii.**Ad calcem Officii S. Joannis de Deo Conf.*

In Quadragesima Lectio ix. de Homilia Feriæ occurrentis et Comm. in Laudibus. Vesp. a Capit. de sequ. cum Commem. præcedent. et Feriæ.

In Quadragesima ix. Lectio de Homilia Feriæ occurrentis et Commem. in Laudibus.

Si hoc Festum occurrat ante Feriam IV. Cinerum, vel alicubi celebretur post Pascha, neque occurrat cum eo Festum Simplex habens Lectionem propriam, nona Lectio erit: Si ergo diligere. ut in eadem Dominica XVII. post Pentecosten.

Vesp. a Capit. de sequ. cum Commem. præcedentis et Feriæ.

*Die 19. Martii.**S. Joseph, Sponsi B. Mariae Virginis, Conf.**Duplex 1. classis.*

In I. Vesperis,  
Ant. 1. Jacob autem etc.

Si hoc Festum occurrerit in Dominicæ Passionis, transferendum erit in Feriam secundam immediate sequentem: et quoties coinciderit in Majorem Hebdomadam, reponendum erit in Feria quarta post Dominicam in Albis tamquam in sede propria.

In I. Vesperis.  
Ant. 1. Jacob autem etc.

*Die 25. Martii.  
In Annuntiatione B. Marie Virginis.  
Duplex primæ classis.*

Si hoc Festum venerit in Dominica privilegiata, transferendum erit ad Feriam II. immediate sequentem, translatu quo cum Festo Duplici etiam æqualis, non tamen altioris ritus. De Festo autem Duplici minori (excepto Festo alicujus Doctoris Ecclesiae) vel Semiduplici occurrente fit tantum Commem. in utrisque Vesperis et Laudibus. Si vero occurrit in Hebdomada Majori vel Paschali, transferendum erit (pari cum privilegio) in Feriam II. post Dominicam in Albis, servato ritu Paschali.

Si hoc Festum venerit Feria VI. in Parasceve vel Sabbato Sancto, transferendum erit in Feriam II. post Dominicam in Albis tamquam in sedem propriam, integra cum solemnitate ac feriatione et sine Octava, servato tamen ritu Paschali. Si vero occurrit in Dominica Passionis, transferatur in Feriam II. immediate sequentem: quodsi incidat in Hebdomadam Majorem vel Paschalem, ad enuntiatam Feriam II. post Dominicam in Albis amandetur, ac nonnisi Festo primario ejusdem ritus occurrente valeat impediri, quo in casu in sequentem diem similiter non impediat transferatur.

*Dominica I. in Quadragesima.*

Si hac die et in aliis Dominicis Quadragesimæ etc.

*Tota expungatur.*

*In fine diei Octavæ Ascensionis Domini.*

Si vero Feria sexta occurrat Festum novem Lectionum fit de Festo cum commem. Officii ejusdem diei, nisi illud Festum fuerit ex solemnioribus, ut dicitur in Rubricis de Commemorationibus.

Si vero Feria sexta occurrat Festum novem Lectionum, etiam translatum, fit de Festo cum Commem. Officii ejusdem diei, nisi illud Festum fuerit ex solemnioribus primæ classis; tunc enim Commemoratio Feria semper omittitur. Si autem fuerit Duplex secundæ classis, fit tantum Commemoratio in secundis Vesperis.

*Feria VI. post Dominicam Passionis.  
Septem Dolorum Beatae Marie Virginis.  
Duplex majus.*

Si in hac Feria occurrit Festum altioris ritus seu dignitatis, tunc Festum Septem Dolorum transferendum erit ad Sabbathum immediate sequens, quocumque Festo etiam æqualis non tamen altioris ritus seu dignitatis in eo incidente: quod si transferri ad Sabbathum non possit, erit omitendum.

Si omittendæ sint primæ Vesperæ, etc.

Quando Festum Septem Dolorum B. M. V. hac Feria celebrari nequit ob occursum aliquujus Festi altioris ritus, aut æqualis sed primarii, vel potioris dignitatis, transferendum est in Sabbathum immediate sequens, simili modo non impeditur. Quod si neque in dicto Sabbatho celebrari potuerit, eo anno omittatur.

Si omittendæ sint primæ Vesperæ, etc.

*Die 17. Maii.  
S. Paschalis Baylon Conf.  
Duplex.  
Ad calcem vi. Lectionis.*

Alexander autem octavus sanctorum catalogo adscripsit.

Alexander autem octavus sanctorum catalogo adscripsit: tandem Leo decimus.

tertius peculiarem oœtuum eucharistiorum, item societatum omnium, a sanctissima Eucharistia, sive quæ hactenus institutæ, sive quæ in posterum futuræ sunt, Patronum cœlestem declaravit et constituit.

*Die 18. Maij.  
S. Venantii Martyris.  
Duplex.*

**[¶] Omnia de Communi unius Mart. præter sequi.**

Si hoc Festum alia die celebrari contigerit, et in I. Vesperis non sit faciendum a Capitulo, tunc sequens hymnus Martyr Dei. dicendus erit ad Matutinum coniunctim cum alio hymno Athleta Christi, sub una conclusione *Sit laus Patri.* Alias dicatur prout infra positum est.

In I. Vesperis.

Hymnus.

Martyr Dei Venantius, etc.

Omnia de Communi unius Mart. præter sequi.

Si hoc Festum in utrisque Vesperis habeat solam Commemorationem, tunc hymnus ad primas Vespertas conjungitur cum hymno ad Matutinum, cum conclusione *Sit laus Patri.* Si vero integras habeat tantum secundas Vespertas, tunc hymnus *Martyr Dei.* dicitur ad Matutinum, *Athleta Christi.* ad Laudes, hymnus *Dum nocte.* dicitur in secundis Vespertilis. Alias dicatur uti infra inscribitur.

In I. Vesperis.  
Hymnus.  
Martyr Dei Venantius, etc.

*Die 19. Maij.  
S. Petri Cœlestini Pape Conf.  
Post ix. Lectionem pro S. Pudentiana.*

Si hoc Festum alia die celebrari contingat, ix. Lectio dicitur *Et Paulus.* de Communi Apostolorum 2. loco, ut supra.

Si hoc Festum alicubi alia die celebretur, et in illa non occurrat Festum simplex habens Lectionem propriam, Lectio ix. erit: *Et Paulus.* de Communi Apostolorum secundo loco, ut supra.

#### IN MISSALI.

*Die 23. Februarii.  
Post Missam S. Petri Damiani Episc., Conf. et Eccl. Doct.  
Addatur:*

Hodie extra Quadragesimam in Ecclesiis Cathedralibus et Collegiatibus dicuntur duæ Missæ, una de Sancto sine Commemoratione Vigiliæ, altera de Vigilia cum secunda Oratione *Concedé, tertia Ecclesia, vel pro Papa.*

*Die 19. Martii.  
In Missa S. Joseph, Sponsi B. M. V.*

Si hoc Festum occurrerit in Dominica Passionis, transferendum erit in Feriam secundam immediate sequen-

tem; et quoties incidet in Majorem Hebdomadam, reponendum erit in Feria quarta post Dominicam in Albis, tamquam in sede propria.

Introitus. Ps. 91

Justus etc.

Integra expungatur.

Post Graduale etc. *In Missis votivis post Tempus Paschale usque ad Septagesimam.* Graduale. Ps. 20. Domine prævenisti etc.

*Die 25. Martii.*

*Post Missam Annuntiationis B. Mariae Virginis.*

Si hoc Festum venerit in Dominica privilegiata, transferendum erit ad Feriam II. immediate sequentem, translato quocumque Duplici etiam æqualis, non tamen altioris ritus. De Festo autem Duplici minori (excepto Festo alicujus Doctoris Ecclesiae) vel Semiduplici occurrente fit tantum Commem. in utrisque Vesperis et Laudibus. Si vero occurrit in Hebdomada Majori vel Paschali, transferendum erit (pari cum privilegio) in Feriam II. post Dominicam in Albis, servato ritu Paschali.

Si hoc Festum venerit Feria VI. in Parasceve vel Sabbato Sanoto, transferendum erit in Feriam II. post Dominicam in Albis tamquam in sedem propriam, integra cum solemnitate ac feriatione et sine Octava, servato tamen ritu Paschali. Si vero occurrit in Dominica Passionis, transferatur in Feriam II. immediate sequentem: quodsi incidat in Hebdomadam Majorem vel Paschalem, ad enuntiatam Feriam II. post Dominicam in Albis amandetur, ac nonnisi Festo primario ejusdem ritus occurrente valeat impediri, quo in casu in sequentem diem similiter non impeditam transferatur.

*Feria VI. post Dominicam Passionis.*

*Post Missam Septem Dolorum B. Mariae Virginis.*

Quando Festum VII Dolor. B. M. V. celebrari nequit hac Feria, transferendum est in Sabbathum immediate sequens, quocumque Festo æqualis, non autem altioris ritus in eo occurrente. Quod si nec in sequenti Sabbatho celebrari possit, omittatur.

Quando Festum Septem Dolorum B. M. V. hac Feria celebrari nequit ob occursum alicujus Festi altioris ritus, aut æqualis sed primarii, vel potioris dignitatis, transferendum est in Sabbathum immediate sequens, simili modo non impeditum. Quod si neque in dicto Sabbatho celebrari potuerit, eo anno omittatur.

#### PRO ALIQUIBUS LOCIS.

*Die 15. Maii.*

*In Missa S. Isidori Agricola Conf.*

*Postcommunio.*

Sit nobis, Dómine, reparatio mentis et corporis cœlesté mystérium; et præsta: ut Sancti Isidori Confessoris tui, cuius exséquimur cultum, sentiámus efféctum. Per Dóminum.

Sit nobis, Dómine, reparatio mentis et corporis cœlesté mystérium: et præsta: ut eujus exsequimur cultum, intercedente Sancto Isidoro Confessore tuo, sentiámus efféctum. Per Dóminum.

## Book Review.

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DICTIONNAIRE DE THEOLOGIE CATHOLIQUE contenant l'exposé des doctrines de la Théologie Catholique. Publié sous la direction de A. Vacant, D. Theol. et Prof. au Grand Séminaire de Nancy. Avec le concours d'un grand nombre de collaborateurs. Fascicule I: Aaron—Acta Martyrum. Paris: Letouzey et Ané. 1899. Pp. 319.

Whilst the new edition of the Freiburg *Kirchen-lexicon* is about to be completed with the twelfth of its stately volumes, we receive the first *fascicule* of Dr. Vacant's *Dictionnaire de Théologie*. It is projected on the same magnificent scale and by the same publishers as Vigouroux's *Dictionnaire de la Bible*, and promises to be one of the most satisfactory reference works in the line of doctrinal and historical theology that has yet been published in French, though we are not unmindful of the splendid achievements that have been reached in this field by the Abbé Migne. The best and most representative theological scholars have been chosen as contributors in their special departments, and the list includes names not only of writers resident in France, but also such as P. Boussac, S.J., of the Gregorian University, and P. Lagogne, the Capuchin, both of Rome; Prof. Hyvernat, of Washington; P. Petit, the Augustinian (Assumpt.), of Constantinople; P. Tolstoy, the Russian theologian, of Lemberg (Galicia); P. Toussaint, Oblate, formerly professor at the University of Ottawa, and others whose position vouches in an equal degree for the breadth and catholicity of orthodox expression. Each article is signed with the writer's name.

The first issue of more than three hundred pages covers from *Aaron* to *Acropolite* (Georges), followed by the first part of *Acta Martyrum*. One of the best and most exhaustive articles is the one entitled *Absolution des Péchés*, in which the authors—E. Vacandard, A. Vacant, A. Beugnet, P. Michel, N. Tolstoy, J. Lamy, H. Hyvernat and J. Bainvel, S.J.—discuss in eighteen chapters the Scriptural and ecclesiastical aspects of the question, the various forms of absolution in the Latin, Greek, Russian, Syrian, Armenian and Coptic Churches; the attitude of Protestants and the arguments of Catholic apologists, with regard to direct and indirect absolution. Incidentally we may remark here that

P. Vacant, the learned editor, clearly demonstrates that the obligation of auricular confession of grave sins was admitted by theologians during the eighth century.

We are glad to see that the *Dictionnaire* includes biographical sketches, and appends in nearly all cases a reference to the bibliographical sources of the different topics treated.

The publishers deserve much credit for the excellence of typography, paper and incidental illustrations. The right of translation is reserved.

**CASUS CONSCIENTIAE** propositi et soluti Romae ad S. Apollinarem in coetu S. Pauli Apostoli. Anno 1898-99, No. 4. Cura Rmi Dni Felicis Cadene Urb. Ant. Constat lib. 1.25. Romae. 1899. Bibliotheca Romanae Ephemeridis "Analecta Ecclesiastica." Pp. 63.

Monsignor Cadène has done excellent work in publishing, since 1893, the *Romana Collectanea* ("Analecta Ecclesiastica"). These contain, amongst other valuable matter, the "Cases of Conscience" proposed in the conferences of the Roman clergy every two or three weeks (twelve times a year), except during the summer vacation. In the discussion of these cases some eminent theologian invariably presides, who gives a complete and reasoned solution of the difficulty involved, after the main phases of the case have been explained and discussed. These solutions are printed by Mgr. Cadène, who publishes them all together, in convenient form, at the end of the year. The present issue (No. 4) of the Cases of Conscience contains the following topics: 1. "De admonendo poenitente obligationem aliquam ignorantiae" (Nov. 28), by Mgr. Eschbach, Rector of the French Seminary; 2. "De monendo poenitente contracti jam matrimonii impedimentum ignorantiae" (Dec. 12), by Mgr. Eschbach; 3. "De confessarii obligatione interrogandi poenitentes" (Jan. 2), by Fr. Maurus M. Kaiser, O.P.; 4. "De absolutione danda, differenda, vel deneganda" (Jan. 16), by Fr. M. Kaiser, O.P.; 5. "De confessarii agendi ratione cum occasionariis" (Feb. 27), by P. Januarius Bucceroni, S.J.; 6. "De confessarii agendi ratione cum consuetudinariis et recidivis" (March 13), by P. Januarius Bucceroni, S.J.; 7. "De confessarii agendi ratione cum scrupulosis" (Apr. 10), by Mgr. Checchi; 8. "Confessarius et poenitens inter se diversa opinantes" (Apr. 24), by Mgr. Checchi; 9. "De obligatione corrigendi defectus in confessione commissos" (May 8), by P. Alexander M. Baravelli, Barnab.; 10. "De obligatione

sigilli sacramentalis ejusque objecto" (May 29), by P. Alexander M. Baravelli, Barnab.; 11. "De subjecto sigilli sacramentalis" (June 12), by Mgr. Eschbach; 12. "De variis modis violandi sigillum sacramentale" (June 26), by Fr. Maurus M. Kaiser, O.P.

The names of the *epitomatores* given above are a sufficient guarantee of the value of these cases. Possibly the study of them might lead to the adoption of similar methods in the conferences of the English-speaking clergy. In most American centres where there are a bishop and railroad facility, the clergy meet thrice or four times a year for ecclesiastical conference. This is hardly sufficient for reaching any practical results from the discussion of cases, which is apt to be desultory and fails to elicit the sustained interest among those who are present. As meetings of priests are at present generally conducted, one is apt to learn more theology at the whist-table of congenial clerics than at the clerical conferences; that is, the latter are not sufficiently frequent to elicit interest in the proceedings.

#### THE REMINISCENCES OF A TEXAS MISSIONARY. By the Rev. P. F. Parisot, O.M.I. St. Mary's Church, San Antonio, Texas.

Father Parisot came to America in 1852, together with five missionaries of the Oblates of Mary Immaculate, and settled for a time in Galveston. There were altogether fifteen priests to supply the missionary wants of the entire territory of Texas, which then contained about 20,000 Catholics. In the following year the yellow fever ravages claimed five of the fifteen missionaries by death. Our young priest was, therefore, without much training in the language of the country, sent out to scour the various districts to discover and minister to the religious needs of the scattered Catholics, composed of the most heterogeneous elements in point of nationality and culture. His experiences are here told in an original and often graphic way, although there is no attempt at grammar or style; indeed, the quaint phraseology and often odd spelling, which may, in places of the book, be due to the printer's wit, rather harmonize with the extraordinary character of the things related—the accidents, alternately humorous and pathetic, which met our missionary on land and water, on horseback and afoot, amid the haunts of wild beasts and wilder men. Nor are the incidents, which he tells us with an innocent and characteristically French gaiety, confined to Texas. Father Parisot also labored in Louisiana, whither he was sent to collect funds for the establishment of a college. Later on, his missionary excursions carry him into Mexico; and when the

reader least expects it, he finds himself transported from the New World back to the Old, whither Father Parisot is sent as delegate to the General Chapter of his Order. The contrast which awaits us between the wretched scenes of the Spanish-American mission and the magnificence of ancient Italy is naively introduced by an incident in the journey from Santa Fé to New York previous to embarking on the Atlantic. "At four o'clock A.M. we were suddenly awakened from our sleep, and the next moment we found ourselves in a ditch with the whole train composed of seven coaches and freight cars. No one was very seriously injured. My skinless elbows and knees required a two months' dressing to heal. One mile from the wreck was a farmer's house, where we took our breakfast." There are plenty of amusing and some serious things told in this life of a zealous missionary, who hopes that his story will be useful to others.

The book could no doubt have been improved so as to have a good sale, if, being properly edited, it had been taken in hand by an enterprising publisher. Its mechanical defects, though really of little account, may possibly keep it from receiving the desired appreciation.

**HOME TRUTHS FOR MARY'S CHILDREN.** Ry E. C. B., Religious of St. André. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 245.

The writer of these *Home Truths*, in a simple and effective way, sets before the "Children of Mary" the method by which they will render their affiliation helpful both in their social intercourse with others and in the cultivation of their inner life. There are altogether about thirty conferences dealing with such topics as the following: "Spiritual Advantages of the Sodality of our Lady; The Child of Mary at Home; The Child of Mary in the Sick-room; On Conversation; On Vocation; Choosing a Partner." In the instructions on the inner life many valuable suggestions are given under the head of "On Time; On Reading; On the Besetting Sin; On Vigilance; On a Rule of Life." The style is altogether practical, and likely to suit any sodality of young girls as constituted in most parishes of English-speaking lands. Indeed there are many things that will suit older folk and men. In a chapter entitled "On the Shelf," the author speaks of children of Mary who have reached the age of thirty *plus the rest*. This reminds him of Swift's "Resolutions when I come to be old," which the Dean drew up at thirty-two. They are few but good: "(1) Not to keep always with the young unless they desire it. (2) Not to be peevish, morose, or sus-

picious. (3) Not to scorn present ways, or wits, or fashions, or men, or war, etc. (4) Not to tell the same story over and over again to the same people. (5) Not to be over-severe with young people, but to make allowance for their youthful follies and weaknesses. (6) Not to be influenced by and give ear to knavish tattling. (7) Not to be too free of advice, nor trouble any but those who desire it. (8) To desire some good friends to inform me which of these resolutions I break or neglect, and to reform accordingly. (9) Not to talk much, nor of myself. (10) Not to boast of my former beauty, strength, etc. (11) Not to be positive or opinionative. (12) Not to set for observing all these rules, for fear I should observe none."

**BULLETIN EUCHARISTIQUE MENSUEL.** Quatrième Anée, 1899.—

Administrateur: L. J. A. Derome, 1603 Notre Dame, Montreal.  
Abonnement, 25 centimes par an.

We wish to say a good word for this excellent little publication in honor of the Blessed Eucharist. It is quite unpretentious, and yet from first to last, during the four years of existence, we have regarded it as a sort of monthly message containing literary jewels which reflect love of the adorable Sacrament and inspire devotion. We fancy that convent schools where French is taught would find much in these small Bulletins to aid them in instructing little hearts and heads; for the things which form the best part of all education are frequently bound up in the maxims, verses, and stories which the child is made to memorize during those early years when its physical and spiritual faculties are being moulded.

**THE HOLY BIBLE.** Translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions in divers languages. Containing the Old Testament, first published by the English College at Douay, A. D. 1609, and the New Testament, first published by the English College at Rheims, A. D. 1582. With Annotations, References, and an Historical and Chronological Index. Baltimore and New York: John Murphy Co. 1900.

This new edition of the entire Bible, sufficiently small in size to serve for practical use at study and in the pulpit, yet at the same time printed in clear, large type upon thin paper, is certainly an improvement on the old style, in which either the minute letter-press or the unwieldy bulk of the volume was a hindrance to comfortable handling.

Soon enough we shall have to meet the want of a new translation, such as that of Father Spencer, O.P., who has certainly made a good beginning in his version of the New Testament; but in the meantime this volume offers the most handy of the presently approved English text.

**FIRST YEAR'S LATIN GRAMMAR.** By the Rev. G. E. Viger, S.S., St. Charles' College, Ellicott City, Md. Baltimore: John Murphy. 1899.

This little book of 183 pages is the practical wisdom of many years' teaching of the Latin language, boiled down into narrow limits for the easy comprehension of beginners. After an experience of sixteen years with a higher grade, Fr. Viger began last year the teaching of the elements, and found but slight assistance from most of the books published for beginners. The present volume expresses his conviction that too much matter is usually crammed within elementary text-books, and that no abundance of traditional "exercises" swelling to undue proportions the size of the text-books can serve the needs of a class so well as the exercises prepared specifically by the teacher for those special wants manifested differently by different successive classes in the same grade. The inspiration of the living teacher is necessary in order to achieve the best results. We are glad to notice in the Preface the deserved tribute paid to Arnold and his method—a method which the present author seems to desire as a teacher's supplement, or rather interpretation, of his own handy work, which aims to avoid extreme jejueness as well as overcrowding of matter. The volume is very attractively printed and bound.

**DE EXEMPLARISMO DIVINO, seu Doctrina De Trino Ordine Exemplari et De Trino Rerum Omnia Ordine Exemplato, in quo fundatur Speculativa et Practica Encyclopædia Scientiarum, Artium et Virtutum, auctore Ernesto Dubois, Congr. SS. Redemptoris. TOMUS SECUNDUS: EVOLVITUR DOCTRINA DIVINI EXEMPLARISMI.** Romae. Ex typographia Della Pace Philippi Guggiani. 1899. Pp. 726 quarto.

We have just received this new addition to the important work *De Exemplarismo* mentioned in our last number. The article on the first volume, which was promised for the present issue of the REVIEW, has been unavoidably crowded out. It, together with an account of this second volume, just published, will appear in our next issue.

**MY NEW CURATE.** A Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P.P., Doneraile (Diocese of Cloyne), Author of "Geoffrey Austin, Student," "The Triumph of Failure," etc. With drawings and illustrations. 1899.

Although the readers of the REVIEW are familiar with the story of "My New Curate," they will be delighted to see it in its new dress, handsomely bound and illustrated, and ready to be introduced to a wider circle of readers, whom it can only please and edify by the exquisitely true picture it presents of the real priest as he is known to his brothers and as he should be known to others. The agreeable intelligence comes from the Boston papers that the second edition is already in press, whilst the first is being mailed to the advance subscribers, and the orders indicate the probability of a third edition having to be struck off early in January. This was, indeed, expected by those who had enjoyed the story in the ECCLESIASTICAL REVIEW.

The author begins a new serial in the present number, expressly written for the REVIEW, as was "My New Curate."

#### NEW ACTING PLAYS FOR SCHOOLS.

- FABIOLA.** A Christian Drama in five acts and twelve tableaux. By Canon Oakeley, M.A. Price, 35 cents (ten copies, \$2.00).
- JOSEPH IN EGYPT.** A Biblical Drama in five acts. By T. G. Crippen. Edited by C. J. Hanssen, M.A. Price, 35 cents (ten copies, with music supplement, \$2.00).
- THE VOCATION OF ST. ALOYSIUS.** A Drama in three acts. From the Italian of Padre Boero, S.J. Price, 25 cents (five copies, \$1.00).
- THE LAST DAY OF OUR LADYE.** A Play in three acts. (Female characters.) From the German of the Rev. W. Pailler, O.S.A. Price, 25 cents (eight copies, \$1.50).
- THE MACCABEES.** A Biblical Drama in three acts. From the French of Marin de Boylesve. Price, 35 cents (ten copies, \$2.00). New York: The Roxbury Publishing Company, 7 Bible House.
- THE SHEPHERDESS OF LOURDES; or, the Blind Princess.** A Drama in five acts. By the Very Rev. F. Felix, O.S.B. Price, 25 cents.
- PONTIA:** The Daughter of Pilate. A Drama in four acts. By the Very Rev. F. Felix, O.S.B. Price, 25 cents. Baltimore and New York: John Murphy Company. 1900.
- THE WITCH OF BRAMBLE HOLLOW.** A Drama in four acts. By Marie Côté. New York: William H. Young & Co. 1899. Price, 30 cents.
- LIUDOLF.** A Historical Drama of the time of Otto the Great. In five acts. For Colleges, Young Men's Societies, etc. By A. Guggenberger, S.J. St. Louis, Mo.: B. Herder. 1900. Price, 50 cents.

Without knowing whether the Roxbury Publication Company represents a distinctly Catholic firm, we feel bound to commend their efforts to provide Catholic schools with a healthy choice of dramatic pieces, of which the above specimens give proof. Few things are more helpful in fixing principles of right and in arousing the minds of children to noble aspirations than the lessons inculcated by means of plays. It is true there is danger that the object thus aimed at may be frustrated by an injudicious loading of the children's memory, and by scenes that are unnatural or unsuited to the temperament of particular classes of children. This applies in a special way to translations of plays. Sayings and doings which are quite natural for German children in Germany are often altogether unsuited to American youth, particularly when there is an almost literal adherence to the expressions of the originals. Everybody knows that an American child acts differently from a foreign child in expressing its feelings; the very fact of our mimicking the ways of the stranger, apart from the language, proves this, and while the truths to be represented are in both cases the same, the manner in which this is done must vary considerably. The popularity of the Roxbury publications will, therefore, depend largely on their keeping out this unnatural element. Of the plays put at the head of this notice, Canon Oakeley's *Fabiola* and P. Boero's *Vocation of St. Aloysius* are good models. The latter piece, although a translation, is done with happy effect. *The Last Day of Our Ladye* is excellent material, but suffers from the fault indicated above—a crowding of words from which the German mind evolves, perchance, some bridge of thought, but which are meaningless and tedious to the precocious American child-mind; besides, the translator is apparently incapable of forgetting German idioms, and thus produces awkward English grammar, as, "we found K. unconscious to all our words" (p. 20); "I enfolded the white veil about her head," etc. However, to a clever teacher these defects are no hindrance to the use of such plays, as they can be quickly adapted to circumstances by a little pruning, and we should be sorry if our criticism, which is meant to be general, would lessen in any way the continued efforts for a development of this class of juvenile literature. Let foreign models, if need be, supply us with the thought and the plot and the general motive of a play, but let us preserve the genius of the language in which the national temperament of the child is to express itself. What has been said of the above Roxbury publications, in general, is equally true of the dramas by Fathers Felix and Guggenberger, and of the "Witch of Bramble Hollow," by Marie Côté.

## Recent Popular Books.<sup>1</sup>

**AMERICAN LANDS AND LETTERS:**  
Donald G. Mitchell. \$2.50.

From Cooper to Poe is the range of this book, which is partly historical, partly critical, and partly reminiscent. The author's judgment has so long been trained and practised, that he may be trusted, and he writes with much grace.

**ART LIFE OF WILLIAM MORRIS HUNT:** Helen M. Knowlton.

The author of this book has guided herself strictly by its title, and only as pupil, student, artist and teacher does Hunt appear, except in the closing hours of his life. Miss Knowlton was one of his pupils and also his assistant teacher, and her choice of material has been excellent. She gives photogravures of many pictures and portraits, describes many others; quotes Hunt's memories of Miller, whom he loved; tells of his life in France; cites many of his teachings in class, much of his private conversation on art, and she seems to show that he was half-starved for the popular sympathy that he would have had in any other country, yet never ceased to give sympathy and aid to others.

**BEACON BIOGRAPHIES:** Aaron Burr; H. C. Merwin; Nathaniel Hawthorne; Annie Fields; Frederick Douglass. \$0.75.

The first is a carefully condensed study exonerating Burr from the heaviest charges brought against him, but accusing him of insincerity and lack of scrupulousness in money matters. The second, although composed mainly of carefully arranged and selected extracts from journals, letters, and note-books, embodies the honest judgment of the author; the third, written by one of Douglass's own race, is wonderfully impartial and also able.

**BOHEMIAN PARIS OF TO-DAY:**  
W. C. Morrow and Edward Cincuel.

The pictures in this volume are excellent, and the text cleverly written, but the effect of the whole is unutterably sad. The reckless, restless pursuit of new sensations; the mad endeavor for distinction, even if it be distinction in viciousness; the hideousness, physical and spiritual, of some of the devices for securing notice, are little short of appalling. The revelation is unattractive to any sensible person, but might fascinate the feeble-minded.

**CHILD VERSE:** Rev. John B. Tabb. \$1.50.

A small quarto with verses printed luxuriously, not many on a page, with type large and plain for unskilled readers. Most of the poems are very brief and are so worded as to be very easily learned. Some

<sup>1</sup> The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

are merely funny; others are religious; all are musical. The binding is odd and ingenious, half hiding references which the children will surely discover, and the end papers also have their story.

**COLOSSUS:** Morley Roberts. \$1.50.

The hero is plainly meant for a portrait of Mr. Cecil Rhodes, but he is represented as acting in Northern Africa, among statesmen and soldiers, not much more carefully disguised than he is. The heroine is an unpleasant young woman, who does not echo Desdemona's wish, but desires to make a man for herself, and seriously hinders and injures the hero in the process. Mr. Rhodes's gratitude for the portrait has not yet found public expression.

**CORNER OF THE WEST:** Edith Henrietta Fowler. \$1.50.

A domineering and selfish mother; a weak and foolish daughter; a lover who, after years of waiting, bestows his affections on the niece of his elderly betrothed, are the chief characters of this book. The exceeding stupidity of the daughter deprives her of the reader's sympathy; she seems to act less from a sense of filial duty than from cowardly fear of her mother's ill-temper.

**FAMOUS HOMES OF GREAT BRITAIN AND THEIR STORIES:**  
Edited by A. H. Malan. \$7.50.

This book originally appeared in the *Pall Mall Magazine* and attracted much attention, for twelve great houses were there described by their owners, or by some member of the owner's family, and many curious things not shown to the public were mentioned and many novel legends were told. Battle Abbey, Warwick, Alnwick, Hardwick, Penshurst, Charslcote, Belvoir, and Chatsworth are included in the list, and the 200 pictures show many of their treasures and many of their most stately rooms. So much of English history is connected with these houses that it is not necessary to call Americans snobbish for liking information about them—at least not while the White House is annually inspected by thousands.

**HOUSE OF THE WIZARD:** M. Imlay Taylor. \$1.25.

Betty Carew, the heroine, one of Queen Katharine's maids, figures in Henry's court after the death of her royal mistress. The endless plots of the time are used as part of the machinery of a love story, in which Cromwell is somewhat flattered, and Henry and Anne are described without much regard to the mature age of both. The Queen's name is strangely misspelled, the Shakespearean precedent being set aside in favor of a modern corruption.

## IN CASE OF NEED: Ralph Bergen-grin. \$1.25.

A long quarto, containing absurd pictures and rimes which the artist-author thinks "may come handy." For instance, on meeting robbers at night draw your pipe, which they will obligingly mistake for a revolver and flee; if you fall into the sea fill your lungs "with congenial air," and they will "float you out;" if you meet a mouse, kneel down and look it in the eye. Every conceivable artistic defect is crowded into the pictures, but they are no uglier than some seriously put forward in the name of art, and funny ugliness is better than serious ugliness.

## IN CONNECTION WITH THE DE WILLOUGHBY CLAIM: Frances Hodgson Burnett. \$1.50.

Mrs. Burnett's last two stories had left her readers with small hope of anything so good as this book. Tom De Willoughby, slighted, scorned, rejected by his family, and thwarted in his heart's desire, leaves his ancestral home, earns the love and devotion of a whole village, and succeeds in compassing the happiness of the two beings most dear to him, and so wins happiness for himself. In the underplot the central figures are a brilliantly successful man, whose hidden sin consumes his soul, and his friend, whose life is devoured by the passionate wish to avenge a wrong. The heroine's babyhood and childhood and her idyllic love story are described without any of the lapses into sentimentality wont to disfigure Mrs. Burnett's work, and the account of the manner in which claims are prosecuted at Washington is excellent.

## IN GHOSTLY JAPAN: Lafcadio Hearn. \$2.00.

A Buddhist ghost, or a ghost according to the ancient native faith of Japan, is ghastly beyond all European ghosts; but Mr. Hearn does not describe many. He tells of incense rites; of the deductions from the doctrine of re-incarnation which, although made imposing by thousands of years, do not go beyond Prince Hamlet's inferences as to imperial Caesar; he translates many proverbs and some poetry, and he describes an untold number of strange customs and beliefs. The style seems highly ornate, but every word tells, and the mass of information in the book is surprisingly large.

## IRON STAR: John Preston True. \$1.50.

An ingenious description of the progress of man from the savagery of the stone age up to the day of Myles Standish, the whole scheme of events being based upon the arrival of a huge mass of meteoric iron and the uses made of it. His sole assumption is the meteor; everything else mentioned in the book, weapons, pottery, furniture, modes of warfare, clothing, still lingers on the earth, either in use among the Esquimaux, the Ainu, or the California Indians, or in museums.

## KATE FIELD: A Record. Lilian Whiting. \$2.00.

The subject of this biography, the scion of a well-known theatrical family, a cousin of Mary Sedley Brown and Mr. George Riddle, was a remarkably good newspaper correspondent and magazine writer as early as forty years ago, and died in Hawaii in 1896, having gone thither as correspondent for a Chicago paper. She lectured against Mormonism; gave musical and histrionic entertainments which she called monologues; more than once essayed to become an actress, and promoted a disastrous project for co-operative dressmaking. Her letters and journals afford glimpses of many interesting persons, and give the reader an opportunity to study an uncom-mon nature, better gifted than guided.

## LESSONS OF THE WAR WITH SPAIN: Capt. A. T. Mahan. \$2.00.

It is not only military and naval, but political and ethical, lessons that the author draws from the late war, and he teaches the righteousness of adhering to the conscience as forcibly as he insists upon the importance of being prepared for war, and of understanding other nations. The longest paper in the book considers the naval history of the war; one discusses the peace conference; two deal with war-ships and popular errors in regard to them, and one expounds the relations of the United States and their dependencies. This is the most important of all the Spanish war books yet published.

## LETTERS OF ROBERT LOUIS STEVENSON: Edited by Sidney Colvin. 2 vols. \$5.00 (net.)

About half of these letters have been published in *Scribner's Magazine*, but half have never been printed. They are distinguished by quaint originality of expression, and by a real inability to forget the effort to say things well. The earliest were written in boyhood; the latest almost on the threshold of death. If one do not like Stevenson's novels, he cannot like these letters, for the animating spirit is precisely similar.

## LIFE OF WILLIAM MAKEPEACE THACKERAY: Lewis Melville. 2 vols. \$10.00.

It must be said in behalf of the maker of this entirely unauthorized book, that he has rewritten all that he has borrowed, and has arranged his mass of material very cleverly; but there is nothing both valuable and new within its covers. Those who respect the wishes of the novelist and of his family, and content themselves with what they have thought proper to give to the world, will lose nothing.

## MATTHEW ARNOLD: George Saintsbury. \$1.25.

The author seems to have felt some doubt as to Mr. Arnold's right to be immortalized by him, and patronizes him in a manner excusable in a theologian commenting upon his theology, but hardly warrantable

in a layman chiefly noted as an editor of other men's books. One learns nothing new about Arnold, his work, or his influence, and still less does one acquire any new light upon the social and religious causes that made him what he was.

**MEMOIRS OF A REVOLUTIONIST:**  
P. Kropotkin.

Russian court and domestic life are here described by one who was an Imperial page and the Czarina's chamberlain, and was reared in one of the vast households formerly maintained in Russia. The author's career as a revolutionist is set forth in detail, and he is so perfectly convinced of the righteousness of his cause that he is curiously impartial, not suppressing matters dissonant with extra-Nihilist ideas of right and wrong, and setting forth things creditable to the party in power. It is barely possible that a rebellious and wrong-headed boy might extract harmful encouragement from the book, but no man or woman of steady mind is likely to be misled by it or to become a Nihilist after reading it.

**MODERN DAUGHTERS:** Conversations with Various American Girls and One Man. Alexander Black.

Ten "daughters" in many costumes figure in this book, in which the author discourses on follies and duties, and manners and lack of manners, clubs, cheerfulness, the need of a guardian, and similar topics interesting to all "daughters." The book is admirably printed and is the latest metamorphosis of the solemn "Advice to Young Ladies" bound in sheepskin ugliness, the favorite gift for girls in 1800.

**NEWBORN CUBA:** Franklin Matthews. \$2.50.

Cheerful glorification of American management in Cuba, unbroken by any lament over the admitted invasion of place-hunters and gentlemen willing to cultivate the engaging mushroom known as "a job." A large part of the book was first printed in a Republican paper.

**PHILIP NOLAN'S FRIENDS:** Edward Everett Hale. \$1.50.

This is an historical novel dated in the year of the Spanish cession of Louisiana to France, and was first published twenty-three years ago, before American historical novels were fashionable. It is a good story, marred by the author's propensity to gird at priests and friars, not only through the speech of his characters, but in his own person. The use of the book, both to student and to novel reader, is to show what, twenty-three years ago, was Dr. Hale's conception of an ideal American of the beginning of the century. According to that, he was very beautifully courteous to women; very brave and clever; insolent to foreigners; doubly insolent to Catholic foreigners. His descendants, if fair-minded, can excuse Spaniard for not loving him tenderly.

**POEMS OF CABIN AND FIELD:**  
Paul Laurence Dunbar. \$1.50.

Eight of the poet's best-known songs are included in this book, which is illustrated by the Camera Club of Hampton University, so that the whole volume may be regarded as a fair indication of the American negro's ability. The pictures of negro children are very pretty, and good taste is displayed everywhere in the book.

**'POSTLE FARM:** George Ford. \$1.50.

A beautiful Devon peasant girl, loving a man her superior in station, improves herself greatly for his sake, only to discover, when fate has reversed their social position, that she has become indifferent to him. Some scenes are cleverly written, but the dialect makes the first third of the story hard reading, and many of its details are impossible.

**REMINISCENCES OF A VERY OLD MAN: 1808-1897:** John Sartain. \$2.50.

The author knew American periodical literature and its producers and illustrators very thoroughly, both as artist and as editor, and he was a very agreeable writer both in style and in spirit. His comments on the New York and Philadelphia circles of authors are especially entertaining, and from him one may learn much of the history of American publishing and its early foes.

**REMINISCENCES: 1819-1899:** Julia Ward Howe. \$2.50.

The author was one of the best instructed American girls of her time, and her father's house was one of the best in New York, so that judgment and opportunity combined to give her the ability to describe persons and scenes of which few professional writers have much knowledge. Her marriage to Dr. Howe and long journeys in Europe introduced her to many other well-known persons, and she herself has been engaged in nearly all the "movements" of her time, female suffrage included. Notwithstanding this, she sets the home-making accomplishments highest. It is well known that she occasionally officiates as a preacher, and her religious opinions are Unitarian. The book is illustrated with pictures of famous men and women and with family portraits.

**RIVER WAR:** Winston Spencer Churchill. 2 vols. \$10.00.

This book covers a period of nearly twenty years, beginning with the very inception of the Mahdi's rebellion; telling the whole story of intervention, of Gordon's mission, and of his desertion; as much as is known of the quarrels and dissensions among the Dervishes and of their plans for conquest, and, lastly, of Lord Kitchener's successful campaigns, in the last of which Mr Churchill served. The author is sufficiently impartial to express dissatisfaction with some of the doings of his superior officer, but he is no lover of the Arab. Sixty drawings by Lieutenant Angus McNeil, Seaforth Highlanders, and thirty-five maps and plans illustrate the story.

**ROMANCES OF ROGUEY:** Frank Wadleigh Chandler. \$2.00.

This study of the picturesque novel has peculiar interest at present, because it illuminates the character of the Spanish nation, both as producer of this species of literature and as the subject of its influence. It has a bibliography which is in itself a revelation; it is excellently written, and is invaluable to adult readers beginning to take an interest in Spanish literature. It cannot be recommended to boys and girls young enough to respect a thief for his cunning.

**SAILING ALONE AROUND THE WORLD:** Joshua Slocum.

It is the author's pleasure to discomfit Bohemian and Transvaal critics by making coastwise and cross-seas voyages in craft of size that would not seem overgrown for a lakelet, and this book describes some 46,000 miles of such journeys. His first voyage of this species was made from necessity, as the only means of coming home after being wrecked in South American waters; the later journeys have been made "for the pure joy of fighting" the apparently impossible. The book is illustrated by Mr. Thomas Fogarty, who has not made the author look quite like the Yankee that he is.

**SARAGOSSA:** B. Pérez Galdós. Translated by Minna C. Smith. \$1.50.

The siege of Saragossa by the French is described with much fire and enthusiasm, and is made the theatre of a love affair between a patriot's son, intended by his family for the priesthood, and the daughter of a traitorous miser. The unhappy pair suffer from the mischances of the siege, from the patriot's very virtues, and the traitor's crimes, and at last the girl dies of grief when her father is shot for treason; and then the hero, who has turned soldier for the moment, doffs his uniform and enters a monastery. The translation is generally good, but sometimes blunts the irony and wit of the conversations.

**SPANISH PEGGY:** Mary Hartwell Catherwood. \$1.25.

Pretty Peggy and her French sweetheart are befriended by Abraham Lincoln in his early manhood, tall, ungainly, but a leader of men. The story is neatly told, with almost dramatic compactness of construction.

**THEY THAT WALK IN DARKNESS:** I. Zangwill. \$1.50.

These stories are of the kind that enlighten and gratify all sensible Gentiles; but the extreme foolishness of the comments made upon them by the narrow-minded quite justifies the regret with which many Hebrews view their publication. Mr. Zangwill shows the action of certain racial and religious customs in certain carefully selected cases, writing with purely artistic intention. The effect is often painful, sometimes ridiculous, but it casts no reflection upon the Law or the Prophets, and the Christian reader with common sense learns toleration from such tales.

**THINGS AS THEY ARE:** Bolton Hall. \$1.25.

Discussions of contemporary politics, reforms, social movements, and tendencies of feeling with illustrative apogées. They are sincere, almost always well-expressed, and show the mind of many earnest, honest Americans now reaping the reward of uncontrolled private judgment exercised for three centuries. The weak point of the book is that it does not count the actual human soul among the things that are but substitutes for it, a spirit sufficient unto itself.

**TUNISIA:** Herbert Vivian. \$4.00.

This author delights to shock and mildly scandalize his readers, by professing intense admiration for Arabs and for most things un-English; and he writes for men, not for women seeking amusement. He flatters himself that he has exposed Lord Salisbury's sacrifice of British "prestige" and commerce, and he illustrates his book with uncommonly good photographs.

**UNDER THREE FLAGS IN CUBA:** George Clarke Musgrave. \$1.50.

The author, an Englishman, served with the Cuban insurgents, and describes them and their ways and sufferings at considerable length and without the exaggeration visible in most American accounts. He landed in the island as an English newspaper correspondent and Spanish sympathizer, and was converted by what he saw, but he remains the friend of Spain to the extent of treating both her and her soldiers with fairness. He was sent to Spain early in 1898 as a prisoner of war, and thus saw manifestations of feeling in the peninsula; and as he was with the American military expedition to Cuba, he had uncommon opportunities for forming a well-balanced judgment.

**VALDA HANEM:** the Romance of a Turkish Harem: Daisy Hugh Pryce. \$1.50.

The heroine, the wife of a Turkish Pasha living in Cairo, has a Christian companion and governess in whom the Pasha trusts. An English officer, having seen the lady unveiled, manages to enter her husband's house, to obtain secret meetings with her, and to persuade her that she loves him. The thousand deceits and intrigues of a Mohammedan household blind both the husband and the governess; but the wife is stricken down with brain fever on the very eve of flight. The Pasha learns most of the truth from her ravings before she dies, but pardons her and mourns her sincerely. His exposition of the feelings of Turkish gentlemen assailed by English obloquy is very fine, and comes none too soon. The English villain is last seen on the verge of marriage with his proper mate, a selfish and intensely vulgar young person.

**WINE IN THE LEES:** J. A. Stewart. \$1.50.

A very well-written temperance tract in the shape of a novel, showing one of those frequent cases in which he who makes a

fortune by doubtful means is punished by the contemptuous scorn of the children for whom he has worked. The son of a peer loses his life in the effort to carry decency into regions degraded by the product of his father's breweries. Humor and satire produce some very strong scenes.

WINTER HOLIDAY: Bliss Carman. \$0.75.

Seven little poems; one of windy Scituate, one of the Tortoise Shell and Artists' Home; the others of the Bahamas and the encircling tropic seas and Nassau, the lovely white girl city. They are exceedingly pretty, and although they sing the praise of idleness, it is with elaborate care; and they show that when the time

shall bring the poet a stronger word to say to his readers, his acquired mastery of form will serve him well.

YOUNG SAVAGE: Barbara Yechton. \$1.50.

The heroine is nothing wilder than the untaught daughter of a silver miner, who sends her East for the improvement of her mind and manners. She is taken into a well-bred family, and repays the care given her by heaping benefits upon every member of it. The Irish characters use a generalized dialect never spoken in any country, but otherwise the story is a pretty romance, ingeniously teaching obedience and submission.

### Books Received.

DAS NEUE TESTAMENT unseres Herrn Jesus Christus. Nach der Vulgata übersetzt und erklärt von Dr. Benedict Weinhart. Zweite verbesserte Auflage. Mit einem Stahlstich. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1899. Pp. xxxix—604. Price, \$2.15.

SACERDOS RITE INSTITUTUS. Piis Exercitationibus Menstruae Recollectionis. Auctore P. Adulpho Petit, S.J. 5 vols. Typis Societatis Sancti Augustini: Desclée, de Brouwer et Soc. 1899.

'POSTLE FARM. By George Ford. New York: Dodd, Mead & Co. 1899. Pp. 358. Price, \$1.50.

THE DOUBTFUL GRANT OF IRELAND by Pope Adrian IV to King Henry II. Investigated by Lawrence Ginnell. Dublin: Fallon & Co. 1899. Pp. 160.

CASUS PROPOSITI ET SOLUTI Anno 1898–99. De Officio Confessarii tum in Confessione tum post Confessionem. Romae, ad Sanctum Apollinarem in Coetu Sancti Pauli Apostoli. No. 4. Cura Rmi Dni Felicis Cadene, Urbani Antistitis. Constat lib., \$1.25. Romae. 1899. Venale prostat apud editorem, praecipuos Bibliopolas. Pp. 173–236.

INTRODUCTIO IN STUDIUM SACRAE APOCALYPYSIS, et in ipsam Commentarium, auctore Antonio Martinez Sacristan. Asturicae Augustae typis Viduae et Filii L. Lopez. 1894. Pp. 206.

PRAELECTIONES DE DEO UNO, quas ad modum Commentarii in Summam Theologicam Divi Aquinatis habebat in Collegio S. Anselmi de Urbe Laurentius Janssens, O.S.B., S.T.D. Tomus II (I.—Q. XIV—XXVI). Romae typis Vaticanis. 1899. Apud Desclée, Lefebvre et Socios. Pp. xviii—600. Pretium, lib. 7.50.

THE BLUE LADY'S KNIGHT. By Mary F. Nixon. St. Louis: B. Herder. 1899. Pp. 127. Price, 50 cents.

- STUDIES IN LITERATURE. Some Words about Chaucer and Other Essays. By Maurice Francis Egan, A.M., LL.D. St. Louis, Mo.: B. Herder. 1899. Pp. 130. Price, 60 cents.
- THE NEW EVANGELISM and Other Addresses. By Henry Drummond. New York: Dodd, Mead & Co. 1899. Pp. 284. Price, \$1.50.
- THE HISTORY OF THE CIVIL WAR: 1861-1865. Being Volume VI of History of the United States of America, under the Constitution. By James Schouler. *The Same.* 1900. Pp. xxii—647. Price, \$2.25.
- THE SUCCESSFUL MAN OF BUSINESS. By Benjamin Wood. Illustrations by Richard F. George. Second edition, revised and enlarged. New York: Brentano's. 1899. Pp. 208.
- THE BEST FOOT FORWARD, and Other Stories. By Francis J. Finn, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 244. Price, 85 cents.
- THE LORD'S PRAYER AND THE ANGELICAL SALUTATION. By Father Jerome Savonarola, O.P. London: Catholic Truth Society. 1900. Pp. 80. Price, 6d.
- ENARRATIO IN CANTICUM CANTICORUM SALOMONIS, quod Hebraice Sir Hasirim dicitur, de Christo et Ecclesia, de Anima cuiuslibet justi, deque Beata Maria. D. Dionysio Cartusiano auctore. Monströli typis Cartusiae S. M. de Pratis. 1896. Pp. 512.
- EXPOSITIO IN PSALMOS Sancti Brunonis Cartusianorum Institutoris. Editio nova a Monachis Cartusiae Sanctae Mariae de Pratis emendata. Monströli typis Cartusiae S. M. de Pratis. Pp. 670.
- EXPOSITIONES IN OMNES EPISTOLAS BEATI PAULI APOSTOLI Sancti Brunonis Cartusianorum Institutoris. Editio nova a Monachis Cartusiae Sanctae Mariae de Pratis emendata. Pp. 495.
- MY STUDY FIRE. By Hamilton Wright Mabie. With 65 illustrations by Maude Alice and Genevieve Cowles. New York: Published by Dodd, Mead & Company. 1899. Pp. x—288. Price, \$2.50.
- WHAT IS GOOD ENGLISH? and Other Essays. By Harry Thurston Peck. *The Same* 1899. Pp. 318. Price, \$1.50.
- LA CONQUÈTE PROTESTANTE. Nouvel essai d'Histoire contemporaine. Troisième Édition. Ernest Renaud. Paris: Victor Retaux. 1900. Pp. 575. Prix, 3 fr. 50.
- SAINT NICOLAS I<sup>ER</sup>. (*Les Saints.*) Par M. Jules Roy. Paris: Librairie Victor Lecoffre. Pp. xxxix—176. Prix, 2 fr.
- SAINTE GENEVIEVE. (*Les Saints.*) Par M. l'abbé Henri Lesêtre, curé de Saint Etienne du mont. *La même Librairie.* Pp. viii—200. Prix, 2 fr.
- CHRIST IN ART. By Joseph Lewis French. Illustrated. Boston: L. C. Page & Company. 1899. Pp. 267. Price, \$2.00.

- THE MIRROR OF PERFECTION.** Being the Oldest Life of the Blessed Francis of Assisi, by his Beloved Disciple Brother Leo. Translated by Sebastian Evans from the Latin original recently discovered by Paul Sabatier, and now published in English for the first time. *The Same.* 1899. Pp. xvi—232. Price, 75 cents.
- THE NATIONAL MUSIC OF AMERICA and Its Sources.** By Louis C. Elson. Illustrated. *The Same.* 1900. Pp. 326. Price, \$1.50.
- FAMOUS VIOLINISTS OF TO-DAY AND YESTERDAY.** By Henry C. Lahee. Illustrated. *The Same.* 1899. Pp. 384. Price, \$1.50.
- THE CHILD'S NAME.** A Collection of Nearly Five Hundred Uncommon and Beautiful Names for Children. By Julian McCormick. New York: Wm. H. Young & Co. 1899. Pp. 137. Price, 50 cents.
- MORE FUN THAN HUCKLEBERRIES.** By Felix J. O'Neill. Illustrated. *The Same.* 1899. Pp. 83. Price, 50 cents.
- DIE GENESIS nach dem Literal Sinn erklärt von Gottfried Hoberg, D.D., D.Phil., Univers. Freiburg Breisg.** Mit Approb. d. Erzb. Freib. Freiburg Breisg. (St. Louis, Mo.): Herder. 1899. Pp. xlix—415. Price, \$3.10.
- ZUR CODIFICATION DES CANONISCHEN RECHTS.** Denkschrift von Dr. Hugo Laemmer, Protonotarius, Consultor S. Congr. de Prop. Fide, Prof. Hist. eccl., etc. Freiburg Breisg. (St. Louis, Mo.): Herder. 1899. Pp. 224. Price, \$1.95.
- IRELAND AND FRANCE.** From the French of Alfred Duquet. With a Sketch of the Life of Marshal MacMahon, Second President of the French Republic. New York and Baltimore: John Murphy Company. 1900. Pp. 122. Price, 60 cents.
- CLEMENT OF ROME, and Other Tales of the Early Church.** By the Rev. John Freeland. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 187. Price, \$1.10.
- HOME TRUTHS FOR MARY'S CHILDREN.** By E. C. B., Religious of St. André. *The Same.* 1899. Pp. 245. Price, \$1.00.
- THE LIGHT OF LIFE: Set Forth in Sermons.** By the Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport. *The Same.* 1899. Pp. 383. Price, \$1.60.
- SACRA LITURGIA. Tomus II.** Tractatus de Rubricis Missalis Romani, ad usum Alumnorum Seminarii Archiepiscopalium Mechliniensis, opera J. F. Van der Stappen, Sacrae Liturgiae Academiae Romanae Censoris. Mechliniae: H. Dessain. 1899. Pp. 361.
- THE JUBILEE MANUAL.** Prayers and Pious Exercises for Private and Public Devotion during the Jubilee Year, 1900. New York and Cincinnati: Fr. Pustet & Co. Pp. 79. Price, 5 cents.
- A BIRD'S-EYE VIEW OF CHURCH HISTORY.** London: Catholic Truth Society. 1899. Pp. 86. Price, 6d.

# AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. II.—(XXII.)—FEBRUARY, 1900.—NO. 2.

## A RECENT ENCYCLOPÆDIA OF THEOLOGY.

DE EXEMPLARISMO DIVINO seu Doctrina de Trino Ordine Exemplari et de Trino Rerum Omnium Ordine Exemplato, in quo fundatur Speculativa et Practica Encyclopaedia Scientiarum, Artium et Virtutum, auctore Ernesto Dubois C.S.S.R. Tomus Primus: STATUITUR DOCTRINA DIVINI EXEMPLARISMI. 4°., pp. XV, 914. Tomus Secundus: EVOLVITUR DOCTRINA DIVINI EXEMPLARISMI. Pp. 727. Romae ex typographia *Della Pace*, Philippi Cuggiani. 1899.

A SHORT-SIGHTED or a morbid-souled observer were he who failed to recognize in our day and generation the elements that deserve admiration and praise and a tribute of gratitude to Providence. Yet one reads with an inattentive eye, nor feels with a human heart, if he is not vividly and even painfully conscious of that spreading threefold revolt whereof Cardinal Manning speaks so trenchantly—the revolt of the modern intellect, and will, and society against God. Never, indeed, has there been a time in the history of fallen humanity when there has not been somewhere rebellion against law, nor a period in the life of the Church when one or other of the truths of revelation has not been questioned; but it has been reserved for this age to witness a far-reaching rejection of all authority, divine and human, at once in the domain of mind, of conduct, and of social order, and to see the sad consequences thereof in the growth, neither slow nor silent, of a triple anarchy, intellectual, moral, and social. Studying the evil with the eye of a philosopher and the heart of a priest, the author of the work at hand endeavors to set forth a remedy. He would bring back the mind of his age to the first unmistakable principles of truth in science; the will to unimpeachable laws of conscience; and the deeds to just norms of production and construction. With this in view he has

wrought out with the constant thought and toil of more than twenty years, a universal synthesis of truth based on irrefragable principles and fruitful in manifold remedial consequences. A work of this kind was done by St. Thomas for his times, and the *Summa Theologica* has proved its truth and efficiency even until now. But another work was needed that should supplement the mediæval synthesis with a larger range of positive doctrine; should take account of the scientific progress of modern times, and apply the teachings of Christian theology and philosophy to the sciences and the arts as well as to the virtues. Such a work has been attempted by P. Dubois. A laudable undertaking surely, and vast,—vaster than the scope of human powers not aided by the stored-up and perfectly systematized material of Catholic theology. The present generation has witnessed another attempt at a unification of human knowledge, in Mr. Herbert Spencer's "Synthetic Philosophy." The imposing structure was built on shifting sands, and the action of criticism is leaving it a splendid ruin. The Catholic synthesis is founded on the unshakable rock of truth, and broad and well-compacted by skilful thought, it will stand the stress of storm and the wear of time. Such we believe the structure to be, the foundations of which are visible in the work before us.

The basal principle here is the Triune Deity, as the First, Efficient, Exemplary (Archetypal), and Final Cause of all reality. The author develops the immense fund of truth involved in this statement; analyzes the truth it stands for as it flows from the Divinity of the Word into the diverse orders of creation, and through the Humanity of Jesus Christ to man, becoming here the exemplar and stimulus for his mind, his will, and his deeds.

The title of the work, "Exemplarismus," embodies under a newly-coined term a thought more or less familiar to all the sages, ancient and modern, pagan and Christian. But no one, we believe, has wrought out this idea so completely and shown its manifold bearings so practically as Père Dubois. In the limited space here at command, it is impossible to do anything like making good this assertion. For the benefit of the theological student we subjoin the following *schema*, taken almost literally from the work, as an outline map of the territory covered.

## THE OBJECT-SPHERE OF "EXEMPLARISM."

I.  
THE  
TRINAL ORDER  
EXEMPLARIAL  
AND EQUAL.

1. FATHER, 2. SON, 3. HOLY GHOST, the *Divine Trinity*, *Order per se*, and the first *efficient, exemplary, and final cause* of all order. The *Supreme Hierarch*, transcending infinitely the hierarchy of creatures; yet in and through the Man-Christ ruling all things in the Church and the universe, constituting an *order trinal and exemplar—physical, intellectual, and moral*; virtually distinct in God.

II.  
THE  
TRINAL ORDER  
OF THE  
HYPOSTATIC  
UNION  
IN CHRIST,  
EXEMPLARIAL  
AND  
"EXEMPLATE."

1. CHRIST AS MAN, hypostatically united to God, the *Head of the Church*, the first intrinsic principle of the universal hierarchy in the created order, King in the Divine Kingdom, to whom the Trinity has given all power in heaven and earth. *The One Mediator of Justice* between God and men. From His Divinity, through His Humanity, grace and glory flow into His Church, His Mystical Body. As man He is the perfect copy ("exemplate") of the Trinity and our perfect pattern (*exemplar*).  
 2. THE B. V. MARY, Mother of Christ and of the Church, *Queen in the divine Kingdom* and the *Mediatrix of grace*.  
 3. ST. JOSEPH, husband of the Queen, foster-father of the King and *Prime Minister of grace* in the Kingdom of God.

III.  
THE  
TRINAL ORDER  
"EXEMPLATE"  
AND  
UNEQUAL.

A.  
The  
Order of  
Glory  
in the  
Church  
Triumphant.

1. THE CHURCH TRIUMPHANT in heaven, comprising a *trinal hierarchy* of angels and saints, coördinated in relation to the beatific vision, their *essential glory*; and consisting of various administrative functions in the *government* of the Church militant and of the universe. The Church triumphant united with her Head is the most perfect representation of the Divine Trinity.  
 2. THE ACCIDENTAL AND SPIRITUAL GLORY of the blessed.

3. THE GLORIFICATION OF THE HUMAN BODY, OF HEAVEN AND OF EARTH, contributing to the accidental felicity of the Elect after the Last Judgment.

B.  
The  
Order of  
Grace  
in the  
Church  
Suffering and  
Militant.

1. THE CHURCH SUFFERING in Purgatory, subjected to temporal penalty, and without power of supernatural merit.

2. THE CHURCH MILITANT on earth, subject to conflict and with power of meriting eternal glory; disposed in a *triple hierarchy* which is invested with a trinal power—doctrinal, priestly, and ruling; it is the *external form* of the body of the Church; the visible Head whereof is the Roman Pontiff. The *internal form* or soul of the Church is the sanctifying grace of Christ communicated, with the infused virtues, whose transient stimulus is actual grace, by the Holy Ghost. The Holy Ghost is the *Heart of the Church*.

3. PERSONAL GRACES (*gratiae gratum facientes*). To these are superadded graces (*gratiae gratis datae*), for the salvation of others, arranged as they relate to *knowledge*, to *speech*, and to *external activity*.

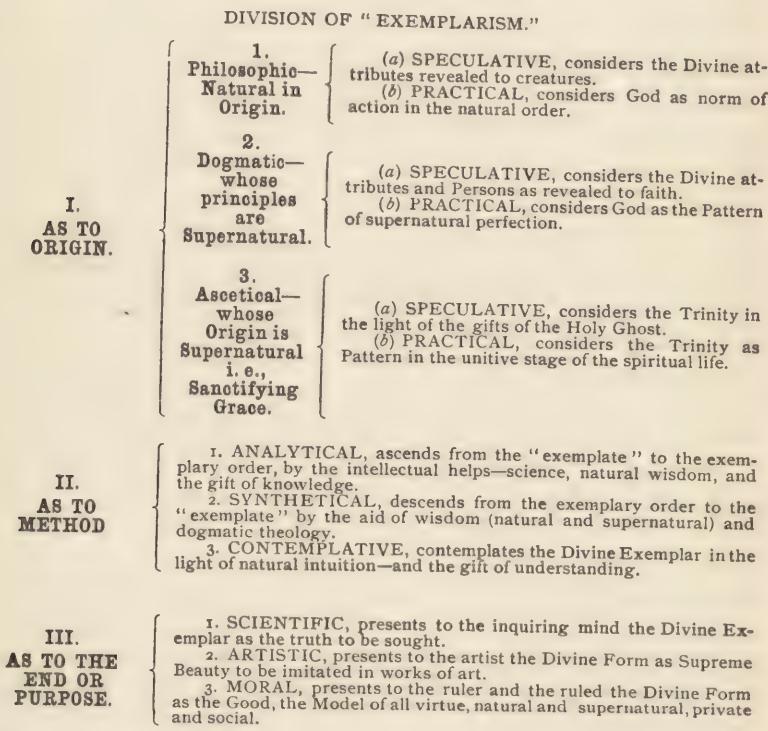
C.  
The  
Order of  
Nature  
in the  
Universe.

1. PURELY SPIRITUAL BEINGS—the angels, disposed in regard to their natural endowments in *three hierarchies*. In them is distinguished a *trinal "exemplate" order, physical, intellectual and moral*. They imitate the Divine Trinity *per modum imaginis*.

2. BEINGS MADE UP OF MATTER AND SPIRIT,—man, in whom is distinguished a triple exemplary order, physical, intellectual and moral, private and social. His life passes in a triple society, *domestic, civil and religious*. He imitates the Divine Trinity *per modum vestigii et imaginis*.

3. PURELY MATERIAL BEINGS, disposed in the mundane and the supermundane spheres, for man's service and reflecting the Divine Trinity *per modum vestigii*.

To the eye unaccustomed to the forms of scholastic science this skeleton will mean little or nothing. But to the Catholic theologian it will suggest fair and stately forms of truth, divine and human, truths on which the eye of the mind may feed with delight, and the soul with the consciousness of growing strength. For such, the following scheme, showing the lines on which the matter is outlaid, may also be suggestive:



We have called the work an Encyclopædia of Theology, not in the meaning usually given to such a title, but in the sense that within the circle of its principles and object-sphere all Theology is embraced, unfolded, and explained; for its principles are emanations from God, radiating thence either in the splendor of revelation or in the light reflected by creation. The author has entitled the work an "encyclopaedia of the sciences, the

arts, and the virtues," which in his view-point amounts to the same thing, for the sciences, the arts, and the virtues are either unformed, or deformed, if they are not conformed to the truths of a sound theology. The system presented in the work is suggested and controlled by two thoughts: *inspice* and *fac*, look and do. It is first speculative, contemplative; then practical, effective. The speculative portion is wrought out in the two volumes at hand; the practical will be presented in the two volumes still to appear. "Exemplarism" is a synthetic view of the trinal order that exists as archetypal in the Creator, and as ectypal or imitational in creatures. This view has first to be explained and justified, then developed and applied. In the first of the volumes at hand it is set forth in its philosophical and theological principles, proved from revelation and reason, and confirmed by the teachings of the wise. Here we have the roots of the tree,—the foundations of the system. In the second volume the synthesis is fully developed, the author entering somewhat into the detail of the trinal order as characteristic of God and as impressed imitatively on creatures. This portion represents the trunk, branches, and foliage,—the superstructure of the system.

Let us study the organism a little more closely, just to see how it has assimilated the content and is cyclopædic of Theology. First we are shown the trinal archetypal order as realized in the Divine Essence, and the Divine operations, *ad intra* and *ad extra*. The concept of trinality is presented as verified in the Essence, the Intellect, and the Will of God; in His Unity, His Truth, and His Goodness. The order of the Divine operations *ad intra* embraces the Processions of the Divine Persons, the Personal Relations, the Consubstantiality of the Persons. The trinal order of God's operations *ad extra* results from His being the Efficient, the Exemplary, the Final Cause of creation.

Under these trinaries, familiar to the theological student, the main lines of the dogmatic tracts *De Deo Uno et Trino* are seen to converge in the author's synthesis.

The supreme trinity of the order reflected in creation is next presented. The ultimate constituents of the essences of creatures are set forth, and it is shown that in virtue of those

constituents they have of necessity a certain conformity to the Divine Essence, their Exemplar, and wherein this conformity consists and does not consist. This conformity gives rise necessarily to a trinal order in things created, both in their *evolution* in the triple order of *nature, grace, and glory*, and in their *beauty* by reason of their imitating in their *integrity, clarity, and harmony* the trinal order existing in their Maker.

This portion of the author's groundwork is, on the whole, technically metaphysical and brings under his higher synthesis the philosophy of causality, beauty, and the constitution of created essences.

The Hypostatic Union is next shown to involve a trinal order and to be the ultimate completion of universal order, created and uncreated. No less patently does that order stand out in the extension of the Incarnation,—in the Kingdom of God, the Church. Here the Trinity, Christ and the members of His Mystical Body, constitute a living trinality informed by a unity of vital principle and action, each constituent of the order, however, retaining its characteristic individuality. Under these concepts the author converges into his central position much of the matter of the theological treatises on the Incarnation and the constitution of the Church.

Having described the trinal order exemplary in the Creator and exemplified in creation and the Incarnation, the author concludes the first part of his work with a study of the analogies discoverable between the two orders. The trinaries of analogies are exhibited to the eye in the scheme given above.

The foregoing sketch shows the lines of the foundations of the author's system. The material is laid on the firm ground of truth, evident in the light of either reason or revelation. The same material and the same plan are carried up into the first stage of the structure; only that, as the building rises, the matter is cast in larger masses, the increase being taken chiefly from Holy Writ and the works of the Fathers and the Doctors of the Church. The juncturing, however, here as in the foundations, is the firm truths of reason. It would carry us beyond our bounds to follow the thought as it expands under the proofs.

Having analyzed his synthesis and demonstrated its manifold parts, the author appeals for its corroboration to the great teachers of humanity. It is the function of wisdom to bring all things into subordination to first principles, and in the light of those principles to discern their nature and estimate their value. "Exemplarism" is objectively the uncreated and the created orders in their relations. Subjectively it is the synthetic vision of all this. In this sense it is synonymous with wisdom. That it should, therefore, find a lodgment in the minds of all the sages, in all those who in their lifetime and since have been looked up to by their fellow-men as truly wise, is but natural. To focus the light of this universal wisdom on his system, Père Dubois ranges over the world of philosophy, ancient, mediæval, and modern. Traces of "Exemplarism" he finds amongst the Oriental and the earlier Greek philosophers; but its fullest light in the darkness of paganism shines out in the writings of Plato and the Platonists,—Philo, Plotinus, Porphyry, and Proclus. Aristotle busied himself with the physical and the inherent principles and properties of things, with matter, and form, and motion. His method was first analytic. It led him slowly by ascent to God as the extrinsic, necessary, unchangeable source of motion. Plato, the divine, contemning the physical and the perishable, soars aloft at once to their extrinsic cause,—to God. His method is synthetic, and within the eagle-like sweep of his lofty intellect God and the universe are seized in their relations. God is the first, efficient, archetypal, and final cause of all else; and all else is explicable in itself and in its manifold relations only in the light of the archetypal Ideas of God's Mind: as aftertypes of the prototypes in the Divine Thought.

The influence of Plato is apparent in the philosophy of the early Greek and Latin Fathers. Père Dubois shows how these great speculative intellects of the early Church took up in particular the Platonic teaching on archetypal Ideas, and purifying it of errors attaching to it in the pagan mind, perfected and expanded it in the light thrown upon it by the Christian revelation of the Trinity and the Incarnation. Denis the Areopagite, Irenæus, Origen, Athanasius, Basil, the Greg-

ory's, and others amongst the Greeks; and amongst the Latins St. Augustine preëminently for the depth and range of his speculation, are brought forward as witnesses to "Exemplarism." Tertullian, St. Ambrose, St. Fulgentius teach no less explicitly, though less copiously, the same philosophy.

Amongst the earlier scholastics the author singles out a large number of authorities. But in St. Thomas and St. Bonaventure the higher wisdom received its fullest exposition and showed its most practical influence on life and character. The *Quaestiones de Veritate*, the *Contra Gentiles*, and, above all, the *Summa*, are built on the conception of "Exemplarism," and vitalized throughout by its influence. So, too, with the *Itinariū mentis ad Deum* of the Seraphic Doctor.

"Exemplarism" found its most sublime and imperishable expression in the Divine Trilogy of Dante. "The *Comedia* is one and three. It is divided into three parts: Hell, Purgatory, Heaven; punishment, expiation, reward. To these three parts answer three principal characters, and the numbers three and nine recur in their mystical signification on almost every page of the poem. Hell has nine circles; Purgatory nine degrees; Paradise nine spheres. The three personages are Dante, Virgil, Beatrice: man, reason, revelation." But, as Père Dubois expresses it in his clear-cut summary, "Divini Exemplarismi doctrina solidius ac splendidius apparebit in doctissimis Aligherii carminibus (1°) de divino Artifice unitrino mundum a seipso, juxta seipsum et ad seipsum *formante* ac *ordinante*: (2°) de Deo unitrino suam *imaginem reformante* in homine per Christi gratiam: (3°) de Deo unitrino angelos et homines per gloriam aeternam *transformante*." The Dutch poet Vondel consecrated imagery and verse hardly less sublime than that of the Florentine to the same lofty conception. Other voices of theologian and philosopher, of mystic and saint, from all the generations down to our day, are led by the author to swell the chorus in praise of that—

Philosophy, which to the attentive ear  
Clearly points out, not in one part alone,  
How *imitative* Nature takes her course  
From the *celestial mind* and from its *art*.

To enumerate the authorities here summoned in testimony would be to swell a list that could have little interest for our readers.

The doctrine of "Exemplarism" which is set forth, proved, and authoritatively illustrated in the first volume, is more fully developed in the second. Although built on the same fundamental lines laid down in the first, the second is not a mere addition to the preceding synoptical matter. Rather does it exhibit an organic growth, a real evolution. A few illustrations of this will suffice. Thus in the first part of this volume the wealth of content implied by the exemplary order is unfolded, by setting forth, under the controlling concept of trinality, the Divine attributes; first, those which emanate from the Divine Essence, Intellect, and Will, and so are common to the Divine Persons; then, those that are proper to each Person. A fuller development of the treatise *De Deo Uno et Trino* is thus carried up into the central synthesis, and seen in this ultimate relation.

The second part of the volume unfolds the perfection of the order reflected in the universe. Here the work of the primal creation, God's original disposition of things in the order of nature and grace, the teleology of created intelligences and the defection of some from their final destiny, are studied. The teaching of a Christian cosmogony and cosmology, much of pneumatology, the doctrine of the Fall, angelic and human, are brought into subordination to the governing synthesis.

The reformation of the fallen world by the grace of Redemption finds the next place in the author's system. The trinality of the Divine work is made apparent in the preparation for the Redemption, in the Redemption itself, and in the effect and medium of Redemption, the Church. Again, a trinal conception is involved in each of these three stages. In the preparatory stage it is exhibited in the formation of the Patriarchal and the Mosaic Church and of the great pagan empires, in the *evolution* and in the *finality* of these institutions. In the Redemption it is seen in the three divisions of our Lord's life. In the effect of Redemption the

author traces its significance in the body, in the soul of the Church, and in the Church's perfection, both in itself and in its influence on the individual, the family, and the State.

Having brought the theology of the Redemption and of the Church under his synthesis, he surveys the facts as to the use and abuse of the means of *reformation* for fallen man. "The Gospel of Christ," he says, "and the necessity of the Church for salvation have been preached in almost every part of the world. Of the nations some have believed; others have disbelieved. Entering the Church by faith and baptism and using therein the grace of Christ, men have not only been *reformed* from the darkness and corruption of paganism, Judaism, or heresy, but also *transformed* into a higher form of life. On the other hand, by refusing to enter the Church, or departing from it and thus abusing the grace of Christ, they have either not been *reformed*, remaining as they have in paganism, Judaism, or heresy; or have been *deformed* by losing the Christian perfection they once enjoyed, and returning to their pristine error and corruption."

This use and abuse of grace are studied as they show themselves in the ancient, the mediæval, and the modern world. In each of these eras the author notes the material increase and decrease within the body of the Church, the formal or subjective advance or retrogression in Christian perfection, and the transformation of society, civil and domestic, within the Church, and its deformation outside the Church.

This stage of the work carries up the broad characteristic phenomena of universal religious history to the focal concepts of the author's system.

The blending of the tares with the wheat in the Master's field will reach its term in the universal judgment, when Christ, the Judge, will separate the just from the unjust. The events that shall precede the final judgment; the Judge, and the judged; the judgment itself—under these headings the author summarizes the teaching of faith and reason as to the consummation of the temporal order and the beginning of the eternal with its two states of unending joy and pain.

The third part of the second volume develops the perfec-

tion of the exemplary order as realized in man and the God-Man. Here are synthetized the main content of psychology and of ethics on the one hand; and on the other hand, the theology of our Lord's Personality and Natures, of the Blessed Virgin and of St. Joseph. Lack of space, however, will not permit us to extend these outlines farther.

Enough, we trust, has been said to show the encyclopædic character of the work. So many and such large fields of higher science are covered that the reader may think the author has simply *mapped* them all. This is far from being the case. Whilst of course none of the great subjects treated are discussed at great length, they are presented in their strongest and boldest aspects; then they are shown in their mutual relations and in the subordination of all to the leading synthesis. The two volumes now awaiting publication will bring that same synthesis to bear on the perfection of the sciences, the arts, and the virtues. The third volume will show its application in the domain of the sciences. In this will be given a systematized encyclopædia of the sciences as centering in the Trinity and in Christ. The fourth, the final volume, will show the application of "Exemplarism" in the sphere of the arts and letters, and the virtues, private and social.

The author is conscious of the necessity of reducing his vast range of abstract reasoning to a concrete shape. By means of graphic symbols he presents to the eye in colored forms his system, both in its entirety and in the correlations of its various parts. Notwithstanding the efforts he has made, by the use of charts, outlines, and multiplied analytical indexes, to make his work more readily intelligible, there may not be wanting those who will ask, "*well, cui bono?*" failing, as they may, to see how it is to subserve the high aim indicated above. Some, too, there may be who, skeptical about the whole design, will pick flaws in that which they will not take the pains to understand. It is quite an easy thing to cast a superficial glance over the system, and to see fancifulness in its "trinalities," narrowness in its forms and distinctions, remoteness from experience in its speculation, excessive "scholasticism" in its method, retrogressiveness and mediævalism in its

theories, etc. The author has not been unmindful of these points of view. In the smaller volume which he published some time ago, in order to outline and prepare the way for the larger work, he anticipates and answers a score or more of objections that are likely to be brought against his project. For the rest, he is perfectly alive to the fact that a work of this kind can never become in any sense "popular;" that it is only the comparatively few who can or will appreciate it. But even as the great mediæval *Summa* wrought its incalculable good for the Church and for individual souls, not by its "popularity," but by its mastery over the leaders of men, so, it may be hoped, will this modern *Summa* produce beneficent results both within and without the Church by the high ideals of truth and virtue with which it will inspire serious students to "look up and to do according to the Exemplar shown to them on the mountain;" to work out in their own souls and lives the Pattern that is here so thoroughly analyzed and so graphically portrayed, thus the more unerringly and efficiently to help their fellow-men in the effort to come nearer to the Type of man's nature and the Model of his life.

F. P. SIEGFRIED.

Overbrook, Pa.

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#### FREEMASONRY IN THE UNITED STATES AND ITS LATE GRAND COMMANDER, ALBERT PIKE.

IN my article on Freemasonry, in the December number of the ECCLESIASTICAL REVIEW, I confined myself to the establishment of one thesis, namely, that the esoteric teachings of Freemasonry in the United States are utterly antagonistic to Christianity. That they are so in Freemasonry generically considered was distinctly proclaimed by our Supreme Pontiff, Leo XIII, in his Encyclical *Humanum genus* of 1884. "What we have said, and are about to say," our Holy Father writes, "must be understood of Freemasonry taken generically, and in so far as it comprises the associations kindred to it and allied to it, but not of the individual

members of them. There may be persons among these, and not a few, who, although not free from the charge of having associated themselves with such fraternities, yet are neither themselves partners of their criminal acts, nor aware of the ultimate objects which these societies are endeavoring to attain."

The identity of Freemasonry here and on the Continent of Europe has been called in question. Nevertheless, it remains true that, whilst their organizations are separate, their esoteric teachings are the same. On the 26th of April, 1871, the Paris Masons publicly espoused the cause of the impious Commune. Since then the Continental Lodges of Europe generally have openly persecuted the Catholic Church, assailed all Christian teachings, and refused to recognize the existence of a God, except to blaspheme Him. The *Monde Maçonnique* thus proclaims the dogmas of the craft: "Freemasonry is progress under every form, in every branch of human activity. It teaches us that there is only one religion, one true and, therefore, one natural religion, the worship of *humanity*. For that mystery, that abstraction which, when raised into a system, has served to shape all religions, I mean God, is nothing else than the combination (*l'ensemble*) of all our highest instincts, to which by an abstraction from ourselves of the noblest part of our nature we have given a distinct reality and existence. This God is, in a word, only the product of a generous but erroneous conception of *humanity*, which has robbed itself for the benefit of a chimera. Let us restore to man that which belongs to him, and offer the worship we paid to the work to him who was its author." (January, 1870, p. 539.)

The *Revue Maçonnique* says: "The God of Freemasonry is *Nature*. . . . There is no need of privileged agents making a trade of their pretended mediation, etc." (September, 1835.)

It is true that since the English-speaking world was not ripe for such atheism, its Lodges felt obliged to sever their connection with the Continental Masons and their openly atheistical professions. But it was the purpose of my former article to show, from a clearly authentic source, that Masonry

in the United States teaches secretly the same anti-Christian Morals and Dogmas as the European Masons teach openly and avowedly.

Now I hold that the present is an opportune time to proclaim this truth, because the Masons of the United States are just now making a pretentious display of their separation from the Continental Lodges by not including these in their late official invitation, which stated that "The Masons of the English-speaking world will gather at Alexandria, Va., next December (1899), to pay tribute to the memory of George Washington, on the one hundredth anniversary of the death of the patriot."

I have lately read the assertion made in an excellent Catholic periodical to the effect that "the Continental Masons are called *clandestine*, and as such are not recognized by the white American and English Masons." Now it is the English-speaking Masons that are *clandestine*,—the others have thrown off the mask. This assumption of false names is one of the common tactics of enemies to truth. Thus, in politics, the persecutors of the Church in Catholic lands call themselves "Liberals;" in religion, those who are so irrational as to refuse to accept the revelation of God take the name of "Rationalists;" in philosophy, those who negative the first principles of truth usurp the appellation of "Positivists."

To those who suggest that my allegations against Masonry may prove to be an imposture, I have only to say that my quotations from Albert Pike's secret instructions to Masons, called "Morals and Dogma," have fully established my thesis to the effect that Masonry in the United States is directly antagonistic to Christianity. I freely admit that in a matter of such importance it is necessary to remove every reasonable doubt that may remain on the mind of any unprejudiced reader. Hence, I shall add some further facts to those stated in my former article, in answer to those superficial readers, or *a priori* advocates, who deny that the book from which I quoted was written by a well-informed Mason named Albert Pike, or that there exists such a recognized authority in Masonic circles. To the question whether it is certain that Albert Pike

wrote the book "Morals and Dogma" which I analyzed, I reply that trustworthy reference works, such as the "National Cyclopædia of American Biography," give Albert Pike, who is otherwise well known as a writer in defence of Masonic principles, as the unquestioned author of the work.

Furthermore, I have before me a certified copy of a letter from Mr. Pike to a gentleman who had asked him about his work. Mr. Pike in this letter replies that the book was written solely for the use of Masons of the Thirty-second Degree, thus acknowledging the genuine character and purpose of the work, and, impliedly, his authorship of the same. Now I am quite willing to make affidavit and show proof that the book referred to in Mr. Pike's letter is the one from which I have carefully and literally copied the passages cited in my article.

Moreover, I find that Mr. Henry F. Brownson, LL.D., of Detroit, Mich., published, in 1890, a pamphlet entitled, "The Religion of Ancient Craft Masonry," which contains numerous quotations from Pike's "Morals and Dogma." Any one who will compare my quotations, which were made directly from the book of Mr. Pike, with those published by Mr. Brownson, will find that, wherever we refer to the same pages, our quotations are literally identical, although we must have drawn them from different copies of the same work. Nor is it possible that I could have exaggerated or misinterpreted the originally intended meaning of the author; for not only did I submit my interpretations to the judgment of prudent and disinterested men before committing them to print, but I actually found myself obliged to limit my quotations because of the grossly blasphemous and immoral expressions which would necessarily shock any decent reader and, perhaps, prevent the attentive perusal of my paper.

And here I must advert to another doubt suggested by some readers of my paper who have the interest of truth in this matter evidently at heart. Why, asks the Liverpool *Catholic Times and Catholic Opinion*, did Father Coppens withhold for several years this important information, when he had it in his power to make it known for the benefit of Catholics who

were being misled by the intrigues of the secret associations? My answer is very simple and will no doubt satisfy the thoughtful observer of popular judgments. I got the book about the time when the nonsensical revelations of Diana Vaughan, concocted under the name of Leo Taxil, had so disconcerted the Catholic world, that any new revelation, no matter how genuine and well-supported, would probably have been received with universal disgust. I am, perhaps, even now exposing myself with many timid folk to the suspicion of being a second Leo Taxil.

#### STANDING OF MR. ALBERT PIKE AMONG HIS FELLOW-MASONS.

And here it may be useful to my main purpose to explain what kind of a man we have in Albert Pike, the author of "Morals and Dogma," and how this American citizen, living in the full light of our Christian civilization, remained an alien to its spirit, and came to devote his remarkable abilities to the promotion of a secretly anti-Christian institution. We will first consider his standing among his fellow-Masons. The book styled "Gems of the Quarry and Sparks from the Gavel," published by John H. Brownell, Detroit, Michigan, 1893, gives the following estimate of Albert Pike's productions: "His Masonic writings will be a mine of wealth for years to come and a Masonic education for many an enthusiastic young Mason who has opportunity of studying them."

This same work contains a detailed account of Mr. Pike's connection with the Lodges. A mere glance at the following lines will convince one that, even though I abridge, no more complete and authentic information could be desired by the most conscientious student of critical history:

Made an entered apprentice Mason in Western Star Lodge, No. 1, Little Rock, Ark., July 1, 1850.

Passed a Fellow-Craft, July, 1850. Master Mason, July, 1850.

Past-Master, Nov. 21, 1850. Most Excellent Master, Nov. 22, 1850.

Royal-Arch Mason, Nov. 29, 1850. Royal and Select

Master in Columbia R. A. Chapter, Washington, D. C., Dec. 22, 1852.

Knight of Red Cross, Knight Templar, Knight of Malta, in Washington Encampment, Washington, D. C., Feb. 9, 1853.

Ancient and Accepted Scottish Rite, Fourth to Thirty-second Degree, in Charleston, S. C., March 20, 1853. Sovereign Grand Inspector-General, Thirty-third Degree, in New Orleans, La., April 25, 1857, etc.

Venerable President of the Masonic Veteran Association, Ninth District of Columbia, August 20, 1879.

Also Honorary Member of the following Supreme Councils, Thirty-third Degree: Mexico, Hungary, Egypt, Brazil, Tunis, New Granada, Colon, Italy at Turin, Northern jurisdiction United States, England, Scotland, Ireland, Belgium, Greece, Dominion of Canada, and Grand Lodges of Mexico, etc. No wonder that Pike has been dubbed "the umbilical cord that unites American with European Masonry." That such an authority, speaking on the Morals and Dogma of Masonry, voices the predominant and effective faith of the craft, is evident.

Much literary interest also attaches to the writings of this peculiar genius. "If we could have," says Mr. Thompson, of Crawfordsville, Ind., in *The Independent* for 1898 (p. 1397), "a circumstantial, detailed biography of Pike, with all his wanderings and adventures, it would be a fine stroke of color in the history of American literature." Let me give a brief sketch of this man's career, as far as it is open to inspection.

#### THE YOUTH OF ALBERT PIKE.

This hierophant of Masonry in America, Albert Pike, lawyer, poet, philologist, and the highest Masonic dignitary in the United States, was born in Boston, Mass., on December 29, 1809. The Lord had not cast his lot with the wealthy; but He had bestowed upon him a more precious dowry, consisting of robust health, an uncommonly bright mind, indomitable energy, and a lofty spirit, which prompted him to

aspire to higher than mere bodily pleasures. Father Faber has remarked that "there is no poem in the world like a man's life. No poet would so dare to mingle sweetness and strangeness, simplicity and peculiarity, sublimity and pathos, as real life mingles them together. The very barrenest life of man that ever was lived is, if we take the inward and the outward together, a truly Divine poem, to which he who listens becomes wise." (*Bethlehem*, Ch. V.) But of course some men lead lives immeasurably more intense than others, quicker in apprehension, stronger in mental grasp, more eager in desire, more vigorous in action, more untiring in perseverance. Such was the life of Albert Pike.

At the age of 17 he managed to enter Harvard; and though want of means prevented him from finishing the course of undergraduate studies, he acquired enough education soon to secure the position of principal of the Newburyport Grammar School. Ere he was twenty-two years old he had entered on an expedition into the then but partially explored West, in search of some El Dorado. He travelled first to Cincinnati, then to Nashville, thence on foot to Paduca, then by boat down the Ohio and up the Mississippi. In August, 1831, he joined an expedition of ten wagons and forty men, under Captain Bent, travelling from St. Louis to Santa Fé. His endurance was then sorely tried; for his horse ran off during a stormy night, and he had to walk 500 miles before he got to Taos. Thence after a brief rest, he continued his march to Santa Fé. After wandering a while from settlement to settlement, looking in vain for fancied wealth, he stopped at last at Fort Smith, and sensibly returned to the work of an educator, striving meanwhile to acquire sufficient legal lore for admission to the Bar.

#### HIS LITERARY SUCCESS.

While teaching, studying, and acting first as assistant, afterwards as chief editor of *The Arkansas Advocate*, he found time for his favorite pursuit, the composition of poetry, and in this he achieved, under unfavorable circumstances, the proudest triumph of his life. He ardently loved

and he keenly appreciated the beauties of nature, as is evidenced by this stanza of his beautiful hymn "To the Mocking Bird," which he wrote in 1834:

Ah! what a burst was that! The *Æolian strain*  
 Goes floating through the tangled passages  
 Of the still woods; and now it comes again,  
 A multitudinous melody, like a rain  
 Of glossy music under echoing trees,  
 Close by a ringing lake. It wraps the soul  
 With a bright harmony of happiness,  
 Even as a gem is wrapped, when round it roll  
 Thin waves of crimson flame; till we become,  
 With the excess of perfect pleasure, dumb,  
 And pant like a swift runner clinging to the goal.

The opening stanza of this hymn shows that Pike's Muse was familiar with loftier strains of thought and sentiment:

Thou glorious mocker of the world! I hear  
 Thy many voices ringing through the glooms  
 Of these green solitudes; and all the clear,  
 Bright joyance of their song entralls the ear  
 And floods the heart. Over the spherèd tombs  
 Of vanished nations rolls thy music-tide:  
 No light from History's starlit page illumines  
 The memory of these nations: they have died:  
 None care for them but thou, and thou mayst sing  
 O'er me, perhaps, as now thy clear notes ring  
 Over their bones by whom thou once wast deified.

The young poet had begun during his years of teaching in New England the composition of a series of "Hymns to the Gods," which he wrote in the most approved style of classic verse, displaying much originality of thought and expression, with melody of rhythm and depth of sentiment worthy of a holier subject. It was his great ambition to have these poems published in the *Blackwood's Magazine*, so as to secure a worldwide appreciation of his masterpiece.

Here is the modest letter which he sent with his manuscript to the editor of this periodical. The "Hymns to the Gods" appeared in the *Blackwood's Magazine* for 1839, pp. 830, etc.

"LITTLE ROCK, STATE OF ARKANSAS,  
August 15, 1838.

"SIR:—It is with much doubt, and many misgivings, I have been induced by the entreaties of some friends in Boston to send the accompanying trifles in verse from this remote corner of the Union—beyond the Mississippi.

"I would fain believe them worthy of a place in your estimable Magazine, which regularly reaches me here, two thousand miles from New York, within six or seven weeks from its publication in Edinburgh, and is duly welcomed as it deserves. Should you judge them worthy of publication, accept them as a testimonial of respect offered by one, resident of Southwestern forests, to him whose brilliant talents have endeared him, not only to every English, but to multitudes of American bosoms—equally dear as Christopher North and Professor Wilson." ALBERT PIKE."

An editorial note was added to the effect that "these fine hymns entitle their author to take his place in the highest order of his country's poets.—C. N." (Christopher North?)

Pike had achieved for the time being the great object of his ambition.

#### HIS RELIGIOUS BELIEF.

If it is proper for the historian and critic to look into an author's heart, as one sees it reflected in the mirror of his writings, I must confess without prejudice that I find in Pike, at this period of his life, no tokens of that turning to God, which, after all, was the one great purpose for which the Lord had blessed him with so much talent. In the midst of Christian civilization he writes like a pagan poet, in praise of beings of which the Psalmist says: "All the gods of the Gentiles are devils, but the Lord made the heavens." (Ps. 95.) Instead of giving glory to the Lord, he sang the praises of Neptune, Apollo, Venus, Diana, Mercury, Bacchus, Somnus, and Ceres. In all the poetry of Pike's earlier life that I have seen, there is no nearer reference to his belief in the hereafter than a couple of lines in his beautiful ode, styled "The Widowed Heart." He wrote this at the age of thirty-five, apparently describing his own widowed heart; for he seems to have lived for some years in a happy marital union with the Isadore whose loss he so feelingly deplores:

Our happy home has now become a lonely, silent place,  
Like Heaven without its stars it is, without thy blessed face;  
Our little ones are still and sad—none love them now but I,  
Except their mother's spirit, which I feel is always nigh;—  
Thou lovest us in Heaven, Isadore.

But how little familiar in his home was the thought of God and Heaven, is apparent from these other lines of the same elegy :

Our little ones inquire of me, where is their mother gone,—  
What answer can I make to them, except with tears alone ?  
For if I say "to Heaven," then the poor things wish to learn  
How far it is, and where, and when their mother will return ;—  
Thou art lost to them forever, Isadore.

I have, however, found a brief poem of his, called "Every Year," which he appears to have composed later in life, the last lines of which are worthy of a religious heart :

But the truer life draws nigher  
Every year,  
And its morning star climbs higher  
Every year ;  
Earth's hold on us grows slighter,  
And the heavy burden lighter,  
And the Dawn immortal brighter,  
Every year.

#### HIS CIVIL AND MILITARY CAREER.

But long before he wrote these last lines he had been admitted to the Bar ; and he had now too many irons in the fire to keep the glow of poetry bright in his soul. While his youthful contemporaries—Emerson, Longfellow, Bryant, Lowell, and Holmes—were safely housed with the Muses and good fortune, he was struggling along, striving to make a living by legal and other occupations. He had bidden good-by to his Muse in this stately fashion :

I would, sweet bird, that I could live with thee  
Amid the eloquent grandeur of the shades,  
Alone with nature ; but it may not be.  
I have to struggle with the stormy sea  
Of human life, until existence fades  
Into death's darkness.

From 1840 till 1845 he reported cases in the Supreme Court of Arkansas, which he published in five volumes. As a lawyer, he gained a high reputation in the Southwest ; he was even for a short time on the Supreme Bench in Arkansas. During the Mexican War he commanded a squadron in the

regiment of Arkansas Mounted Volunteers, was at Buena Vista, and in 1847 received the surrender of the city of Mapini.

In 1856 he appeared as a delegate at the convention of "The American Party," in Philadelphia, Pa., and there he displayed his anti-Catholic spirit by withdrawing from that convention because it admitted Catholic delegates from Louisiana. This fact is stated in *The Catholic Columbian* for July, 1896, on the authority of a non-Catholic gentleman, Mr. Henry Hedges, of Mansfield, O., a delegate to the same convention. At the beginning of the Civil War, as Confederate commissioner, he negotiated treaties of amity and alliance with several Indian tribes. While thus engaged, he was appointed Brigadier-General, and organized bodies of Indians, with which he took part in the battles of Pea Ridge and Elkhorn. After the war he engaged in the practice of law at Memphis, where he edited *The Appeal*. But in 1868 he removed to Washington, D. C., and there practised his profession in the Supreme and District Courts. He retired in 1880, at the age of 71, henceforth devoting his attention to literature and Masonry, till his death, which occurred on April 2, 1891. According to Appleton's "Cyclopædia of Biography," he drew up about twenty-five volumes of Masonic Rituals and other works.

Personally, General Pike was a striking and picturesque man, both physically and mentally. His portrait adorns the pages of many literary works; there is a fine likeness of him in "The Library of American Literature" (Vol. VI, p. 486).

#### HIS OLD AGE.

*The Independent* remarks (1898, p. 1397) that when he lived in Washington "inspiration had departed, and with it had gone even the power to phrase a thought attractively." This accounts for some exceedingly coarse passages from his pen which stain the pages of his Masonic writings. One of these will suffice to show that, after all the promises of his youth, he was one of those sad wrecks to which apply the words of Lamentations: "How is the gold become dim?

The finest color is changed. They that were brought up in scarlet have embraced ordure." (IV, 1, 5.) In "Morals and Dogma" (p. 814) he writes thus: "Now from the tomb in which after his murders he rotted, Clement V howls against the successors of his victims in the allocution of Pio IX against the Freemasons. The ghosts of the dead Templars haunt the Vatican and disturb the slumbers of the paralyzed Papacy, which, dreading the dead, shrieks out its excommunications and impotent anathemas against the living." In 1884, Pike stepped forward as the natural champion of the Lodges in the United States, to answer the Encyclical of Pope Leo XIII against the Freemasons. *The Voice of Masonry and Family Magazine* for 1884 published his reply to the Pontiff's letter. Our Holy Father had charged the Masons with striving to overthrow Christianity and to substitute "Naturalism" in its place—the same charge as I have brought against them in my articles. Pike did not even attempt to refute this, but substituted for the accusation of "Naturalism" that of "Materialism." He says: "The Pontiff proceeds to allege that Freemasonry is endeavoring to carry into real effect the views of the 'Materialists.'" To this Mr. Henry F. Brownson pointedly replies: "It is not 'Materialism' but 'Naturalism' that the Pontiff alleges against Freemasonry. Not in Rome can Freemasonry be charged with 'Materialism' or the denial of spiritual existences. Its belief in spirits is too openly proclaimed by the banners of the devil carried in processions, as on the dedication of the Bruno statue, as also by their poets, one of whom, Carducci, wrote the famous 'Hymn to Satan,' as the savior and benefactor of the human race, which he has delivered from the unjust yoke of God. And Carducci's blasphemous utterances have been surpassed by his imitators." ("The Rel. of Anc. Cr. Mas.") I do not maintain that Freemasons in the United States have anything to do with the worship of Satan or Luciferianism, even in their most secret meetings of the highest degrees. I find no proof of this in the "Morals and Dogma." The nearest approach to such impiety—and it is all too near—lies in the connection between Masonry and the Ka-

balah of the early Gnostics, which Pike clearly admits, in many of his utterances. Nor do I pretend to know to what extent, if at all, any other Rites of Masonry in this land differ from what is called "The Ancient and Accepted Scottish Rite," of which Pike is the authorized interpreter. They differ, no doubt, in certain observances and affiliations; but none of them have vindicated themselves from the charge that they are only divisions of one vast body permeated by the same spirit.

Those who have taken the trouble of reading my former article attentively and without predetermined notions in favor of secret societies, will agree with my before-mentioned English reviewer, who says: "The book, judging by Fr. Coppens' extracts from it, clearly demonstrates the anti-Christian and anti-social tendencies of Masonry, and this article should be read by all Catholics who may have any lingering doubt of the nature of the aims and objects of the sect."

CHARLES COPPENS, S. J.

*Omaha, Neb.*

### LUKE DELMEGE: IDIOTA.<sup>1</sup>

#### II.—THE ILLUSIONS OF YOUTH.

HE was a young man, a very young man, otherwise he would not have been so elated when

*Lucas Delmege, X—ensis,*

was called out for the fourth time, and he had to request his diocesans to watch the huge pile of premiums he had already won, whilst he passed up the centre aisle of the prayer-hall, and his bishop, smiling as he raised another sheaf of calf-bound volumes, handed them to him, with a whispered "Optime, Luca." And yet, if a little vanity—and it is a gentle vice—is ever permissible, it would have been in his case. To have led his class successfully in the halls

<sup>1</sup>Copyright, 1900, by the AMERICAN ECCLESIASTICAL REVIEW.

of a great ecclesiastical seminary; to be watched enviously by five hundred and sixty fellow-students, as he moved along on his triumphant march; to have come out victorious from a great intellectual struggle, and to receive this praise from his bishop, who felt that himself and his diocese were honored by the praise reflected from his young subject—assuredly, these are things to stir sluggish pulses, and make the face pallid with pleasure. And if all this was but the forecast of a great career in the Church; if it pointed with the steady finger of an unerring fate to the long vista of life, strewn with roses, and with laurel crowns dropped by unseen hands from above, there would be all the better reason for that elastic step, and that gentle condescension which marked the manner of the successful student, when his admirers gathered around him, and even his defeated rivals candidly congratulated him upon his unprecedented success. Yet, withal, he was modest. Just a little spring in his gait; just a little silent reception of adulation, as a something due to his commanding position; and just a little moistening of his eyelids, as he dreamt of a certain far home down by the sea, and the pride of his mother as he flung all his treasures into her lap, and his sisters' kisses of triumph for the beloved one—ah me! who would say nay to this? Let the sunshine, and the roses, and the love of thy loved ones play around thee, thou pale and gentle Levite, while they may. Soon the disillusion will come, the laurels will fade, and the sunshine turn to gray ashen shadow, and the tender and strong supports of home and love will be kicked aside by Time and Fate; but the arena of life will be ever before thee, and every fresh triumph will be a fresh conflict, and thou wilt be a friendless one and naked. But how didst thou come to believe that the quiet study hall was the world, and thou the cynosure of all eyes—the proverb in all mouths? Listen, dear child, for thou art but a child. The mighty world has never heard of thee, does not know thy name; the press is silent about thee; the very priests of thy diocese do not even know of thy existence. Thou art but a pin's point in the universe. He does not believe it. He has been a FIRST OF FIRST, and the universe is at his feet.

His first shock was at the Broadstone Terminus of the Great Midland Railway. A young and unsophisticated porter was so rustic and ignorant as to raise his hat to the young student as he leaped from the carriage.

"Why did ye do that?" said an older comrade. "Sure, thim's but collaygians. They won't be priested for another year or two."

The porter had not heard of Luke Delmege, and the First of First.

He ran his eyes rapidly over the newspapers in the restaurant, where he was taking an humble cup of coffee. There was news from all quarters of the globe—an earthquake in Japan, a revolution in the Argentine, a row in the French Chamber of Deputies, a few speeches in the House of Commons, a whole page and a half of sporting intelligence, a special column on a favorite greyhound named *Ben Bow*, an interview with a famous jockey, a paragraph about a great minister in Austria, gigantic lists of stocks and shares, a good deal of squalor and crime in the police courts, one line about a great philosopher who was dying—can it be possible? Not a line, not a word of yesterday's triumph in the academy! The name of Luke Delmege, First of First, was nowhere to be seen.

Could he be, by any possible chance, in the photographers' windows? Alas, no! Here are smiling actresses, babies in all kinds of postures and with every variety of expression, favorite pugdogs, dirty beasts of every kind with tufts of hair on their tails, Portias, and Imogens, and Cordelia; but the great athlete of yesterday?

And the porters made no distinction between him and his fellow-students as he sped southwards to his home; a few school-girls stared at him and passed on; commercial men glanced at him and buried themselves in their papers; a few priests cheerily said:

"Home for the holidays, boys?"

But Luke Delmege was but a unit among millions, and excited no more notice than the rest.

He could not understand it. He had always thought and

believed that his college was the Hub of the Universe; and that its prizemen came out into the unlettered world horned and aureoled with light as from a Holy Mountain. Was not a prize in his college equivalent to a university degree; and was it not supposed to shed a lambent light athwart the future career of the winner, no matter how clouded that career might be? Did he not hear of men who folded their arms and leaned on their laurels for the rest of their lives, and were honored and respected for their boyish triumphs far into withered and useless age? And here, in the very dawn of success, he was but a student amongst students; and even these soon began to drop their hero-worship, when they found the great world so listless and indifferent. He is troubled and bewildered; he cannot understand.

Well, at last, here is home, and here is worship, and here is love. Ay, indeed! The news had gone on before him. The great athlete in the greatest college in the world was coming home; and he was their own, their beloved. It nearly compensated and consoled him for all the neglect and indifference, when, on entering beneath his own humble roof, where he had learned all the best lessons of life, he found the whole family prostrate on their knees before him. There was his aged father. He laid his newly-consecrated hands on the gray head, and pronounced the blessing. He extended his hands to be kissed, and the rough lips almost bit them in the intensity of affection and love. The old man rose and went out, too full of joy to speak. The young priest blessed his mother; she kissed his hands—the hands, every line of which she knew with more than the skill of palmist. The young priest stooped and kissed her wrinkled forehead. He blessed his brothers, and laid his hands on the smooth brows of his sisters. Reverently they touched his palms with their gentle lips; and then, Margery, the youngest, forgetting everything but her great love, flung her arms around him, and kissed him passionately, crying and sobbing: "Oh! Luke! Luke!" Well, this at least was worth working for. Then the great trunk came in, and the vast treasures were unlocked, and taken out, and handled reverently, and placed on the few

shelves that had been nailed by a rustic carpenter in the little alcove of his bedroom. There they winked and blinked in all their splendors of calf and gold; and Peggy refused to dust them, or touch them at all, at all, for how did she know what might be in them? They were the priest's books, and better have nothing to say to them. The priests are the Lord's anointed, you know. The less we have to say to them the better! But a few privileged ones amongst the neighbors were allowed to come in, and look at these trophies, and offer the incense of their praise before the shrine of this family idol, and think, in their own hearts, whether any of their little flaxen-haired gorsoons would ever reach to these unapproachable altitudes.

The aged curate, who had given his Luke his First Communion, came in later.

"Well, Luke, old man, put on the Melchisedech at last? How are you, and how is every bit of you? You look washed out, man, and as 'tin as a lat,' as Moll Brien said when her son came out of jail. A few days' coursing on the mountains will put new life into you. The two dogs, *Robin* and *Raven*, are in prime condition, and the mountain has not been coursed since the great match in May. Ah! these books! these books! Luke's prizes, did you say, ma'am? They're vampires, ma'am, sucking the rich red blood from his veins. Thank God, I never bothered much about them! Here they are, of course: *Cambreensis Eversus!* By Jove! I thought that fellow was spun out long since. Why, in my time, thirty years ago, ma'am,—time flies,—that book was declared out of print; and here the fellow turns up as spruce as ever. A regular resurrectionist! Well, it's all the same. Nobody ever read him, or ever will. *O'Kane on the Rubrics!* A good book. Poor Jimmy! The best soul that ever lived. Hurrah! *Murray on the Church!* Poor—old—Paddy! The tub of theology! *Crolly de Contractibus—*"

Here a dreadful shudder shot through his stalwart frame.

"Now, look here, Luke, you've had enough of these fellows. Come up to-morrow and dine with us. No one but Father Tim and one or two of the neighbors. What—"

"I've not called on the Canon yet," said Luke timidly.

"Never mind! I won't ask *him*. You can call to-morrow. But not too early, mind! Between four and six. You may be in time for what he calls 'five o'clock tea.' Let me see! I'll say half-past four, so that you can have an excuse for getting away. Don't say you're dining with me, though. He'd never forgive you. Anything but that."

He fell into a fit of musing. There were some troubrous memories called up.

"By the way, what about your first Mass?" he cried, waking up.

"I shall feel much obliged if you will kindly assist me, Father Pat," said Luke.

"Of course, of course, my boy," said the curate, "though, indeed, very little assistance you'll require, I'm thinking."

"If I could say my first Mass here under my father's roof," said the young priest timidly.

"Of course, of course," said the curate. "Let me see, though. It's against the statutes of course, without the bishop's permission; and I don't know—but we'll dispense with statutes on this occasion. Will you take long?"

"About half an hour, I think," said Luke.

"Ay, it will be many a day, your reverence, before Luke will be able to say Mass like you," said Mrs. Delmege. "Sure, 'tis you who don't keep us long waiting."

"No, indeed; why should I? Do I want ye to have camels' knees, like the poor old saints over there in Egypt?"

"Mike said there was no use trying to keep up with your reverence. Though you had the Latin, and I believe there are very hard words in the Latin, and we had the English, you bate us intirely."

"Look at that for you, now," said Father Pat, looking around admiringly.

"Thin, the last time he wint to Cork with the butter, he bought the weeshiest little prayer book you ever saw. 'Twas about half a finger long, and the print was mighty big. 'I have him now,' sez he; "'tis a quare story if I don't lave him behind.' Troth, and yer reverence, ye were at the *De Profundis* before he got to the *Pater Nosther*."

"Well, you see, ma'am, that's what comes from long practice. But I make it up in the preaching, you know," he said with a smile.

"Troth, an' ye do," said Mrs. Delmege, "'tisn't much, but what ye says comes from the heart."

"There now, Luke, there's a critic for you. Look sharp, old man; but I forgot. You are going abroad. Happy fellow! 'Tis only in Ireland you come in for sharp hits. Well, don't forget to-morrow. Half-past four; not a moment later. I'm a model of punctuality. Good-day, ma'am; oh! by Jove! I was forgetting. Give us your blessing, my poor man. Isn't there some kind of indulgence attached?"

He bent his head reverently as he knelt and received the benediction.

"There, that will do me some good, whatever, and I want it."

"The best poor priest within the says of Ireland," said Mrs. Delmege, wiping her eyes, as the curate strode down the little footpath, and leaped lightly over the stile.

But though Luke echoed his mother's kind words, deep down in his heart there was a jarring note somewhere. What was it? That expression, "put on the Melchisedech?" Well, after all, it was a pretty usual colloquialism, and meant no irreverence. Then, saying Mass in a private house without episcopal sanction? How did that statute bind? Was it *sub gravi*? Luke shuddered at the thought of celebrating under such circumstances. He would write that evening to the curate, and put off his Mass till Sunday. There was something called *Epikeia*, of course, but—he was perplexed. Then, that awful rapidity in celebrating! The people noticed it and were shocked. But, after all, they liked it, and was there not something in the rubrics about the propriety of not keeping the people waiting? Who was he that he should judge his superior—a man of thirty years' standing on the mission? Then it dawned on his perplexed and puzzled mind that Father Casey had not even once alluded to the high places that had fallen to the lot of the happy student in his college. He had spoken to him as to

an ordinary student, affectionately, but without a note of admiration. Had he not heard it? Of course he had. And yet, never an allusion to the *First of First*, even in the mother's presence! What was it? Forgetfulness? No. He had seen the prizes and made little of them. Could it be that, after all, he had been living in a fool's paradise, and that the great world thought nothing of these academic triumphs that were pursued and won at such tremendous cost? The thought was too dreadful. The Canon will think differently. He is a highly polished and cultured man. He will appreciate distinction and academical success. And poor Luke felt irritated, annoyed, distressed, perplexed. It was all so very unlike what he had anticipated. He had not read: "For there shall be no remembrance of the wise no more than of the fool forever."

The next day Luke paid a formal visit to his pastor. He had an old dread of that parochial house—a shrinking and tingling of the nerves when he opened the gate and crossed the well-trimmed lawn, and knocked nervously with that polished knob, which sounded altogether too loud for his tastes. It was an old feeling, implanted in childhood, and which intensified as the years went by. Custom had not modified it nor habit soothed it; and as Luke crossed the lawn at four o'clock this warm July day, he wished heartily that this visit was over. He had often striven in his leisure moments in college to analyze the feeling, but without success. He had often, as he advanced in his collegiate course, and had begun to feel a certain self-reliance, tried to gather his nerves together, and face with coolness this annual ordeal. It was no use; and when the servant appeared in answer to his knock, and announced that the Canon was in his library, his heart sank down, and he paced the beautiful drawing-room in a nervous and unhappy condition. Now, this was unreasonable and unintelligible. Alas! it was one of the many enigmas in his own soul, and in the vast universe outside, that he was perpetually striving to solve.

Here was a man of advanced years, of most blameless life, of calm, polished manner; a man who gave largely to

public charities, and who, as an ecclesiastic, was an ornament to the Church; and yet men shrank from him; and like an iceberg loosened by the Gulf Stream, he created around him, wherever he went, an atmosphere of chilliness and frigidity that almost isolated him from his fellow-men. What was it? He was a formalist that could not be laughed at; a perfected and symmetrical character where the curious and irreverent could place no flaw; the *arbiter elegantiarum* to his diocese; and the frigid censor of the least departure from the Persian laws of politeness and good deportment. If he had only had the good fortune to be laughed at, it would have saved him. If men could make a joke about him, they would have loved him. But no! Stately and dignified and chill, there was no such thing as presuming on such a lofty character; and there he was, his forehead in the clouds and his face above the line of perpetual snow.

Luke sat timidly in a dainty chair, with its woodwork inlaid with mother-of-pearl. He would have liked to sink into the easy depths of that voluptuous armchair; but he thought it would seem too familiar. How often, in later life, he thought of his nervousness and reverence, when a young student called on him, and flung himself carelessly on a sofa, and crossed his legs nonchalantly, and even proffered a cigar! Which was better—his own gentle awe and deep-seated reverence for authority and age and dignity, or the sans-cultish irreverence of after years? Well, this, too, was a puzzle.

Luke lifted up his eyes. They fell on the portrait of a beautiful woman; a fair, oval face, with an expression of infinite sadness upon it. It attracted him, fascinated him. It was one of the numberless copies of the *Cenci* portrait that third-class artists turn out in Rome. It was believed by the Canon to be the original. When better informed in later years, Luke tried to undeceive the Canon, it was one of the many things that were not forgiven. But now he turned his eyes rapidly away from the beautiful face. He was in the first flush of his ordination. It was not right. It was sinful. His eyes rested on a glorious picture of the Divine Mother, that hung over the mantelpiece in the place of honor. Luke went into

raptures over it, studied it, gazed on it, and every throb of pleasure was a prayer. Just then, a bevy of artificial birds, in a glass case beneath, began to flutter and chirp, and a deep gong tolled out musically the quarter. The door softly opened, and the Canon entered the room. He was a tall man, about sixty-five years of age, but remarkably well preserved. His hair was white, not silvery white, but flaxen-white, a curious and unpleasant shade of yellow running through it. He was clad in a soutane, such as Canons wear, and which set off well his fine stately figure. His face, a strong, massive one, had an appearance of habitual equanimity that was rather acquired by strong self-discipline than natural. He spoke softly, and when he sat down he arranged his cassock so that the silver buckles on his shoes could be seen. A subtle, indefinable aroma exhaled from his garments. Luke remembered it well. It was one of those mnemonic associations from childhood that never fade.

"Sit down. I'm very happy to see you, Mr. Delmege," he said.

If he had only said "Luke" or "Father" Delmege, Luke would have worshipped him. The icy "Mista" froze him.

"Thank you, Canon," he said.

"I understand you have been ordained? Yes! That must be a great consolation to your—excellent parents."

"Yes. They are very happy," said Luke. "If I might presume to ask such a favor, it would make them doubly happier if I could say my first Mass in my own—in my—in their house."

"Impossible," replied the Canon, blandly, "quite impossible, I assure you, my—ah—dear Mr. Delmege. There is an—ah—episcopal regulation forbidding it; and the Bishop, unhappily—ah—and unadvisedly, I presume to think, has ah—restricted permission to say such Masses to himself. I'm not—ah—at all sure that this is not a—canonical infringement on parochial—ah—privileges; but we must not discuss the subject. You are—ah—very young!"

The Canon seemed hurt, and Luke was silent.

"You have had—I hope," said the former, at length, "a fairly respectable career in College."

My God! this man had never heard of the *First of First!* Luke was nettled.

"Fairly," he said, laconically. The Canon noticed his mortification.

"Now that I remember, I heard someone—could it have been my curate?—say—that you were doing fairly well. Indeed, I think he said remarkably well."

"I took 'First of First' in Theology, Scripture, and Canon Law, and Second of First in Hebrew," said Luke, now thoroughly aroused by such indifference; "and I'd have swept the First of First in Hebrew also—"

"Dear me! how very interesting," said the Canon, "how *very* interesting! I hope it is the prelude to a—to a—very respectable career in the Church!"

"I hope so," said Luke, despondently. Alas! he had been taught that it was not the prelude, but the final and ultimate climax of all human distinction. The Canon continued:

"If you continue your studies, as every young priest should, and try to acquire ease and a proper deportment of manner, and if your life is otherwise—ah—correct and—ah—respectable, you may, in the course of years, attain to the honors and—ah—emoluments of the ministry. You may even in your old age,—that is, supposing an irreproachable and respectable career,—you may even attain to—ah—the dignity of being incorporated into the—ah—Chapter of your native diocese."

"I could never think of reaching such an elevation," said Luke humbly.

"Oh! well," said the Canon reassuringly, "you may, you may. It means, of course, years and well-established respectability; but it will all come, it will all come."

Luke thought that time was no more, and that his purgatory had begun when those blessed birds shook out their feathers and chirped, and the deep gong tolled out musically the half-hour.

The Canon rose and said:

"Could you join us in a cup of tea, Mr. Delmege? We are—ah—rather early to-day, as we shall have a drive before

dinner. No? Well, good-day! I'm most happy to have seen you. *Good-day!*"

Luke was stepping lightly down the gravelled walk, thankful for having got off so easily, when he was called back. His heart sank.

"Perhaps, Mr. Delmege," said the Canon blandly, "you would do us the favor of dining with us at half-past six on Sunday? It's rather early, indeed; but it's only a family party."

Luke rapidly ran over in his mind every possible excuse for absenting himself, but in vain!

"I shall be most happy, sir," he said; "the hour will suit me admirably."

Ah, Luke, Luke!

### III.—THE SAGACITIES OF AGE.

As the young priest made his way hastily across the fields, already yellowing to the harvest, he became aware of a deep feeling of despondency glooming down upon him, although he was in the high zenith of youth, with all its prophetic promise, and the heavens were clear above his head. That engagement to dine was an ugly ordeal to be encountered; but, after all, what did he care? It was a couple of hours' agony, that was all. What then? Where did all this dismal anxiety and foreboding come from? He was fond, as has been said, of analyzing—a dangerous habit; and now, under the hot sun, he was striving to reconcile two or three things, the mystery of which the world has already declared to be insoluble. "A respectable career," "honors and emoluments," "a stall in the Cathedral;" these words jarred across the vibrant emotions of the young priest, and made him almost sick with their dismal and hollow sounds. *Good heavens!* was this the end of all—all the heaven-sent aspirations, all the noble determinations, all the consecrated ideals that had peopled heart and mind only a week ago, [when] the oil was wet on his hands, and he trembled as he touched for the first time the chalice of the Blood of Christ? How paltry every human ambition seemed

then; how ragged the tinsel of kings; how cheap and worthless the pinchbeck of earthly thrones! How his soul burned to emulate the heroism of saints—to go abroad and be forgotten by the world, and to be remembered only by Christ—to live and die amongst the lepers and the insane—to pass, with one swift stroke of the dull sword of the executioner in China or Japan, to his immortal crown! Why, it was only the prayers of his aged mother made him tear up that letter he had written to the Bishop of Natal, asking as a favor to be deputed as chaplain in Robbin Island, where the outcasts and refuse of humanity were located, so that his life might be from start to finish one glorious holocaust in the sight of God! And now there remains, after all the glory, the gray ashes of a “respectable career”—a comfortable home, honors and emoluments, and, as a crown of old age, a parish and a prebend! What an anticlimax! Luke groaned and took off his hat, and wiped the hot perspiration from his forehead.

But a sharper sting was behind. If all this was a shock and a surprise, what was he to think of all his ambitious labors for the last six years? Had he one single idea before his mind but self-advancement, glory, the praise of men, the applause of his fellow-students, except on that holy morning when the intoxication of divine dreams and hopes lifted him on the highest altitudes of the Holy Mount? And he said to his soul amidst its sobbing and tears: “*Unam petii a Domino: hanc requiram: ut inhabitem in domo Domini omnibus diebus vitae meae. Ut videam voluptatem Domini, et visitem templum ejus. Impinguasti in oleo caput meum: et calix meus inebrians quam praeclarus est!*”

Now, which was right—the tacit denial by men of the sublime doctrine of self-annihilation and love of lowly things and places, and, by consequence, their gospel of self-advancement preached from the housetops; or that sudden breath of the Holy Spirit—that afflatus spiced with sanctity and sorrow—that momentary intoxication, which has come but once or twice to saints and heroes, and in which they have spurned with holy contempt all that this earth holds dear? Which was right? It was the enigma of life, the antithesis of prin-

ciple and practice. He saw, as in a vision, all the vast corollaries and scholia, that stretched away into the perspective of time, from one principle or another; he saw himself branded as a madman or a fanatic if he embraced the one, and scheduled in the markets of the world as a respectable and honored clergyman if he selected the other; here was pain, disease, dishonor; and here was peace, dignity, health, and wealth. He knew well whither the Divine Hand, palm-wounded, blood-stricken, pointed; but who am I, he said, to set my opinion before the whole world? I am a conceited fool to think that these diseased and morbid thoughts, that spring from an overstrained mind and irritable nerves, are to be assumed in preference to the calm and almost universal habitudes of mankind. I shall say to my soul: Sleep thee now, and rest. Let the future solve its own enigmas.

But then came back with trebled force the shame he felt when his old pastor put bluntly before him these dreams of avarice and ambition; and he just remembered that morning having read some strange things in his book of meditations. It was the articulate rendering of all the Spirit had been saying. Who now was right? This old man in the nineteenth century, or this strange, unnamed, unknown monk, who was calling to him across six centuries of time? The world was grown wise. Was it? Circumstances change principles. Do they? It was all very well in the Dark Ages, but this is the light-illumined nineteenth century. Indeed? We are not to go back to mediævalism for our philosophy of life, when we have ever so many new systems of our own; and our *Illuminati* know a little more than your cowled monks with their sandals and bog-Latin.

"Not in vain the distance beacons, forward, forward let us range:  
Let the great world spin forever down the ringing grooves of change."

Quite so. The "ringing grooves of change." Are we going back to manuscripts when we have print? Back to coaches when we have steam? Back to monasteries when we have hotels? Back to mortification, dishonor, forgetfulness, the *Illuminati* of the cell and the tomb?

The hoarse wash of the Atlantic surges came mournfully to his ears, there in the brilliant sunshine; and as he turned away from his reverie and the sight of the restless but changeless ocean, he thought he heard the rebuke upborne—*Be ashamed, O Sidon, said the sea.*

"Begor, I thought you were petrified into a stone statue, Luke," said the voice of the good-natured curate. "I have been watching you, and whistling at you for the last half-hour; but I might as well be whistling to a milestone, and me breath is not now so strong either. 'The Canon has turned him into ice,' I said to myself, 'he's a regular patented refrigerator, even on this awful day.' Phew! there's no living at all this weather. Come along. The Murphies are waiting; and so are two of the hungriest fellows you ever saw. But are you really alive? Let me feel you."

So they passed into the humble parlor of the aged curate; and, as Luke sank wearily into a horsehair armchair, very much the worse of the wear, dinner was ordered by a few robust knocks on the kitchen wall.

"Comin'," said a far-away voice, like that of a ventriloquist.

"You know Father Tim, Luke? And this is my old friend, Martin Hughes, the greatest rascal from this to Cape Clear. Come along now, boys, we're late you know. Bless us, O Lord, Amen. You'll take the liver wing, Luke. You've a good right to it. They're your own. Ah! you've the good mother."

"And I venture to say," said Father Tim, digging the carver with his left hand into the juicy recesses of the ham, "that this fellow came from the same quarter. Ah! this is a parish where men buy nothing but a scrap of butcher's meat."

"I suppose you've got your eye on it, Tim. You've no chance, my dear fellow. Read up Valuy and Lord Chesterfield's *Letters* and the Manual of Etiquette. You unmannerly fellow, what a chance you have of upsetting a polite young man like me. Take the potatoes over there to Father Delmege, Mary. I suppose now you're tired of the Queen's mutton? And you tell me they don't give the students beer now? Well,

that's bad. What'll you take now? Try that sherry. No! A little water?" he echoed in a tone of ineffable disgust.

"I think Father Delmege is right such a day as this," said Martin Hughes, a kindly, soft-faced priest, who was generally silent, except when he had a gentle or encouraging word to say. "And, indeed," he added, "that beer was no great things. It was a good day for Ireland when they did away with it."

"Well, of course, everyone knows you're a queer fellow. But Luke, old man, *are you really alive?*"

"Alive and doing fairly well," said Luke laughing. "Ab actu ad esse valet consecutio. And if this is not actuality I'd like to know what is."

"There now for you," said the host; "he has the dust of the desks in his mouth yet. Begor, I suppose now I could hardly remember to translate that."

"Don't try," said Father Tim; "nothing disturbs the digestion so much as serious thought."

"Faith, 'tis true for you. I'll let it alone. I'm better engaged. Mary, have that bit of mutton ready when I ring."

And so, amidst bantering, joking, story-telling, from the lips of these genial and kindly men, Luke soon forgot his introspection; and his nerves cooled down and were soothed by the totally informal and delightful conversation that shot, as if by web and woof, across the flowers and the viands. Then, when these contemptible dishes were removed, and they settled down to a quiet evening, Father Tim crossing his legs comfortably, and squeezing with the dexterity begotten of habit the lemon into his glass, began to philosophize. He was slow of speech, unlike his dear friend, the host of the evening, and Spartan almost in his utterances, which he ground out slowly from the mills of thought.

"There's one advice I'd give you, Luke, my dear boy; and 'tisn't now, but in twenty years' time, ye'll thank me for the same. Harden your head in time."

"I beg pardon, Father," said Luke wonderingly.

"For what, my boy?" said Father Tim.

"I didn't quite understand you," said Luke timidly. "You said something—"

"I said," replied Father Tim, dropping in a tiny bit of sugar, "and I repeat it, harden your head in time."

"Let the boy alone," said Father Martin; "don't mind his nonsense, Luke."

"I said, and I repeat it," said Father Tim, "and 'tisn't now, but in thirty years' time, you'll value the advice; harden your head in time. Ye see 'tis this way," he continued methodically, "if ever you take one glass of wine, even that claret there, which is no more than so much water, and if it gets into your head, and your eyes are watery, and your knees weak, and you cannot say three times running, the British Constitution, you are a drunkard and a profligate. But if you can drink a puncheon of the hard stuff, like this, and your head is cool, and your knees steady, and your tongue smooth and glib, you are a most temperate and abstemious man. 'Tis the hard head that does it. A civil tongue and a hard head will take any man through the world."

"But do you mean to say," said Luke, who was amazed at such a statement, "that that is the way the world judges of intemperance?"

"Of course it is," said Father Tim, "what else? The world judges what it sees—nothing else."

"But that's most shocking and unfair," said Luke. "Why, any poor fellow may make a mistake—"

"If he made such a mistake in Maynooth, how would he be judged?" said Father Tim.

"He would be promptly expelled, of course. But then, you know, men are on probation there, and it is natural—"

"Maynooth is the world," said Father Tim, laconically. "Men are always on probation till they pass their final, beyond the grave."

This was so good, so grand an inspiration that Father Tim gave up the next ten minutes to a delightful inward and inaudible chuckle of self-congratulation, varied and emphasized by a few sips of ambrosia.

"By the way, Luke," said Father Martin, "you are mighty modest. You never told us of your triumphs at the last exam. He swept everything before him," he said, in an ex-

planatory tone to Father Pat, the host. The latter was embarrassed for a moment, but only for a moment.

"Did ye expect anything else from his mother's son?" he asked. "Why, that's the cleverest woman in the three parishes. Mike Delmege wouldn't be what he is but for her to-day. But Luke,—did you see all his prizes?" he suddenly asked. "Ah! my dear fellow, if Luke had six years more, he'd have a library like Trinity College."

"Did you top the class in everything, Luke?" said Father Martin.

"Everything but Hebrew," said Luke, blushing. "You know that there—"

He was about to enter into elaborate explanations of his comparative failure there, and a good deal of Masoretic and Syro-Chaldaic philosophy was on his lips; but somehow, he thought of the whole thing now without elation, nay even with a certain well-defined feeling of disgust. That little reverie there above the sea, in which he saw, as in a mirror, the vanity and futility of these transitory and worthless triumphs, had well-nigh cured him of all his pride and elation; but he was wondering, between the vibrations of pleasure and disgust, at the eccentricities of men, now regarding his academical triumphs with contemptuous indifference, and again attaching to them an importance which his common sense told him was not altogether the vaporings of mere flattery. In fact, men and their ever-varying estimates of human excellence were becoming enigmatic; and, to his own mind, therefore, their instability proved the very worthlessness of the things they praised and applauded.

"You are all right now for life, my boy," said Father Martin, timidly. "You have made your name, and it is as indelible as a birthmark. All you have got to do now is to look down calmly on us, poor fellows, who never got an *Atque*."

"That's true, begor," said the venerable host. "Why, when his time comes for a parish, we must build a town for him. There will be nothing in this diocese fit for him."

"They'll make him Vicar-Apostolic or Bishop, or something over there," said Father Martin. "He'll become a regu-

lar John Bull. If any fellow attempts to examine you for faculties, tell him you are a gold-medallist and he'll collapse."

"Or pitch *Cambreensis Eversus* at his head," said Father Pat.

"Well, I'm commencing well, whatever," said Luke, entering into the fun.

"So you are, my boy, so you are," said the host, encouragingly. "If you'd only take to the wine of the country, you'd infallibly rise in the profession."

"I'm dining with the Canon on Sunday," said Luke, demurely.

"What?" cried all in chorus, jumping up.

"Had you the courage?"

"There's no end to the impudence of these young fellows!"

"My God!" said Father Tim, solemnly and slowly.

"The next thing will be your asking him down to dine at Lisnalee," said the host.

"And why not?" said Luke, flushing angrily. "What discredit is there in dining under the roof of an honest man?"

"And why not?" said Father Pat, musingly.

"And why not?" said Father Tim, as from afar off.

"And why not?" said Father Martin, looking down mournfully on the young priest. Then the latter began to put a lot of turbulent and revolutionary questions to himself. Am I not a priest as well as he? Why should he not meet my mother and sisters, as well as I am expected to meet his relatives, if he has any? Who has placed this mighty chaos between us, as between Lazarus and Dives? It is all this infernal, insular, narrow-minded, fifteenth century conservatism that is keeping us so many hundred years behind the rest of the world. Could this occur in any other country? And who will have the courage to come forward and pulverize forever this stiff, rigid formalism, built on vanity and ignorance, and buttressed by that most intolerable of human follies—the pride of caste.

"By Jove, I'll ask him," said Luke aloud.

"No, my boy, you won't. Don't practise that most foolish of gymnastics—knocking your head against a stone wall."

"Then I won't dine with him," said Luke determinedly.

"Oh, but you will," said Father Pat, admiringly. "Did ye ever see such an untrained young colt in all your lives? Now, you'll go on Sunday and dine with the Canon; and I think, if we can put our experiences together, you won't make any egregious mistakes. Where will we begin, Father Martin? Stand up and show Luke how to take the ladies in to dinner."

"Tell your experiences, Pat," said Father Martin, good-humoredly. "That will serve as a manual of etiquette—I mean your mistakes."

"I never made but one mistake," said Father Pat, with a show of pretended anger, "but that excluded me from the Kingdom of Heaven forever. It was all about one or two little beggarly peas. I had dined well—at least as well as could be expected when you have to have your eye on your plate and on your host at the same time. I was flattering myself that I had got through the miserable business with flying colors, when some evil spirit put it into my head to pick up a few little peas that lay upon my plate. Now, I didn't want them, but the devil put them there. I put my fork gently upon one. It jumped away like a grasshopper. Then I tried Number Two. Off he went like a ball of quicksilver. Then Number Three. The same followed, until they were gyrating around for all the world like cyclists on a cinder track. Then I got mad. My Guardian Angel whispered: 'Let them alone.' But my temper was up; and there I was chasing those little beggars around my plate, for all the world like the thimble-riggers at a fair. Now, I firmly believe there's something wrong and uncanny about peas; else, why does the conjuror always get a pea for his legerdemain; and that's the reason, you know, the pilgrims had to put peas in their shoes long ago as a penance, and to trample them under foot. Well, at last, I said: 'Conquer or die!' I looked up and saw the Canon engaged in an engrossing conversation with a grand lady. Now or never, I said to myself. I quietly slipped my knife under these green little demons, and gobbled them up. I daren't look up for a few

seconds. When I did, there was the Canon glowering on me like a regular Radamanthus. I knew then I was done for. He said nothing for a few days. Then came the thunder-clap. 'I could forgive,' he said, in his grandiose way, 'your solecisms—ha—of speech; your ungrammatical and—ha—unrecognized pronunciations; but to—eat—peas—with—a—knife! I didn't think that such a dread mortification could be in store for me!' He never asked me to dine from that day to this,—for which I say, with a full heart, *Deo gratias*. But Luke, old man, look sharp. Let me see. Give him a few hints, Tim! Martin, try and brush up your etiquette."

"Tell me," said Father Tim, in his own philosophical way, "tell me, Luke, could you manage to hold a wineglass by the stem?"

"Certainly," said Luke.

"And hold it up to the light?"

"Of course," said Luke.

"Could you, could you, bring yourself to sniff the wine, and taste ever so little a drop, and say: Ha! that's something like wine! That *Château Yquem*, sir, is the vintage of '75. I know it, and I congratulate you, sir, upon your cellar!"

"I'm afraid not," said Luke, despondently.

"If you could, you were a made man for life," said Father Tim.

"Do you know anything about flowers?" he asked after a long pause.

"I think I know a daisy from a buttercup," said Luke laughing.

"Could you bring yourself—you can if you like—to give a little start of surprise, somewhere about the middle of dinner, and gasp out in a tone of choking wonderment: Why that's the *Amaranthus Durandi*! I was always persuaded that there was but one specimen of that rare exotic in Ireland, and that was in the Duke of Leinster's conservatory at Carlton!"

Luke laughed and shook his head negatively.

"You lack the *esprit*, the courage of your race, me boy," said Father Tim. "'Tis the dash that gains the day; or, shall I call it," he said, looking around, "impudence?"

After a long pause, he resumed:

"Did ye ever hear of a chap called Botticelli?"

"Never!" said Luke, laughing.

"Why, my dear fellow, your education has been shockingly neglected. What were you doing for the last six or eight years that you never heard of Botticelli?"

"Somehow, I managed to get on without him," said Luke.  
"What was he—a cook?"

"No use," said Father Tim, shaking his head; "he'll be turned out ignominiously, and we'll all be disgraced."

"I'm afraid," said Father Martin, "'tis too late now, Tim, to give him lectures on botany or the old masters; we must be satisfied with telling him what not to do."

"I suppose so. Go on, Martin," said Father Tim, resignedly.

"Don't eat out of the front of the spoon!" said Father Martin.

"Don't make any noise when eating; no more than would frighten a rabbit," said Father Pat.

"As you value your soul, don't put your hands on the table, between the dishes," said Father Tim.

"You're a teetotaller, aren't you?" said the host. "You're all right, tho' he thinks it vulgar; and so it is, horribly vulgar. But you won't be tempted to ask any one to drink wine with you. He'd never forget that."

"Don't say 'please' or 'thank you' to the servants for your life. He thinks that a sign of low birth and bad form," said Father Tim.

"Is there anything else?" said Father Martin, racking his memory. "Oh, yes! Look with some contempt at certain dishes, and say No! like a pistol-shot. He likes that."

"If he forgets to say 'Grace,' be sure to remind him of it," said Father Pat.

"Oh, yes! of course, and won't he be thankful?" said Father Tim.

"Well, many thanks, Fathers," said Luke, rising. "I must be off. Not much time now with the old folks at home!"

"Tell Margery we'll all be down for tea, and she must play all Carolan's airs—every one," said Father Pat.

"All right," said Luke, gaily.

He had gone half-way down the field before the curate's house when he was peremptorily called back. There had been a consultation evidently.

"We were near forgetting," said Father Tim, anxiously, "and 'twould be awful, wouldn't it?"

The other two nodded assent.

"If by any chance he should ask you to carve—"

"Especially a duck," chimed in Father Martin—

"Say at once that your mother is dead—that you know she is—and cut home for the bare life, and hide under the bed."

"All right, Father Tim, all right!" said Luke, laughing.

"But couldn't you manage about that wineglass—just to shut one eye, and say what I told you?" said Father Tim, in a pleading tone.

"No! No!" said Luke, "never!"

"By the way," said Father Martin, "do you know anything about poultry? Do you know a Dorking from a Wyandotte?"

But Luke had vanished.

"What are these professors doing in these colleges, at all, at all?" said Father Martin, when the trio returned mournfully to the table. "Why do they be turning out such raw young fellows, at all, at all?"

"Why, indeed?" said Father Tim.

"Hard to say," said Father Pat.

[To be continued.]

### DE COMMUTATIONE ET IMPLETIONE VOTORUM.

(CASUS MORALIS.)

**C**LAUDIUS vovit 200 doll. dare ecclesiae suae parochiali, sed postea parocho offensus, ne ille quidquam pro sua ecclesia accipiat, illam summam pro implendo voto ad missionem africanam, indigentiores illa parochiali ecclesia. Simile votum de exstruendo altari non impletum vetat in testamento haeredi

ne impleat; 1,000 doll., quae proposuisset ad id impendere, se libero haeredis arbitrio relinquere in quoslibet fines sive pios sive profanos expendenda, excepta donatione pro illa ecclesia. Quare haeres, ut et defuncti voluntati et voto satisfaciat, per commutationem in rem meliorem dat 1,500 doll. pauperi missioni.

Quid de commutatione et impletione horum votorum dicendum?

(Conferri possunt Sanchez, in decalogum lib. 4, c. 15; Suarez, de relig. tract. 6, l. 4, c. 11 et c. 16; S. Alphons. l. 3, n. 211-250; D'Anibale, Summula, III, 197-210; Ballerini-Palmieri, Opus morale, tract. 6, sect. 2, n. 49 sqq.; Lehmkuhl, Theol. mor., I, 442-482.)

Ut de re proposita clarius disputetur, *primum* dicam de obligatione voti tum quoad voventem, tum quoad ejus haeredem atque de voti commutatione; *dein* ad ipsum casum doctrinam expositam applicabo.

I. Voti obligatio est essentialiter obligatio *ex* religione, vid. *ex* fidelitate erga Deum. *Ex* se haec *sola* est obligatio voti. Nihilominus accedere potest alia obligatio, si quando votum fit in favorem tertii atque hujus tertii acceptatio secuta est. *Potest* haec obligatio esse justitiae, potest esse solius fidelitatis humanae: *est* obligatio justitiae, si vel principaliter tertii utilitas intenditur a vovente isque se *ex* justitia obligare vult, vel si voto adjungitur pactio reciproca, v. g. in votis religiosis, in quibus voto adjungitur atque in votis fundatur traditio voventis erga communitatem seu pactio quaedam tacita cum illa: alias non est obligatio *justitiae*.

Obligatio contracta non potest amplius ad libitum voventis execti, sed impleri debet. Adest tamen altiori auctoritati potestas pro diversis circumstantiis votum irritandi, vel dispensandi seu commutandi; inest etiam ipsi voventi aliqua facultas commutandi, non vero dispensandi nec irritandi. De facultate, qua auctoritas pollet, quum in casibus nihil occurrat, nihil hic dicendum est; dici aliquid debet de potestate commutandi, quam vovens retinet. Communi videlicet doctrina docetur, cum S. Alphonso l. c. n. 243, auctoritatem *propriam*, i. e. voluntatem voventis sufficere, ut fiat commutatio *in melius*, nisi

excipias vota reservata: in his enim cuilibet potestas sublata est, ita ut nemo praeter Romanum Pontificem ejusve delegatos in his votis quidquam possint. Neque ulla ad hanc commutationem faciendam requiritur causa, nisi solum voventis beneplacitum; eo ipso enim quod plus praestet, quam promiserat, promissis plane satisfecit.

Quod idem extenditur ad commutationem in opus quod evidenter et sine ulla dubitatione saltem sit promisso operi aequale et simul probabiliter sed dubie melius. S. Alphonsus l. c. n. 244, quum retulisset circa commutationem in opus non plus quam aequale diversas opiniones, ita concludit: "Conveniunt autem . . . Doctores, quod si materia sit certo aequalis et probabiliter aut dubitanter sit melior, tunc propria auctoritate recte fit commutatio, quia tunc materia est semper moraliter melior."

Difficilius solvitur quaestio, liceatne proprio arbitrio pro opere vel re promissa praestare aliam non meliorem, sed aequalem: quod alii mortalis peccati incusant, alii venialis, alii sine ullo peccato fieri posse censem si modo de aequalitate operis omnino constet. Prima opinio severior est; nam sane non deprehenditur *gravis* deordinatio ne in eo quidem, quod quis rem praestet promissâ paullo sed non multum deteriorem, minus igitur etiam *gravis* peccati accusare potest, qui praestat rem aequalem. Postrema sententia videtur benignior, ideoque media eligenda, nisi accedat *justa causa*: alioqui rem promissam ipsam praestare semper melius est atque Deo magis placens, quam inconstanter agere atque res promissas commutare.

Restat videre, num requiratur consensus tertii, si in ejus favorem votum factum sit, ut liceat dispensare vel commutare votum in opus plane aliud, quo fiat ut tertius ille favore isto non fruatur. Quod licere dicendum est, quoties relatio *justitiae* non intercedat: ergo semper, antequam votum a tertio illo acceptatum fuerit; sed etiam post acceptationem, si obligationem *justitiae* erga tertium noluerit vovens in se sumere, sed principaliter in obligatione erga Deum voluerit sistere. Fateor tamen commutationem in rem aliam aequalem, tertio illo praetermissso, in tali casu magis etiam quam antea

censendum esse peccatum *veniale*, quum interveniat quaedam fidelitatis laesio erga hominem. Quibus consentit S. Alphonsus l. c. n. 255.

Haec quidem de obligatione ipsius voventis. Addendum est, quae sit obligatio haeredis ejus, qui vovit, sed antequam votum praestiterit vita functus est.

In qua quaestione distinguendum est votum personale et votum reale. Votum personale, quo promittitur actio personaliter praestanda impleri nequit, nisi ab ipso vovente, ita ut ex eo nulla obligatio transeat ad haeredem, saltem si est pure personale. Votum reale, quo *res* praestanda promittitur, non solum personam voventis obligat, sed etiam ejus res seu possessiones gravat. Quatenus igitur bonis defuncti onus impositum est, illud onus portari debet ab haerede defuncti; idque, maxime si testator id haeredi imposuit, ex justitia erga defunctum, alias etiam ex eadem justitia propter interpretativam defuncti voluntatem. Imo, etiamsi ad haeredem non transeat obligatio religionis ex voto, nihilominus quum agatur de causa pia, in cuius favorem res praestanda sit, et quae mortuo haerede, aliquatenus jus ad rem contra haeredem habeat, haeres, nisi impleat, aliquo modo contra religionem peccat.

Difficultas est pro eo casu, quo vovens impie noluerit votum implere, atque haeredem ab omni obligatione immunitam declaraverit vel etiam jusserit non implere. Videri potest defunctus in tali casu donationem omnium bonorum suorum fecisse, etiam ejus partis, quam Deo piaeve causae promiserat; sed donatio et traditio alicujus rei praevalet promissioni ejusdem rei alteri factae: ex quo sequi videtur, defunctum quidem peccasse, sed haeredem neque ex justitia neque ex religione ad quidquam teneri.

Atque ita revera communiter docent, si agitur de voto, quo defunctus certam et determinatam rem v. g. calicem voverat, sed ipsam hanc rem alteri postea dono dedit, vel pro legato in testamento reliquit.

Verum non minus communi consensu docent, *haeredem teneri* etiam contra voluntatem defuncti ad reale votum praestandum. Conferri potest Sanchez, l. c. n. 25 sqq.; Lugo, de

jure et just. disp. 23, n. 100 sq. Cujus rei ratio haec est potissima, quod haeres personam defuncti repraesentet, et sicut in ejus bona, ita etiam in ejus onera et debita intrare debeat saltem secundum vires haereditatis. Onus autem illud voti realis defunctus a se excutere non potuit, ideoque etiam post ejus mortem manet illi inhaerens, qui ejus personam repraesentat. Quae dispositio, nisi sit juris naturalis, saltem in ipso jure naturali fundamentum habet atque positivis legibus est stabilita. Neque dubium est, quin etiam a jure ecclesiastico haec dispositio teneatur: quod et communis theologorum doctrina manifestat, et generali principio confirmatur, secundum quod jus canonicum, nisi proprias leges considerit, communi quoad res temporales utitur. Cf. etiam in simili re c. 17, X. 3, 26.

## II. Ex iis quae dicta sunt, facile efficitur responsum ad casum propositum.

1. Quoad votum donandi 200 doll. male egit Claudius ex offensione erga parochum illud commutando, ideoque illa actio commutandi Deo sane non placuit, sed displicuit, idque si Claudius ex odio egerit, graviter displicuit, isque mortaliter peccavit, alias—id quod videtur re ipsa obtinuisse—venialiter. Verum res ipsa quae voto promissa erat, et quae re praestata est, est evidenter aequalis, finis seu destinatio, ob missionis penuriam, fortasse melior: quapropter res ipsa commutata, seu commutatio *quoad rem* Deo non displicet; neque Claudius ad aliud quid amplius tenetur.

2. Quoad votum extruendi altare vel dandi impensas 1,000 doll.—(1) Claudius graviter peccavit nolendo hoc votum implere atque tentando haeredem suum plane liberare; id enim egit, quum summam illam relinquaret haeredis arbitrio etiam in causas profanas impendendas.

(2) Quodsi summam 1,000 doll. jussisset dari alii causae piae indigentiori loco ecclesiae in qua voverat se velle altare extruere, haec *commutatio* voti dijudicanda esset secundum ea quae modo dicta sunt de priore voto Claudii quoad 200 istos doll. Atque si *certam* causam piam Claudius assignasset, haeres obligaretur *huic* causae summam assignatam dare. Si

causam piam in genere dixisset exclusa causa altaris, haeres pro arbitrio *posset* quidem piam causam, si vellet indigentiores, eligere; sed ad hoc non teneretur, sed posset etiam causam illam pristinam exstruendi altaris eligere, quippe cuius *exclusio-nem* Claudius facere non potuerit. Nimirum quum Claudius commutationem voti *nullam* fecerit, obligatio illa *realis* a Claudio contracta sive jure naturali, sive jure ecclesiastico ad haeredem transit etiam invito defuncti: ad summum haeres *potest* obligationem illam in aequivalentem commutare, sicut poterat defunctus, eo quod talis commutatio non sit defuncti voluntati contraria.

(3) Quum igitur in casu nostro a defuncto impletio voti *aequivalens* haeredi re vera concessa fuerit (id concessum est, eo quod aut aequivalentem aut nullam impletionem postulaverit, exclusa formali impletione): haeres quum superabundanter implevit dando summam dimidio majorem pro causa indigenitorum, oneri ex haereditate accepto sibi incumbente, plane dicendus est satisfecisse. At, ut jam dixi, non tenebatur hac in re defuncti voluntati sese accommodare; sed potuit summam a Claudio promissam in altare exstruendum pro ecclesia parochiali impendere.

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### EUTRAPELIA: HINTS FOR JOVIAL PRIESTS.

PRIESTS are proverbially of a cheerful disposition; and the American priest, who is no exception to this rule, finds himself quite naturally in harmony with the optimistic tendency which characterizes the genius of the American people. At the same time, the observant student of our social life cannot but note a growing disproportion between the religious element and the general tendency to satisfy the innate appetite for amusements. The aim of the present essay is to plead a rational and ideal cheerfulness by expounding the intellectual and ethical motive of the reality of cheerfulness.

Eutrapelia (from *εὖ well* and *τρέπω I turn*) is the faculty of turning well one's discourse, jokes, play, and actions so as to create cheerfulness. Eutrapelia is used in a good and a bad sense. Plato, Aristotle, St. Thomas, Erasmus, Isaac Barrow, and others laud it under the names of facetiousness, easy drollery, gaiety, amenity of disposition, airiness of spirit, gentle joke, urbanity, politeness with a dash of irony, good humor, vivacity, conformity to good manners, refinement in wit and pleasantness, sprightliness, quiet lightheartedness, harmless joviality, the gleeman's art, the habit of graceful wit and politeness. Horace (Ep. I, 18), Juvenal, Butler, and others have stigmatized it by applying to it such appellations as, buffoonery, foolish talking, scurrility, heartless cynicism, impious frivolity, raillery, sneering, jeering, and scoffing. Even St. Paul knows eutrapelia in a bad sense (Ephes. v: 4), referring rather to the misuse of eutrapelia, "which is to no purpose."

*Nature of Eutrapelia.*—Eutrapelia is a social virtue displayed in honorable games, decent diversions, innocent jokes, and well-chosen conversations. It relieves the monotony of play, facilitates the cultivation of graceful manners, and improves public morals. St. Thomas (*Summa*, 2, 2, qu. 168, 2) regards it as a species (*pars potentialis*) of the virtue of temperance or moderation, for it regulates the appetite for pleasure. Moderation is, therefore, the keynote in the whole gamut of eutrapelia.

*Pagan Philosophy and Eutrapelia.*—Aristotle (*Nic. Eth.* II, 6) defines virtue to be a praiseworthy habit of good actions and the *media aurea* between two extremes—one in excess, the other in defect. Painful or pleasant emotions, he says, accompany our actions. In pleasant emotions we must consider both quality and quantity. A moderate dose of pleasant emotion invigorates the mind when exhausted by too much exercise. Life is a great drama composed of two elements, the pathetic or tragic and the ludicrous or comic. The latter is intimately bound up with the sense of pleasure. Pleasures are divided into noble or intellectual pleasures, such as may be found in artistic, literary, or musical pursuits; and into sensible or physical pleasures, which engage the bodily

faculties; but all of these, regarded in the moral order as *eutrapelia*, become a virtue. Kant was, therefore, wrong in proscribing pleasure from ethics. Plato gauged *eutrapelia* by the standard of the Socratic *Kalonkagathon*. The Cyrenaic school was more or less addicted to hedonism; the Epicureans gave themselves up to dissipating Sybaritism; the Stoics preached "divine" apathy and contempt of pleasures. Athenæus has left us a vast mass of table-talk which might serve as a propædeutic to the study of refined wit. It is not of the gross and sarcastic nature like the "table-talks" of Martin Luther. We read in the travels of Anacharsis that there was a society at Athens to which belonged about 60 men endowed with brilliant wit. They met frequently in the temple of Hercules to divert themselves with bon-mots and attic wit, and to pronounce their humorous decrees in the presence of a great and curious audience. Similar organizations, sometimes of a political nature, are known to have flourished in other lands, such as, for example, the "Republic of Babin" in Poland.

The fine and elegant Cicero was of a facetious turn and fond of hilarity (*Ad Quint.*, II, 12). "Sports and merriment"—this is his reason in *De Officiis*—"are not always dishonorable; but we are to use them as we do sleep and other kind of repose, when we have dispatched our weighty and important affairs." "There is a certain limit to be observed even in our amusements, so that we may not abandon ourselves too much to a life of pleasure, and, carried away by such a life, sink into immorality." George Macdonald gives us the same thought in other words when he says: "You can't live on amusement. It is the froth on water—an inch deep and then the mud." Plutarch admits that "the most grave and studious use feasts, and jests, and toys, as we do sauce to our meat." An over-pleasure is like an inexorable and cruel sphinx who rears children and sustains their growth a while, only that she may the more relentlessly devour them.

Even the stern Lycurgus considered facetiousness as the "sal qui sapit omnia," and ordered it in the common assemblies of the Spartans. In each of the public halls was

placed the idol of Laughter. Laughter is the manifestation of merriment. Who laughs, thinks; only brutes and idiots do not laugh, because they cannot think. All pagan specimens of eutrapelia were only silhouettes of the corresponding Christian virtue. Although paganism personified and deified eutrapelia under the name of *Graces* (*Charites*), the goddesses of social mirth, yet it never attained the lofty Christian conception of eutrapelia. The witty Odysseus, with his cheerful mendacity, was the best representative of pagan eutrapelia. No pagan could have produced a Don Quixote.

*Demonstration.*—Man is by nature a social being who yearns for happiness. The ordinary intercourse of society is impossible without good fellowship. Eutrapelia belongs to the tasteful and refined mode of convivial interchange. It gives a pleasant taste of happiness to all diversions, amusements, jokes, and conversations. It is the perfume of gentle life, “a graceful ornament to the civic order, the Corinthian capital of polished society.” Social relations entail social duties. Eutrapelia does not produce insensibility to duty. It merely relieves it. It is the “laborum dulce lenimen” and “animi solamen,” as St. Thomas says (*loco cit.*). It is the oil to lubricate the wheels of labor, the moral tonic for the countless worries of mind, and the balm for all sorrows. It develops character by cultivating finer sensibilities. It stands as a virtue under the tutelage of graceful manners and good morals, and rectifies our moral sense. It must be, therefore, purified by the influence of Christian religion, because virtue consists in rightly regulating emotions and natural propensities. “Amusements,” says David Thomas, “are to religion like breezes of air to the flame; gentle ones will fan it, but strong ones will put it out.” Amusements and joviality should be regulated by the moral code.

Eutrapelia is suggestive of gentle feelings which flow from meekness, the virtuous lieutenant of enlightened piety. It is no drapery of sycophancy, no moral veil of frivolity; for it is the luxury of doing good and of avoiding mischievous practical jokes or the witticisms of a “black-

hearted man" (Horace, *Sat.* I, 4). Its exercise must be restrained within the bounds of reason, which always chooses the right means to the proper end. Father Lehmkuhl, in his *Theologia Moralis*, tells us that the craving is stronger for an excess of eutrapelia than for a deficiency of it. The reason is that eutrapelia has its source largely in the imaginative faculties, and is, therefore, inclined to exaggerate rather than to lessen. Imagination is the vehicle of cheerful conceptions. If we avoid the *ne quid nimis* we shall have eutrapelia in season and out of season. "Quod abundantius est, a malo est. Est modus in rebus, sunt certi denique fines" (Horace, *Sat.* I, 106). Eutrapelia is not the *Ultima Thule* of life; it is not the bread essential for life, but the sauce and sweetmeats; it is the ornamented and gilded frame of the portrait of God in our soul.

*Antagonists.*—The spirit of true piety is cheerfulness. Joy, writes Father Faber, was the original intent of the creature; it is not the sad and gloomy thing that morose fanaticism or morbid asceticism would make it. The gloomy Zoroaster, the inventor of the Janus-god of good and evil, thought that life is a perpetual warfare between the good soul and the evil body. The ancient Gnostics accepted this doctrine and concluded: if the spirit or the soul, chained to the body or to matter, aspires to emancipation, then, to attain this end, the body must be crushed by the lusts of flesh. The Manichæans, the Beghards, the Patarines of Lombardy, the Albigenses of Southern France, the Humanists, and the rationalistic "Reformers," were in reality mere sensualists, and would find their place in the garden of Epicurus, or, as Milton designates it, in the sty of Epicurus. Others again believed with the Caliph Omar, who used to say that we must make a hell of this world in order to merit heaven in the next. The Cato-like Mahomet, the founder of cold and barren Islam, prohibited the use of wine and of innocent games. Hindoo saints, Buddhist pessimists, tyrants of the type of Julian the Apostate and Cromwell, sentimental quietists, splenetic Puritans, and extremists like Tertullian discarded harmless amusements or innocent plays and cul-

tivated a spirit of sullen gravity and of unnatural austerities. "The devil is a spirit of terror and sadness" (Luther's Table-talk); but eutrapelia is the outcropping of cheerfulness or spiritual joy, which is "one of the fruits of the Holy Ghost" (Gal. 22). True religion does not permit us to take a morose view of the things of this life.

*The Catholic Church.*—Hence, the Church has not placed eutrapelia on the *Index expurgatorius*; in sooth, the spirit of the Church is the most congenial atmosphere for the development of eutrapelia. Holy Writ sanctions a moderate and becoming use of amusements, diversions, recreations, and harmless fun. "Let the just feast and rejoice before God and be delighted with gladness" (Psalm 67: 4). "Rejoice with them that rejoice" (Rom. 12: 15). Judaism, the forerunner of Christianity, was not averse to eutrapelia. The Jews proscribed, indeed, the pastimes of the Gentiles. Before the reign of the Idumæan Herod they had no hippodrome to maltreat animals, no stadium for the exercise of the pentathlon, no odeum to gratify the ear with voluptuous music, no theatre for the exhibition of shameless plays and dances, no amphitheatre or circus to brutalize the mind by savage butchery of men and beasts. The diversions of the Jews were of a loftier and deeply religious character. Moses ordained that the great yearly festivals should be associated with joyous assemblages to encourage the spirit of social life, the sense of hospitality and of patriotism. In this way the rejoicing before Jehovah made religion dear to all and kept men from evil pastimes. Only the Purim of a later age, a sort of Bacchic orgie or carnival, introduced the boisterous sports and licentiousness which Aman's name recalls.

Christianity, that is, Judaism transformed by Christ to the standard of the Sermon on the Mount, gave a fresh impetus to eutrapelia. Jesus Christ taught us to serve our Lord with gladness and joy (Phil. 4: 4). In thus serving God "we promote His honor and glory, because we show we do it with affection;" we edify our neighbors, because we prove that the road of virtue is full of joy.

We know that our Lord attended with His Divine Mother the marriage feast where, to promote the festive spirit, He worked His first miracle. The Acts (2: 14) relate that the primitive Christians "took their meals with gladness and simplicity of heart;" and the love-feasts or *agapes*, those banquets that were eaten in martyr-chapels and in the churches and cemeteries, were a great means of promoting fellowship and Christian eutrapelia. "Wakes" have their origin in a fashion similar to that of the old agapes; although like modern "Church-ales," fairs, picnics, excursions, and "smokers," they are frequently turned into modes of inviting the devil of drunkenness, whilst some of these amusements are made a pretext to enrich the Church of God.

Mediæval chivalry did not neglect the cultivation of eutrapelia. The courts of royalty and the nobility of the Middle Ages had their jesters, merry counsellors, and minstrels, whose business it was to entertain the household with naïve remarks, rebuffs, lively repartee, puns, with travesties and quips and cranks. This sort of *bonhomie* had an important place in the society of those days. Take up the romances of the ages of faith; they are replete with jesting humor and ready wit, like the heroic stories of Samson. Serious occupations were followed by comic pastimes, all tempered by religious enthusiasm. The most fashionable of all the sports were the jousts or duels and tournaments, of a sort with our modern yeomanry manœuvres. At the conclusion of the latter spectacles, all gallant knights turned from Mars to attend the Muses, from the arena to the "round table," where they doffed their mail and vizor and joined in the heartsome glee. It was then the turn of the minstrels and troubadours, who entertained the merry company by jest without jeer, by laughter without scorn, by wit-sallies without malice, by joke without offense to their neighbor, whom they loved like themselves. They were not like the parasites who corrupted the society of ancient Greece. Religion was a chastening influence in every phase of life, and taught men the golden rule; thus their assemblies became academies of *noblesse* and

urbanity. Religion, either speculative or practical, never served there, as in our modern salons, as a butt for impious jests, insolent lampoons, sacrilegious persiflage and blasphemous pasquinades. The Middle Ages knew but one species of *eutrapelia*, which, to use the words of Cicero, "if made in season, and when serious pursuits are relaxed, is worthy of a virtuous man."

The leisure hours of a holiday were not then spent in excessive dancing or paying nightly court to King Gambrinus, but in festive mirth of a more becoming kind. The great holidays were occasions of public festivals, when religious or sacred dramas were presented to the people for their instruction and amusement. These plays inculcated sublime dogmas of the faith by representing scenes from the Bible. The seriousness of the subject, as in the "*Autos Sacramentales*," was at intervals interrupted by pantomimical fun to make the play more acceptable and interesting to the uneducated or less instructed among the audience. Beelzebub and his dark court were introduced in their fiendish livery to amuse with their buffoonery, tumbling, and shouting. Other plays, called *Moralities*, were allegorical interpretations of moral doctrine, taking some particular virtue, which was held up for the admiration of those present, whilst at the same time the opposite vice was condemned. Here the personification of vice as a clown or a fool formed the comical part of the action. In another class of ecclesiastical plays, called the *Miracles*, scenes taken from hagiology were vividly portrayed. The serious dialogues were here also interspersed with laughable interludes, mummery, satirizing or burlesquing pagan wickedness under the mask of a Faun.

The highest festivals were observed with cheerfulness and piety. Later on, it is true, they degenerated frequently into a sort of *Saturnalia*, with merely a veneer of Christianity. The ecclesiastical dramas were superseded by other plays devoid of all Catholic spirit. To those quaint spectacles, incompatible with Christian decorum, belong, during Christmastide, the *Feast of Fools*, with mock ceremonies of Holy Orders; the *Feast of the Boy-Bishop*, ridiculing the ritual and satirizing

the discipline and organization of the Church; the Feast of Asses, commemorating with braying,<sup>1</sup> the flight of the Holy Family into Egypt or the prophecy of Balaam; at Easter-tide there were those religious orgies whose grotesque buffoonery supplied the *risus paschalis*. Even during the penitential season of Lent, when the Church mournfully sings :

Utamur ergo parcious  
Verbis, cibis, et potibus,  
Somno, jocis et arctius  
Persternus in custodia—

[Hymn: *Ex more docti.*]

the popular taste could not withstand the desire for pleasure. During the great symbolical procession of the "Genius of Religion," which took place on Good Friday, learned theologians would spit at one another that the people should not be without some spiritual fun. Some *spumantes grammatici* of the celebrated Sorbonne attempted, despite ecclesiastical censures, to apologize for and defend such unseemly conduct, by comparing men with well-corked casks filled to overflowing with the sweet wine of folly, which is liable to burst the cask if allowed to ferment by continual devotion and piety. The frivolity of such silly diversions, wherein the clergy became the target of unbecoming jibes, facilitated the work of the humanists who made all religious belief and feeling the object of their persiflage and taunts, a fact which largely contributed to the depravity of morals, which brought on the so-called Reformation.

The masterpieces of Christian art manifest also a humorous naïvete of spirit. Thus is Raphael's Bible in the loggia of the Vatican tricked out with phantastic arabesques and mythological drollery. The Last Judgment of Michael Angelo presents, in the caricature of a cardinal as Judas Iscariot, an overdose of a somewhat malignant humor. Many other works of this period (Paul Veronese's The Disciples at Emmaus; Giulio Romano's Madonna and other paintings,

<sup>1</sup> "The Prose of the Ass on the Feast of St. Stephen, and on the Feast of St. John the Evangelist, the Prose of the Ox" during Holy Mass.

especially of the Venetian school) and many of the great religious pictures of the German school (Duerer's Prayer-book; Holbein's Dance of Death) reflect the cheerful and religious spirit of those who executed them.

Other teachers of eutrapelia were the great builders of the monumental cathedrals of the Middle Ages. The many, fantastic gargoyles accentuate strong eutrapelous sentiments in those who fashioned them.

When religious earnestness yielded to sinful frivolity, piety to "works of flesh," and virtuous eutrapelia deteriorated, then Savonarola, the Hotspur of the true reformers, waged war against ruthless diversions on the ground that they stifle higher aspirations, enkindle ungovernable passions in the heart, and make the mind unfit for serious occupation.

*Theory of the Saints.*—Plato banished poets from his ideal republic. His citizens should be without passion and affections; they should neither laugh nor weep. The saints, the greatest philosophers of the world, would be driven from such a State. Confucius desired that his followers should maintain a grave and majestic exterior, "which is like a palace where virtue resides." The saints have always advised against a grim, pharisaical mien, against tearful sentimentalism, which engenders in the minds of the simple-minded gloomy and repulsive ideas of piety. They were well aware of the truth that rigid austerity renders asceticism repulsive, whilst levity of behavior deprives it of its comely and dignified character. They avoided in their writings the style of the Quaker, prosaic, serious, entirely devoid of fascinating wit. In their reasonings glimpses of pretty pleasantry relieve the stern argumentation, as in the Proslogion of St. Anselm of Canterbury. Holy joy or cheerfulness was a portion of the saints who were in the state of innocence or grace. The joy required in the servants of God, says the Venerable Fr. Alphonsus Rodriguez, in the *Practice of Christian and Religious Perfection*, is not a vain and frivolous one; it is not a joy that makes us break out into loud laughter, or to say witty things, or to join in conversation with everyone we chance to meet. This, indeed, would

be a species of joy unbecoming God's servants ; it would be rather a dissipation of mind, immodesty and irregularity. The joy we need is a prudent one that comes from within ; for as sadness of mind makes an impression on the body, according to the words of the Scriptures, "a sad mind dries up the bones" (Prov. 17: 22), so the interior joy appears exteriorly, as Holy Writ has it again, "a joyful heart gives a cheerful countenance" (Prov. 15: 15). St. Francis of Assisi wished to see happy faces ; he was always displeased when he saw any of his religious sad ; because sadness is a sign of a will much indisposed, and of a burdensome body. St. Philip Neri recommends harmless fun and buoyant cheerfulness, saying that melancholy and disturbance of mind are pernicious to the soul, but gladness strengthens the heart and is of great help towards a good life. Therefore, the faithful servant should ever be of joyous and cheery disposition. St. Francis de Sales, in his *Treatise on the Love of God*, says : "The evil spirit has little power over persons whose disposition is gentle and cheerful. . . . Joy and gaiety are not dependent on our exertions ; but it is always in our power to be kind, gentle, and affable." St. Cajetan, *venator animarum*, expresses almost the same sentiment : "I would have every pious man to be cheerful, never morose nor sarcastic, lest he deter others from piety." St. Joseph of Cupertino advises : "I like neither scruples nor melancholy ; let your intention be right and fear not."

Education without inculcating principles of eutrapelia is soulless pedantry. We read in the treatise of St. Augustine, "On the Manner of Instructing Catechumens," that one must teach cheerfully, suiting the instruction to the characters and capacities of the pupils. Love of God and of souls is the keynote that is constantly audible through the conversations of the saints, mindful of the words of St. Paul that without charity we are nothing. Their discourses were more instructive and edifying than amusing, more replete with sense than with wit. "Words," said St. Louis Bertrand, "must be animated by the spirit of prayer, or they will be but as sounding brass and a tinkling cymbal, pleasing indeed to the ear, but failing to touch or fire the heart." The rules of religious com-

munities provide for stated intervals of relaxation and recreation. Saints are lovers of God, and not lovers of pleasure; nevertheless, we do not find them averse to pleasantries on occasion, because "godliness is profitable to all things" (1 Tim. 4: 7, 8). They generally preferred mental recreation to the material enjoyments of the senses. St. John of the Cross explains this in one of his "Spiritual Maxims": "Though the goods of sense may deserve to be *somewhat rejoiced in*, when they help a man to raise his thoughts to God, yet this is so uncertain that in general they do a man more harm than good." St. Basil, in one of his letters, has something similar: "The soul, not dissipated by things without, turns back upon itself. Disengaged from earthly worries, it gives over its entire being to the possession of immortal good." Perhaps St. Ambrose inclines to rigorism in his views on this subject. In his *De Officiis Ministrorum*, he lays down some general rules of conduct, commanding in the first book a modest behavior to all young Christians, but particularly to clerics. "For the preservation of this virtue, we are to shun all companionship with the intemperate, feasting, and all conversation with women. Leisure hours should be spent at home in pious and befitting studies. Joking, though it be sometimes harmless, should, none the less, be wholly proscribed among ecclesiastics. Three things should be observed: appetite should be subjected to reason; moderation should be observed, and everything should be done in its own time and place."

*Practice of the Saints.*—Hagiography is not a sort of Arabian Nights entertainment, full of comical incidents, full of extravagant jests and odd adventures. It is not the teacher of moral indifference, but the school of virtue. The saints used eutrapelia only as a means to promote the honor of God. The Lives of the Fathers of the Desert contain many instances of delightful humor and of delicate irony with a hidden moral. We read of the hermits of the Thebais, such as St. Coprez, that they received guests with great hospitality and entertained them with pious anecdotes concerning the other hermits who had dwelt in the desert. St. Bessarion, another recluse, gave his only cloak to a poor

man, and left himself possessor of nothing save a book of the Gospels. When questioned about the cloak, he pointed to the book and said: "This book despoiled me of my clothes." St. Poemen, another hermit, was fond of the mirthful chattering of innocent children. "I love," he used to say, "to hear angels' voices; voices that speak of innocence come out of paradise and cannot distract from meditation and prayer."

Lack of eutrapelia was certainly not the "tragic motif" of the life of the martyrs. They joined with St. Paul in saying: "I abound exceedingly with joy and tribulation." Even the pains of martyrdom could not despoil the saints of their cheerfulness. Eusebius writes in his Ecclesiastical History that he saw them "confess the Son of God with joyful courage, hearing themselves sentenced to die with smiles, and some to their very last breath sang psalms and hymns of praise."<sup>2</sup> Some of them, as St. Dulas, invoked Elias-like at the helplessness of the idols. Others employed jests and gentle irony, even during times of their greatest agony. St. Laurentius, when asked where the treasures of the Church were, pointed to a group of poor people standing by and said: "These are the treasures of the Church." Whilst he lay in tortures on the gridiron over a slow fire, he called to the executioner with a playful smile: "I am roasted enough on one side, turn me over." A similar taunt was used by Saints Macedonius, Theodulus, and Tatian, who, when laid on gridirons over a charcoal fire, addressed the governor: "If you wish to eat broiled flesh, Amachius, turn us on the other side also, lest we should appear but half-cooked to your taste." St. James Intercisus smilingly said to his tormentors when his fingers and toes were cut off: "Now the boughs are cropped, cut down the trunk! Do not pity me, for my heart has rejoiced in the Lord." Blessed Thomas More, well known as a great lover of eutrapelia, is said to have retained his habit of humor in presence of his executioners.

Holy confessors frequently found in eutrapelia treasures to

<sup>2</sup> The holy martyrs Marcus and Marcellianus sang Psalm 132.

enrich their merits. They knew how to impart to the ordinary humors and pleasantries of life that higher quality which gives them a moral worth, and thus eutrapelia frequently became a means with them to win over recruits to the faith. St. Athanasius was one day playing the boy-bishop with other children, and in the midst of the fun he not only imitated the conferring of baptism, but actually administered the Sacrament validly. St. Felix of Cantalice loved little children at play, and would often, as the fun went on, gather them around him and preach to them in child-like ways about the joys they were to receive in heaven if they loved the good God and were grateful to Him for the pleasure He gave them on earth. St. Ignatius converted a worldly prelate by accepting his challenge to a game of chance, the stake being that the loser should serve the winner for a month. St. Philip Neri passed his life in an air of unaffected gaiety which gladdened all that came within its charmed circle and shone forth in all he did. He is remembered for his geniality, patting the cheeks of the little ones, pulling their ears gently, and coaxing them to become virtuous. His good humor was contagious. Divine Providence chose him to counteract the luxuries and worldly enjoyments of his age. His room won the name of the "house of Christian mirth." In like manner eutrapelia was a most striking trait in the character of St. Bernardin. His genial conversation at mealtimes was not only entertaining, but most instructive.

The lives of the Celtic and British saints are replete with stories showing their love of humor and adventure. It suffices to refer to the careers of St. Columba, St. Brendan, St. Moling, St. Cuthbert. St. Adhelm used minstrelsy in order to attract hearers. He often recited the popular ballads, interpolating passages of a religious nature, to impress the people with sentiments of true piety.

Some of the saints, such as St. Bernardine of Sienna,<sup>3</sup> St. Anthony of Padua, St. John Capistran, were particularly fond of puns, jocular allusions, and humorous sallies, whence grew a

<sup>3</sup> Cf. his sermon "De amore gaudioso."

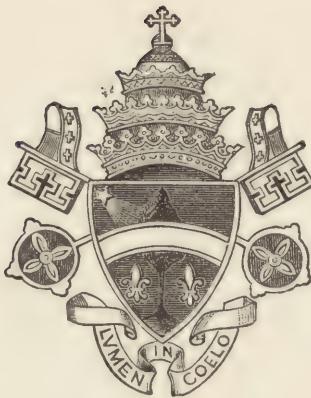
particular style of preaching, *ars barlettandi*, so called after the Italian Dominican, Gabriel Barletta. Sermons of this type were found to be a good antidote against the habit of dozing during the service, whilst it served the purpose of impressing more vividly certain truths of faith.

*Conclusion.*—Young America is enthusiastically devoted to sports. Our unscrupulous newspapers cater to the sporting proclivities of the public by giving their columns to the whole catalogue of amusements. Many of the games are not bad from any evil tendency in themselves, but are in danger of becoming so by engrossing too much of the attention of the young and retarding development along higher lines of growth by squandering the time that ought to be devoted to more serious and nobler pursuits. Only a Macchiavelli would apologize for the Pickwickian frills of our disporting Philistines, the Mephistophelian jokes of our frisky youth, and the hydra of jingoism in conversation. Hogarth might find here a fit object to satirize the Don Quixoteries of our gamesters.

Practical Catholics cannot be indifferent to a fondness of amusement which is weakening the religious sentiment. The Church is not an amusement bureau. She must counteract the evil influence of modern times by correcting the taste for enjoyment and directing into right channels the excessive tendency and desire for amusement in our youth. The social adjunct attendant upon our Church organizations is the remedy if it can be made an intellectual stimulus and a vehicle of moral instruction. It should blend piety and natural joy, according to the maxim: “Rejoice in the Lord always, I say, rejoice” (Phil. 4: 4).

ANSELM KROLL.

*La Crosse, Wis.*



## Aula leonina.

EX ACTIS LEONIS.

### I.

LEO XIII GRATULATUR ALUMNIS COLLEGII AMERICANI SEPTENTRIONALIS OCCASIONE QUADRAGESIMI PERACTI ANNI EX QUO COLLEGIUM CUM LAUDE VIGET.

LEO PP. XIII.

*Dilecte Fili, Salutem et Apostolicam Benedictionem.*

Paternus amor, quo foederatas Americae civitates amplectebatur, suasit Decessori Nostro ut Collegium in urbe hac condendum curaret, ubi, in spem sacri cleri inque patriae bonum et ornamentum, adlecti ex iisdem civitatibus alumni educantur. Non absimili Nos caritate affecti, Collegii ipsius utilitatibus provehendis Nostras desiderari industrias haud unquam permisimus. Nam, ad dignitatem splendoremque augendum, illud Pontificii titulo insignivimus. Quod autem caput est, ut cultu frequentiaque floreret, et leges condidimus, et Americae

Antistites ne suam deesse operam paterentur, saepius pro re nata hortati sumus.

Has porro Decessoris Nostri Nostrasque curas non plane frustra fuisse positas, ab eventu cognoscimus. Quadragesimus en annus est quo Collegium cum laude viget, nec sane vestratum Ecclesiis emolumento caruit. Qui istic in disciplinam virtutis doctrinaeque fuerunt, sunt qui munere episcopali, sunt qui docendo vel paroecias moderando, utilissimum religioni et patriae impendunt laborem. Ubi cum vero fidelium cura Collegii alumnis est demandata, vivere illic catholicae veritatis amor et fides in Romanam Sedem in exemplo videtur.

Quamobrem dum jure Deo, secundumque Deum Apostolicae Cathedrae, habetis gratiam; merito etiam Collegio vestro gratulamini, quod hoc usque egregie Ecclesiae se probavit. Pergite jam magisque in dies florete. Cum enim patria vestra humana semper incrementa capiat, opus sane est viris scientia virtuteque insignibus, qui quae fidei ac pietatis sunt pari studio promoveant. Laetitiam igitur vestram toto animo communicamus, et testem benevolentiae Nostrae ac munerum divinorum auspiciem Apostolicam benedictionem tibi, dilekte Fili, alumnisque Collegii universis tum qui sunt, tum qui fuerunt amantissime impertimus.

Datum Romae apud S. Petrum die 11 Decembris MDCCCXCIX, Pontificatus Nostri anno vicesimo secundo.

LEO PP. XIII.

### E SACRA CONGREGATIONE RITUUM.

#### I.

FESTUM S. BEDAE VENERABILIS EXTENDITUR AD UNIVERSAM ECCLESIAM, CUM OFFICIO ET MISSA PROPRIA, ADDITA DOCTORIS QUALITATE.

### URBIS ET ORBIS.

Quo Sancti Bedae Venerabilis, tot illustrium scriptorum et summorum Pontificum paeconiiis condecorati, honor et cultus augeatur, complures sacrorum Antistites praesertim ex

Anglia, supplicibus ad Pium Papam IX fel. rec. litteris, et nuperrime iteratis precibus Sanctissimo Domino Nostro Leoni Papae XIII porrectis, enixe postularunt, ut dies festus huius sancti ac paeclari Confessoris in toto Catholico orbe agi valeat cum Officio et Missa propria Ecclesiae Doctoris, prouti aliquibus locis atque universis sodalibus Benedictinis et Cisterciensibus iamdiu concessum fuit. Illud etiam Ven. Card. Bellarmini effatum ingenti cum animi gaudio atque spe commemorarunt: *Beda Occidentem, Damascenus Orientem sapientia sua illustravit*; insimul asserentes ea omnia quae iuxta Benedictum XIV in Opere de Canonizatione Sanctorum lib. IV part. 2. cap. 11, n. 13, pro adjudicando titulo Ecclesiae Doctoris necessaria sunt, Sancto Bedae apprime convenisse.

Placuit autem ipsi Sanctissimo Domino Nostro eiusmodi tam gravis negotii examen Sacrorum Rituum Congregationi committere. Quae exquisito prius doctissimi viri suffragio typis cuso, in Ordinariis Comitiis die 11 Iulii hoc vertente anno ad Vaticanum habitis, infrascripto Cardinali Sacrae eidem Congregationi Praefecto et Relatore, sequens dubium discutiendum atque expendendum suscepit: "An sit extendendum ad universam Ecclesiam festum S. Bedae Venerabilis cum Officio et Missa propria, addita Doctoris qualitate?" Et Sacra eadem Congregatio, omnibus rite perpensis, auditoque R. P. D. Ioanne Baptista Lugari Sanctae Fidei Promotore, rescribendum censuit: "Supplicandum Sanctissimo pro extensione Officii et Missae S. Bedae Venerabilis ad Universam Ecclesiam, addita Doctoris qualitate." Quam resolutionem Sanctissimo Domino Nostro Leoni Papae XIII ab ipso infra scripto Cardinali relatam, Sanctitas Sua ratam habuit et confirmavit, atque insuper ex ipsius Sacrae Congregationis consulto concedere dignata est, ut Festum S. Bedae Venerabilis cum Officio et Missa propria Confessoris et Ecclesiae Doctoris, prouti haec approbata sunt, die 27 Maii, quae est natalitia, eaque impedita iuxta Rubricas, die prima insequente libera, ab universa Ecclesia sub ritu duplici minori inde ab anno 1901 in posterum recolatur. Tandem idem Sanctissimus Dominus Noster supradictum Officium cum Missa de S. Beda Venerabili, sub enunciato ritu in Kalendario Universali et in novis

editionibus Breviarii et Missalis Romani deinceps inseri iussit.  
Contrariis non obstantibus quibuscunque.

Die 13 Novembris 1899.

C. E. P. Card. MAZZELLA, S. R. C. Praef.

L. + S.

D. PANICI, S. R. C. Secret.

## II.

### INSTRUCTIO

#### DE MODO CELEBRANDI TRIDUANA SOLEMNIA OCCASIONE ALICUIUS BEATIFICATIONIS.

Haec triduana solemnia consistunt in cultu et honoribus Altarium prima vice per tres dies continuos novo alicui Beato tribuendis. Huiusmodi cultus caeremoniae praincipuae *stricte liturgicae* sint oportet, quae nimurum Missam solemnem et etiam, si commode fieri possit, Vespertas solemnes complectantur. Permittuntur autem praeter illas et aliae functiones ecclesiasticae, uti preces quaedam cum interposita Oratione Dominica et Angelica Salutatione, Litaniae Lauretanae, necnon, praevio tamen consensu Ordinarii, solemnis Benedictio cum Sanctissimo Eucharistiae Sacramento.

Oratio panegirica fiat inter *Missarum solemnia* post cantatum Evangelium, quae in casu habebitur velut Homilia; vel etiam sive ante sive post Vespertas recitari poterit. Tertia vero die non omittatur cantus solemnis *Te Deum* cum oratione solita *pro gratiarum actione*.

Haec dispositio, quae pariter in Octavariis solemnibus occasione alicuius Canonizationis servanda est, a Sanctissimo Domino Nostro Leone Papa XIII in audientia diei 24 Iulii 1899 approbata fuit.

Datum ex Secretaria S. Rituum Congregationis, die 24 Iulii 1899.

L. + S.

C. Card. MAZZELLA, Praefectus.

D. PANICI, S. R. C. Secretarius.

## III.

IN DEDICATIONE ARCHIBASILICAE SSMI  
SALVATORIS.

## ADDITIO AD VI. LECTIÖNEM BREVIARIO ROMANO INSERENDA.

Quod autem Pius nonus perficiéndum censúerat, LEO décimus tértius, cellam máximam, vetustáte fatiscéntem, ingénti molitióne producéndam laxandámque curávit, vetus musívum, multis jam antea pártibus instaurátum, ad antiquum exémplar restítuí et in novam ábsidem, ópere cultúque magnífico, exornátam transférri, áulam transvérsam laqueári et contignatióne reféctis expolíri jussit, anno millésimo octingentésimo octuagésimo quarto, Sacrário, aede canonicórum perpetuáque ad Baptisterium Constantiniánum pórticu adjéctis.

Concordat cum Originali approbato.

In fidem etc.

Ex Secretaria Sacrór. Rituum Congregationis die 17 Novembris 1899.

L. + S. . . . . DIOMEDES PANICI, S. R. C. Secretarius.

## E S. POENITENTIARIA.

AEGROTI QUI CARNES EDUNT NON VI INDULTI, SED OB MORBUM,  
EDERE POSSUNT IN DIEBUS IEIUNII CARNES SIMUL ET  
PISCES.

*Eme Princeps:*

Titio aegrotanti opus est in diebus ieunii non solum ut plurima comedione reficiatur, sed etiam ut carnibus utatur; poterit-ne *simul* piscibus uti?

Mihi videtur affirmative respondendum. S. Officium (die 23 Ian. 1875) obligat *ad non permiscendas epulas* etiam illos qui “*carnes sumunt vi indulti*, et non tantum *eos* qui ieunant;” revocat Decretum diei 24 Martii 1841, ubi “*etiam ii qui excusantur ab unica comedione propter impotentiam vel laborem, edunt carnes vi indulti et proinde tenentur ad non permiscendas epulas.*” Non loquitur de iis qui edunt *carnes ob morbum*.

Ex quibus, S. Officium sinit supponere vel permittit credere quod ii qui edunt carnes non vi induiti, non tenentur *ad non permiscendas epulas*.

Hanc opinionem exposuerunt Ballerini-Palmieri, Op. Mor. V. II, tr. VII, n. 26 (editio 2<sup>a</sup> p. 797); Génicot (Prof. Lovanien.) V. I, p. 444 (ed. 2<sup>a</sup>); D'Annibale, V. III, n. 138 (editio 3<sup>a</sup>); Buc-  
ceroni, Instit. V. I, n. 1607.

S. Purpuram reverenter deosculans, me profiteor Dvmum  
in X.<sup>to</sup> N. N.

Die 18 Dec. 1898.

Sacra Poenitentiaria, consideratis expositis, respondet: *Oratorem sententiam auctorum, quos citat, tuta conscientia sequi posse.*

Datum Romae in S. Poenitentiaria, die 9 Ianuarii 1899.

B. POMPILI, S. P. Corrector.

## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

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### OUR ANALECTA.

The Roman Documents for the month are:

I.—APOSTOLIC LETTER. The Holy Father congratulates the Rector of the North American College, Rome, on occasion of the fortieth anniversary of its foundation.

II.—S. CONGREGATION OF RITES:

1. Extends the Office and Mass of St. Bede (the Venerable), with the title of "Doctor Ecclesiae," to the universal Church; the feast to be celebrated on May 27th. The Office becomes obligatory in 1901.
2. Prescribes the manner of celebrating a triduum on occasion of a solemn Beatification.
3. Ordains change in the Sixth (Breviary) Lesson of the Office "In Dedicatione Basilicae SS. Salvatoris."

III.—S. PENITENTIARY decides that persons dispensed from abstinence *on account of sickness* are free to eat flesh meat and fish at the same meal on fast-days.

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### JUBILEE FACULTIES.

In the two Jubilee documents, published in the last number of the REVIEW, the Sovereign Pontiff states that the principal fruit to be hoped for from the exercises of the Holy Year, which closes the century, is the cleansing of consciences by an effort to perform works of penance so that souls restored to grace may grow in the pursuit of virtue.

With this end in view, he prescribes not only penitential pilgrimages or visits to the Basilicas, but appoints special confessors (*poenitentiarii*) stationed in the different churches of the Holy City to impart absolution and assign condign penances to those who with true contrition approach the holy tribunal.

These confessors have special faculties to absolve from all kinds of censures and reservations in the case of religious, regulars and seculars. Penitents who happen to be under public censure may obtain a written declaration from the Roman Penitentiary Office in proof that, having complied with the prescribed conditions, they have been duly absolved from such censures.

The faculties include the power to commute private vows, even such as are ordinarily reserved to the Holy See; as regards the *votum perpetuae castitatis*, it may be commuted unconditionally if it was made before the sixteenth year of age, and not subsequently renewed; in other cases the dispensation from this vow under the Jubilee faculties requires the existence of *periculum incontinentiae ad effectum nubendi*. Similar remission is allowed in cases of a vow to enter religion. Dispensation from occult impediments involving irregularity in clerics, or in certain cases of consanguinity and affinity, are also contained among the faculties of these confessors. For the detailed application of these various faculties we must refer to the original documents in the *Analecta* of the January number, 1900.

As to the visits of the four great Basilicas required for the gaining of the Jubilee Indulgence, confessors may commute the ten required visits to three (with other equivalent penance) for visitors who are too poor or otherwise unable to remain in Rome for ten days. Those who live in Rome, but who are legitimately hindered from making the regular visit to the Churches during the twenty days prescribed for the inhabitants of the city, may have these visits likewise commuted into some equivalent penitential work.<sup>1</sup>

<sup>1</sup> Cf. AM. ECCL. REVIEW, January, 1900, page 77.

### THE JUBILEE INDULGENCES AND RELIGIOUS.

With regard to cloistered nuns, members of religious houses making simple vows, persons detained in homes, prisons, or hospitals, or valetudinarians and the aged (upwards of seventy years old), inasmuch as they cannot undertake the journey to Rome, receive all privileges of the Jubilee Indulgence if they perform the works prescribed in their own convent, or have them commuted into equivalent penitential works by some confessor duly authorized.

For this purpose the Sovereign Pontiff empowers the bishops to prescribe certain works of penance suited to the condition of the different classes of persons enumerated above, to be performed by them for the gaining of the Jubilee Indulgence. The Ordinaries are to depute a number of prudent confessors to attend to the carrying out of these prescriptions; for Religious houses of men the superiors have the right to designate such confessors for those over whom their ordinary jurisdiction extends.

Religious women in convents (novices as well as professed Sisters) are entitled to the right of selecting for their Jubilee confession (*prima vice*) any priest, secular or regular, who has faculties for hearing the confessions of nuns. Tertiaries or Oblates or other persons living in community, such as the boarders in convents, or persons isolated and who cannot conveniently select a confessor approved for them under the ordinary regulations; furthermore, all persons detained in prison or otherwise confined, or sick, or too old to comply with the injunction of selecting an approved confessor, may make their Jubilee confession (*prima vice*) to any priest whomsoever, provided he have the ordinary faculties of hearing the confession of世俗人。<sup>1</sup>

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### THE OFFICE OF ST. BEDE, "DOCTOR UNIVERSALIS ECCLESIAE."

We publish in this issue the Decree *Urbis et Orbis* of the S. Congregation of Rites, by which His Holiness Leo XIII promulgates the Office and Mass of St. Bede, who is commonly

<sup>1</sup> Cf. AM. ECCL. REVIEW, *Analecta*, January, 1900, page 77.

called "the Venerable," for the universal Church, adding the title of "Doctor Ecclesiae" for which the English hierarchy had petitioned the Holy See under Pius IX. According to Benedict XIV (*de Beatif. et Canonis. Sanct.*, lib. IV, p. 2, c. 12, n. 9), the Benedictine and Cistercian Orders have always celebrated the feast of St. Bede as that of a *Doctor Ecclesiae*, but such was not the general practice. The feast is placed on May 27th, and is a *duplex minus*. It becomes obligatory for those reciting the Roman Office (*urbis et orbis*) in 1901 and thence-forward. We shall give the text of the new Office in our next issue.

#### THE FACULTY OF GRANTING MARRIAGE DISPENSATIONS.

*Qu.* It has long been a custom with many old priests in certain dioceses of the Southwest, fearing that a couple who were laboring under an *impedimentum dirimens*, would betake themselves to a Justice of the Peace or to some local preacher for marriage, to write a letter to the Ordinary, post it, and forthwith proceed, without waiting for an answer, with the nuptial ceremony, presuming dispensation. Indeed, we may safely say that the practice is universal in some dioceses. Hence the queries :

May such a dispensation be ever presumed merely from fear of marriage before a justice or preacher? Has the bishop the power to extend such a universal faculty of dispensing in such cases? What of the marriages performed or witnessed in that way?

*Resp.* The practice referred to is certainly unlawful when there is question of *impedimenta dirimentia*.

According to the established canon law, a bishop (or his delegate) cannot make use of a faculty of dispensing (as contained in our *Formulae*) *validly* and *licitly* except for a just cause actually existing at the time of granting the dispensation.<sup>1</sup> In the case of *diriment* impediments the Sacred Congregation demands that the cause of the dispensation be known, as well as that it be a grave cause: "nunquam dispensem episcopi nisi causa cognita, ac summa maturitate."<sup>2</sup>

It might be argued that the bishops know the impediments,

<sup>1</sup> Cf. Putzer, *Commentarium in Fac.*, ed. V, n. 57.

<sup>2</sup> S. C. de P. Fide—C. G. 13 April. 1807.

inasmuch as they are known to their delegates, the pastors who apply for the dispensation, after having had a general understanding with the bishop that he would grant such dispensation whenever they had good reason to ask it. And such good reason they are presumed to have when it may be feared that the parties proposing to contract a marriage which would be invalid by reason of a diriment impediment, would go to a Justice of the Peace or to a heretical minister, unless the dispensation were certainly given. But the law does not in this case of diriment impediments admit of such an interpretation in the use of faculties. It is true in the case of merely impudent impediments, the proportion existing "inter legem in qua dispensandum est, et causam ex qua dispensatio conceditur," allows a bishop to grant a dispensation, although he may doubt whether there is sufficient reason or not, leaving it to the judgment of the pastor who asks the dispensation. In such a case the pastor might be guilty of sin in asking the dispensation, whilst it would nevertheless be *valid* by reason of the bishop's assuming that there was sufficient ground for granting it according to the representation of the priest.

This mode of interpretation does not hold good, however, for dispensations from diriment impediments. These require *in each case a causa gravis*, so that a "causa sufficiens pro uno non semper sufficit pro altero impedimento."

It follows, therefore, that each case must be weighed separately according to particular circumstances and the fear that the applicants for a dispensation might go to a magistrate or minister is not sufficient reason for assuming that the bishop must or will grant it. "Causas dispensandi non tantum in abstracto, sed et in concreto seu relate ad omnes casus particularis circumstantias considerari et ponderari debere."<sup>3</sup>

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#### AUTHORSHIP OF THE HYMNS IN THE OFFICE OF THE HOLY NAME.

*Qu.* In an article in the January REVIEW the three hymns of the Feast of the Holy Name of Jesus are attributed to St. Bernard. Dom Guéranger in his book *Le Temps de Noël*, tome II, pag. 324, says that

<sup>3</sup> Putzer, *loco cit.*

there are "incontestable manuscripts" to prove that these hymns are the work of a Benedictine abbess of the fourteenth century. Is Dom Guéranger right?

*Resp.* In the English translation (Christmas, Vol. II) of Dom Guéranger's work, *Le Temps de Noël*, the passage in which the authorship of the *Jesu dulcis memoria* is denied to St. Bernard, reads: "The two hymns which follow" (he has just given the hymn for Vespers, *Jesu dulcis memoria*, and is about to give that for Matins, *Jesu Rex admirabilis*, and that for Lauds, *Jesu decus angelicum*) "and which are used by the Church for the Matins and Lauds of the Feast, are by the same writer as the Hymn of Vespers, *Jesu dulcis memoria*. They were for a long time attributed to St. Bernard, but manuscripts have been found, which prove beyond a doubt, that they were composed by a Holy Abbess of the Order of St. Benedict, who lived in the fourteenth century."

Your correspondent asks: "Is Dom Guéranger right?" I answer that he is right in saying that the hymns "were for a long time attributed to St. Bernard," but that he seems to be in error in his ascription of them to an abbess of the fourteenth century. The Bodleian Library contains a MS. which is confidently asserted to be of the twelfth century, and to be probably the original version. It has forty-two stanzas of four lines each. The Bodleian has also another MS. of the thirteenth century, beginning like the former, with the line *Dulcis Jesu memoria*. An Einsiedeln MS. (1288) printed by Morel omits the thirty-ninth stanza. It is to be regretted that Dom Guéranger did not specify the MSS. on which he relied for his opinion, and that he did not mention their *locale*. However, as he declares that they indicate a fourteenth century authorship, the MSS. cannot antedate that century, and his contention falls in the presence of MSS. like those in the Bodleian.

It must be admitted, however, that, while these early MSS. make it possible to hold that St. Bernard composed the great hymn, they cannot assure us of that fact. And it may yet appear that the learned author of the *Année Liturgique* was correct in denying the ascription to St. Bernard. The argument *pro* is apt to rest upon the similarity of some of the

stanzas of the hymn to authentic passages in St. Bernard's prose works. "Sancti Doctoris venam sapit," as Mabillon says. A beautiful illustration of this is found in the sixth lesson of the Feast (S. Bern. *Sermo 15 super Cant.*): "Jesus mel in ore, in aure melos, in corde jubilus." Compare this with the stanza of Lauds :

Jesu decus angelicum,  
In aure dulce canticum,  
In ore mel mirificum,  
In corde nectar coelicum.

The same *Sermo* will furnish other illustration of similarity of thought, although not, I think, a similarity of phrase so striking as that just quoted. An argument founded on such a similarity is, nevertheless, open to some suspicion, as Daniel contends (*Thes. Hymnol.*, iv., p. 215). And Mone enumerates six hymns (in one MS.) attributed to the Saint without sufficient reason. Daniel admits the difficulty of ascribing definite authorship: "Origo autem huius antiquissimi hymni S. Bernhardo tribuenda sit necne certo evinci haud potuerit." Schlosser (i. 431) quotes G. Fabricius: "Auctoris incerti;" Bonsi: "D'incerto autore;" Signoretti: "Quest'inno trovasi nelle opere di S. Bernardo, a cui per altro, per giudizio del P. Mabilone, non deve attribuirsi." Nevertheless, these opinions carry little weight to-day. It was certainly attractive to the older hymnologists to dispute learnedly the ascription of a hymn they could not trace back to MSS. of an earlier date than the fourteenth century. Dom Guéranger, who wrote before the first volume even of Daniel had appeared, found ample field for his contention. I do not happen to have access to the French original of the *Année Liturgique*; but it is clear from the *Preface* to the first volume of the same writer's *Institutions Liturgiques*, that he was then engaged on his after great work. That volume appeared in 1840, and in its *Preface* promised the first instalment of the *Année* in the autumn of the following year. The second volume of the *Institutions* (1841) contains an advertisement of the *Deuxième Division* of the *Année* as already issued. It was in this same year that the first volume of Daniel's epoch-making work came out, giving the *Jesu dulcis* in forty-eight stanzas, with many criti-

cal readings noted. In the fourth volume of his *Thesaurus*, published fourteen years later, he uses the splendid labors of Mone, whose three volumes had meanwhile appeared, to further illustrate and amend his treatment of the Hymn. Guéranger was, therefore, justified in his contention by his "incontestable manuscripts"—justified, that is to say, subjectively, however much subsequent finds should have rendered his view untenable.

Hymnologists of the present day, while they fail to prove that St. Bernard wrote the hymn, seem to be unanimous in ascribing it to him. They have reason for maintaining the older tradition, as the grounds on which it was assailed, or at least questioned, were found (by the discovery of very early MSS.) to have been so insecure. Thus Trench still asserts in his third edition (1874) the Bernardine authorship ascribed in the first (1849). He says: "This poem, among those of St. Bernard the most eminently characteristic, consists of nearly fifty quatrains, and, unabridged, would have been too long for insertion here; not to say that, with all the beauty of the stanzas in particular, as a whole it lies under the defect of a certain monotony and lack of progress. Where all was beautiful the task of selection was a hard one; but only so could the poem have found place in this volume; while, for the reasons just stated, there is gain as well as loss in presenting it in this briefer form" (p. 251). He prints a cento of fifteen stanzas. Schlosser (1863) ascribes it to the Saint. Schaff, in *Christ in Song* (1869) also ascribes it to St. Bernard: "'Jubilus rhythmicus de nomine Jesu,' the sweetest and most evangelical (as the *Dies Irae* is the grandest, and the *Stabat Mater* the most pathetic) hymn of the Middle Ages . . . by St Bernard of Clairvaux (called 'Doctor mellifluus' . . . )." So, too, March, in his *Latin Hymns* (1875); and Duffield, in *Latin Hymns* (1889), who, in a sketch of the Saint's life, says: "The Church universal has made Bernard her own; and the very translations of his verses are half-inspired. And while we sing—

'Jesus, the very thought of thee  
With sweetness fills my breast,'

we shall sing 'with the spirit and with the understanding,' the very strain that the Abbot of Clairvaux was sent on earth to teach!"

Finally, the *Dictionary of Hymnology* (1892) says: "This hymn has been generally (and there seems little reason to doubt, correctly) ascribed to St. Bernard; and there are many parallels to it in his genuine prose works, especially that on the Canticles. It has been variously dated 1130, 1140, or 1153; but as positive proof is lacking that it is unquestionably the work of St. Bernard it is manifestly impossible to fix a date for its composition. . . . " In ascribing the great hymn to the great Saint, I have followed both an early and a late tradition.

H. T. HENRY.

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#### FATHER COPPENS' ARTICLE ON FREEMASONRY.

The remarkable paper on Freemasonry by the Rev. C. Coppens, S.J., of the Creighton University, published in the December number of the REVIEW, has called forth both approving and questioning comment from Catholic organs and leaders of thought here and in Europe. A carefully written and discriminating editorial in the Liverpool *Catholic Times* of December 22, 1899, is of special significance, since that journal was among the few which was not misled by the sensational "Leo Taxil revelations" at the time when many even usually sober-minded people were deceived. It was to be expected that the unmasking of the Taxil swindle would turn the tide of Catholic feeling in the opposite direction, and create a general sense of distrust in regard to statements made against the secret societies. "From fearing Masonry with a childlike dread, good people began to believe, or at least to say, that there was nothing in Masonry to fear at all; that it was a bogey; that it was largely innocent; and even level-headed Catholics concluded that whatever might be its danger in Continental countries, where in particular, they said, it was opposed by the Church,—in England, and the same was true for America, Masonry was largely harmless, or, if hurtful at all, it was only to those who too frequently partook of the banquets given at the meetings of their lodge. But such views as these can hardly be maintained in face of the statements just published in the current issue of the AMERICAN ECCLESIASTICAL REVIEW.

The writer, the Rev. Father Coppens, S.J., of Creighton University, Omaha, . . . boldly and openly challenges denial." The editor very justly suggests that Father Coppens—whose statements, based on documents for which book and page are furnished as authentic sources, he in no wise distrusts—explain the reasons which prevented his publishing before now this incriminating evidence against the Masonic orders, since he admits that the proofs have been in his hands for several years. This explanation Father Coppens gives in his article in the present number. For the rest, the writer in the *Catholic Times* confesses that the contents of the documents from which Father Coppens quotes are such "as inevitably to lead a candid mind to admire the constant solicitude of the Holy See for the preservation of society from the pernicious errors of Masonry. The quotations, accredited by paginal reference in every case, show that nothing short of the ultimate destruction of throne and altar is the end and aim of the leaders of the Sect. . . . But the inner circle, apparently, has its own ideas, and does not communicate them to ordinary members of the lower grade. . . . For ourselves, we can only say that they<sup>1</sup> bear out the repeated condemnations by the Holy See, and fully justify its opposition to the Sect. . . . Safe in the guidance of the Holy See, we must all recognize the danger of Masonry and its incompatibility with Catholic faith; and, as Father Coppens challenges denial of the statements, we shall await the entry of some protagonist of Masonry in the lists against him. Should none come forth to do battle, we shall have an additional proof of the wisdom of the Holy See in binding together all Lodges of Masonry, wherever they be, in the same bans of condemnation, and in the same strictures of the Apostolic judgment. This is proof enough for us. But more proof will be welcome."

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#### PIKE'S "MORALS AND DOGMA."

*Editor AMERICAN ECCLESIASTICAL REVIEW:*

I understand that not a few of the clergy are expressing their belief that the statement of Masonic principles, of which Father Coppens

<sup>1</sup> Father Coppens' statements.

gives a good sample in the December number of the REVIEW, is over-drawn. I do not see how any one can come to this conclusion in view of the sources accurately quoted, in conjunction with a deliberate challenge which leaves any one free to disprove their authenticity as the accepted ritual and moral code of the Lodges in whose name they were made. The Leo Taxil matter is quite a different thing, and was no doubt intended to bring about what it did, namely, a general distrust of all such publications. Now, Leo Taxil's books, though they were shown to be a fraud, contain a great deal that is true and give certain references to Masonic literature which show that their writer did *not rely altogether on imagination*. My purpose in writing this is to corroborate Father Coppens' statements by my own experience.

Some years ago I was induced to read the three volumes on Masonry by Leo Taxil. A prominent Mason who by chance saw me with one of the volumes in a railway car, and with whom I had a conversation on the subject, told me that the statements of the book were lies. However, the reference to the work of Albert Pike as an accredited author on the subject of Masonic rites led me to inquire about the existence of such book with the desire to get at the bottom of things. I wrote to several publishers, who sold Masonic works, for a copy of Pike's *Morals and Dogma*. I was told by several that the book was not for sale; one publisher wrote, saying that if I addressed Mr. Albert Pike personally, he might send me a copy. I wrote to Mr. Pike, and he courteously replied that "the book was printed for the use of Masons of the Thirty-second Degree of the Ancient and Accepted Scottish Rite of our own jurisdiction exclusively, and not sold to any other persons." Some time after that, I visited a "Masonic Temple" for the purpose of seeing the library. The custodian who conducted me, and to whom I had a special introduction, was very courteous and friendly; and when, on seeing Pike's volume on one of the shelves, I asked whether it were allowable to look at or read it, I was told that I might have it for a limited time, in view of my introduction, as the library was intended only for members of the Lodge. I used my opportunity to make copious extracts, noting the pages, etc., and returned the volume to its place. Afterwards I sent Mr. Pike's letter, together with the excerpts I had made from his book, to Mr. H. Brownson, of Detroit, suggesting that he write a short paper or pamphlet on the subject of Masonry. Mr. H. Brownson promptly complied with the request.<sup>1</sup> I would

<sup>1</sup>The title of the pamphlet is *The Religion of Ancient Craft Masonry*. By Henry F. Brownson. Detroit: H. F. Brownson, Publisher, 1890.

be willing to affirm under oath that the extracts made by me and contained in the above publication are literally correct and without any tinge of exaggeration, suppression of facts, or other misrepresentation. One can understand how a work like that of Diana Vaughan could be fabricated for the purpose of discrediting by exaggeration and ridicule the attacks made upon Freemasonry; but it is manifestly absurd to suppose that what has been written for Masons by their recognized chiefs, such as the English Masonic historian, Robert F. Gould, D. Murray Lyon of Scotland, Albert Pike, Charles T. McClenachan, T. S. Parvin, Josiah H. Drummond, etc., should be false and intended merely to mislead the casual outside inquirer, who wishes to get a knowledge of the workings and aims of the secret societies.

Furthermore, it ought not to be forgotten that the secrecy enjoined by the Masonic Orders does not primarily extend to their ritual forms or regular domestic activity prescribed by the Constitutions of their Order. These are merely intended to impress the necessity of secrecy, so that when the chiefs of the Order find it convenient to carry out any plan demanding united action in the political or social field, they may safely count upon their constituents. Hence, whilst they keep such books as Mr. Pike's out of the general market, they are not so greatly concerned as it would seem about their being known to outside individuals. The idea that all Masons have *one great secret*, which is made known to them at promotion to certain degrees, is a mere fiction of poetic minds; and the vast majority of men who belong to Masonic societies, even of certain advanced degrees which confer ostentatious titles and uniforms, are merely interested in the social or benevolent activity of other friendly men whom they meet at their Lodges without caring a straw for secrets of Church or State government one way or the other. But these men are not the material which the craft uses towards the attaining of its special ends; they are, nevertheless, a very important element, because they serve both as a veil to protect the mysterious activity of the inner circle, and as a decoy to attract others whose aid may in time prove valuable to the chiefs. I hope this whole thing will be cleared up by the ECCLESIASTICAL REVIEW, which seems to take up in turn all the questions of importance to Catholics and gives them the very best light and thorough ventilation. I heartily congratulate the editor on the excellent work thus done for the Church in America.

V. E.

## WHENCE THE NAME AND THE EMBLEMS OF FREEMASONRY?

*Editor AMERICAN ECCLESIASTICAL REVIEW:*

In the December number of the ECCLESIASTICAL REVIEW light is thrown upon the origin of the name of Freemason. I may be permitted, as one who has made special studies of the esoteric teaching of Masonry, to add what I have ascertained on the subject. There are really two very distinct questions involved here: how did the secret society come to be called Masons? and how Freemasons? To the latter question Pike's volume seems to attach no importance. He simply remarks (p. 816): "This name, Frères Maçons in the French, adopted by way of secret reference to the builders of the second Temple, was corrupted in the English into Freemasons." The REVIEW justly rejects this derivation, showing that it will not account for the French "Franc Maçon." I venture to propose this origin of the term. The guild of artificers was first called "the Masons." The following fact led to the use of the term "Freemasons." The fact is stated in "The Library of Universal Knowledge," under the heading "Masons—Free." "In 614 Pope Boniface IV conferred by diploma upon the Masonic corporations the exclusive privilege of erecting all religious buildings and monuments, and made them *free from all taxation.*" If other Masons continued to pay taxes, as no doubt they did, there is good reason to suppose that the members of the guild were known as Freemasons. It was natural that the anti-Christian society, when it was founded, should assume the name of the existing confraternity.

But the more important question is, how did it come that the Templars, whose Grand Master, Jacques de Molai, founded the modern Freemasons, took the name and the emblems of Masons, rather than those of some other artificers? The answer to this question, as given in Pike's secret volume, *Morals and Dogma*, throws much light upon this whole matter, as will appear at once. He writes (p. 815): "An enemy of the Templars shall tell us the secret of this Papal hostility against an order that has existed for centuries in despite of its anathemas, and has its sanctuaries and its asyla even in Rome. It will be easy, as we read, to separate the false from the true, the audacious conjectures from the simple facts. In 1118, nine Knights Crusaders, among whom were Geoffroi de St. Omer and Hughes de Payens, consecrated themselves to religion, and took an oath between the hands of the Patriarchs of Constantinople, a see always secretly or openly hostile to that of Rome from the time of Photius.

"The avowed object of the Templars was to protect the Christians

who came to visit the holy places ; their secret object was the rebuilding of the Temple of Solomon on the model prophesied by Ezekiel. This rebuilding, formerly predicted by the judaizing mystics of the earlier ages, had become the secret dream of the Patriarchs of the Orient. The Temple of Solomon, rebuilt and consecrated to the Catholic worship, would become in effect the metropolis of the universe, the East would prevail over the West, and the Patriarchs of Constantinople would possess themselves of the Papal power.

"The Templars, or 'poor fellow-soldiers of the holy house of the Temple intended to be rebuilt,' took as their models, in the Bible, the Warrior Masons of Zorobabel, who worked holding the sword in one hand and the trowel in the other. Therefore it was that the sword and the trowel were the insignia of the Templars, who subsequently, as will be seen, concealed themselves under the title of Brethren Masons.

"Thus the Order of Knights of the Temple was at its origin devoted to the cause of opposition to the tiara of Rome and the crowns of kings. The tendencies and tenets of the Order were enveloped in profound mystery, and it externally professed the most perfect orthodoxy. The chiefs alone knew the aim of the Order ; the subalterns followed them without distrust. To acquire influence and wealth, then to intrigue and at need to fight, to establish the Joannite or Gnostic and Kabalistic dogma, were the object and means proposed to the initiated brethren. Thus they deceived the adversaries whom they sought to supplant. Hence Freemasonry, vulgarly imagined to have begun with the Dionysian architects or the German stone-workers, covertly proclaimed itself the child of the Kabalah and Essenianism together."

So far Pike has quoted. Now he adds in his own words : "For the Joannism of the Adepts was the Kabalah of the earlier Gnostics. Wherever in the higher degrees the two colors white and black are in juxtaposition, the two principles of Zoroaster and Manes are alluded to." This is one of the most important of all Pike's teachings. The two principles of Zoroaster and Manes were *the two principles of good and evil*, God and God's enemy, Satan, as every scholar knows. The Gnostics, or Manicheans, were the bitterest and most dangerous secret foes of Christianity in the early ages. They appeared secretly again as the Albigenses in the Middle Ages, and here they are to-day carrying on the same secret warfare against the Church, and openly persecuting her wherever they have gained power enough to do so successfully, viz., in all the Latin countries of the old and the new world. Their most valued aids are those who refuse to believe in their ultimate purposes.

C. C.

## SACRAMENTAL CONFESSION IN THE CASE OF CONVERTS BAPTIZED CONDITIONALLY.

Some thirty years ago the Archbishop of Quebec asked the Holy See whether a certain decision of the Sacred Congregation of the Inquisition contained in the Decrees of the Provincial Council of Westminster, applied to converts outside England. The decision was to the effect that all converts baptized conditionally were obliged to make a sacramental confession covering their entire previous life.

The Sacred Congregation of the Propaganda answered that the decision applied to all countries without exception, and that converts baptized conditionally were bound by the rule of the Church demanding a full sacramental confession covering the previous life of the neophyte. We give the document, recently republished in the Roman *Analecta Ecclesiastica*:

DE INTEGRA CONFESSI<sup>E</sup>ONE A NEO-CONVERSIS SUB CONDITIONE BAPTIZANDIS EXIGENDA.

*Beatissime Pater:*

Archiepiscopo Westmonasteriensi et Episcopis Angliae enixe rogan-tibus ut Sanctitas Vestra dignaretur declarare :

An debeat, iuxta Synodi provincialis Angliae decretum a S. Sede approbatum, confessio sacramentalis a neo—conversis in Anglia exigi, et an ea debeat esse integra?

S. Congregatio S. R. U. Inquisitionis, decreto suo, Feria V, loco IV, die 17 Decembris 1868 dato, et a Sanctitate Vestra eadem die ac feria approbato et confirmato, respondit : Affirmative ; et dandum esse decretum latum sub feria quinta, die decima septima iunii anni millesimi septingentesimi decimi quinti, quoad dubium :

“An quidam Carolus Wipperman, S. Fidei Catholicae reconciliatus, sit rebaptizandus; et, quatenus affirmative, an teneatur confiteri omnia peccata praeteritae vitae, et, quatenus affirmative, an confessio praeponenda sit, vel postponenda baptismo conferendo sub conditione.”

“Sanctissimus,” auditis votis Emorum, “dixit: Carolum Ferdinandum” (Wipperman) “esse rebaptizandum sub conditione, et, collato baptismo, eius praeteritae vitae peccata confiteatur, et ab eis sub conditione absolvatur.”

Nunc autem humiliter quaero an decretum supra allegatum obliget

non tantum in Anglia, pro qua latum est, sed etiam in hac provincia ecclesiastica et in aliis regionibus?

Quebeci die 29 Maii 1869.

† C. F. *Archiepiscopus QUEBECENSIS.*

### RESPONSUM.

*Illme et Rme Domine :*

Quoad dubium ab A. T. litteris diei 29 elapsi mensis Maii propositum atque sacramentalem confessionem attingens a neo-conversis exigendam, observandum occurrit responsum S. O. Feriae V, loco IV, diei 17 Decembris elapsi anni, licet Episcopis Angliae tantummodo rogantibus datum, universalem legem continere, proindeque non solum in Anglia, sed in aliis etiam regionibus obligare. Hinc patet quod nullatenus permitti possit ut praedictae decisioni contraria sententia doceatur.

Romae ex aed. . C. P. F. die 10 Iulii 1869.

Al. C. BARNABO, *Praef.*

IOANNES SIMEONI, *Secret.*

### THE PURITY OF OUR ALTAR WINES.

Although we have had repeated occasion to call attention to the danger of using the ordinary commercial brands of wine and certain imported sweet wines for sacramental purposes, inasmuch as they are doubtful material for consecration, there is increasing evidence of the appalling extent to which priests in different parts of the country are being imposed upon by agents who either do not realize the importance of the matter or are unscrupulous enough to disregard it.

After renewed careful inquiry into actual facts verified by official statements, and a thorough study of the subject by a writer eminently qualified for the task, the REVIEW is enabled to furnish its readers with a fresh and complete analysis of the subject pointing out the sources of the danger and the only way in which it can be avoided. We have no doubt that these articles, of which the first is to appear in the March issue of the REVIEW, will elicit that interest among the clergy which the gravity of the subject calls for. Our appeal is to the laws of

the Church on the one hand, and on the other to sound reason as well as justice, which require that we make sure of fulfilling the obligation of celebrating the Holy Sacrifice in the manner instituted by our Divine Lord.

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### IS IT REASONABLE ?

The following communication was recently received at the publishing office of the AMERICAN ECCLESIASTICAL REVIEW, and duly forwarded to the editor:

DEAR SIR :—Last June or July I sent a query to your editor in which many priests were interested about here. Finding by November there was no attention paid to it, I wrote again, reminding him of my request and asking the courtesy of a line as to whether the communication in question had been received, if it could be answered, and if not for any cause, that it might be returned to me. December and January issues still ignore the question and no explanation of any kind has been made. Whether reply can be made affirmative or negative it seems to me I am not exaggerating the courtesies if I declare myself deserving some kind of an answer. If the chance interrogators receive similar treatment I am not surprised at the business failure of the magazine. Possibly now it is riding the crest of success and feels it can wantonly insult its subscribers in this fashion. The only redress in my power shall be wielded to rebuke such gross discourtesy. I find my subscription to the ECCLESIASTICAL REVIEW will expire next month. Please take my name from the roll of subscribers and discontinue sending me the REVIEW, though my subscription is contemporaneous with the initial number. I shall also explain to my brother priests the reason of my forced withdrawal.

To the last sentences of the above letter we have nothing to say ; and few of those whom the writer calls "my brother priests" will fail to discover therein a quality of mind and heart on which Christian, and above all priestly, charity forbids us to comment. But for the sake of subscribers in general who may expect and not receive replies to questions which they send to the editor, he gladly takes this opportunity for making some explanation.

The Department of *Conferences* in the REVIEW was opened

because it was thought to be, and has proved to be, an interesting way of furnishing practical hints which might facilitate the work of the pastoral ministry. As we explained on a former occasion, it was never intended to be a clerical intelligence office ready to supply information "on demand." Such an undertaking would prove an altogether impossible task on our part; nor would it be wise to assume it even if it were practicable. And if the editor were to acknowledge the receipt of every query, and in certain cases give a reason for his not answering, he would only multiply difficulties, because there are few men who believe that their questions are less important than those of others, thinking, as they do, that by writing a letter to the editor they have purchased every right to engage his time and labor, since he happens to serve them on other accounts.

We have taken the precaution to guard against misunderstanding on this point by stating at the head of the "Conference" pages in each number of the REVIEW that "*in no case* do we pledge ourselves to reply to all queries, *either in print or by letter.*" In view of these facts, it is a wanton assumption to speak of "courtesy." The engineer who runs an express train takes no time to dismount for courtesies to "my lord and my lady," even if he should know them to be punctilious; and it is sheer lack of good sense to expect it, and to vent one's ill-timed chagrin by complaining of the editor in a letter addressed to the publisher. In this case the confidence happens to be altogether misplaced, since the publisher serves, as he ought to do in such a magazine, the editor.

It must be understood by this time among all those who have become familiar with the pages of the REVIEW these ten years, that it is not conducted "for revenue only," as the phrase goes. Neither its policy nor its methods are in the least dependent on the question whether "it pays" or does "not pay." Happily its progress has been very steady, so that at no time was there the least reason to fear that it would suffer from those reverses which often jeopardize the existence of similar publications or drive them to the policy of pleasing rather than instructing. If at any time the clergy were asked to pay their subscriptions, it was a matter of justice, because they had received the

value of their money, and because punctuality in fulfilling their part of the mutual contract would enable us to improve the magazine for the benefit of its readers. Many priests have for years received the REVIEW free because they wished to have it, but were too poor to pay for it. And we may add without ostentation that the money earned by the REVIEW has aided poor missions in out-of-the-way places, whenever the appeal justified such application of our funds. It may not be generally known, but it might help to convince our friends disposed to be punctilious as to the wisdom of furthering the success of the ECCLESIASTICAL REVIEW, that neither the manager nor the editor of the REVIEW accept any salary, whilst no money is spared to conduct the magazine on a first-class basis, so far as its regular contributors and employees are concerned. The REVIEW is, and always will be, conducted, first and last, A.M.D.G.; and that this has been actually done to the great satisfaction of those best able to judge is evident from the approbations of more than eighty bishops who were *not* asked to commend the work *in advance*, or because they received their copies "gratis;" but who were kindly requested to give their conscientious opinion (if they saw fit) as to its merits, *after they had been paying subscribers for upward of six years.*

Our readers will pardon us for this explanation, made only to dispel the misapprehension to which our correspondent was led by the fact that he assumed we were a general consulting bureau to settle clerical disputes; and that ecclesiastical lawyers, and moral theologians, and pastoral factotums were to be engaged by us to save an intelligent body of the clergy from being overworked by having occasionally to consult their text-books of theology, or their bishops through the chancery office, or the officials of the Apostolic Delegation, or, perhaps, simply their own good sense of big-hearted fellowship, in order to settle doubts and squabbles such as occur in all communities where the golden rule is not permanently established.

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#### THE MEDAL OF THE "DAUGHTERS OF MARY."

A good deal of confusion has been created by the misapplication of a Decree of the S. Congregation of Indulgences deter-

mining the form of medal to be used by the so-called Daughters of Mary (*filles de Marie*) affiliated to the head-centre (*unio primaria*) canonically erected at the Church of St. Agnes *extra muros* in Rome, under the patronage of Our Blessed Lady Immaculate and St. Agnes.

The Decree, it appears, was issued in response to a complaint that many sodalities of the "Daughters of Mary" were making use of medals different in design from those to which the special indulgences (by Brief of Pius IX, January 16, 1866) had been originally attached; and as the document spoke simply of "sodalitates filiarum B. M. V. per Catholicum Orbem diffusae," without referring to the canonical title of "The Daughters of Mary under the patronage of Our Blessed Lady Immaculate and of St. Agnes," it was generally understood to apply to the "*Sodality of the Blessed Virgin*" erected in nearly every parish and of much older date. The latter, established, for both young men and young women, about 1560 (approved by Gregory XIII, 1584), has its centre in the house of the General of the Society of Jesus. The members wear the well-known medal of the Blessed Virgin with which Catholics are familiar. The Decree does *not* apply to those sodalities.

The Sodality of the *Daughters of Mary* is of much later institution. Since 1870 the headquarters (faculty of aggregation) are at the house of the General of the Canons Regular residing at *S. Pietro in Vincoli*, Rome. The medal given to the members on their admission is that of our Blessed Lady Immaculate and of St. Agnes, patrons of the Sodality, worn from a blue ribbon (the candidates of probation have a green ribbon). A copy of such medals is usually obtained with the diploma of aggregation.

A summary of the indulgences and privileges granted by Pius IX and by the present Sovereign Pontiff "*primariae Sodalitati Romanae titulo Filiarum Mariae sub patrocinio B. M. Virgini Immacul. et S. Agnetis Virg. et Mart. in ejusdem Basilica extra moenia Urbis Can. Reg. SS. Salvatoris Lateran. canonice erectae, et ceteris Sodalitatibus sub eodem titulo erctis ac erigendis in perpetuum concessorum, dummodo eidem primariae ab Abbe Generali ejusdem Ordinis pro tempore sint aggregatae*

*cum communicatione eorumdem privilegiorum et indulgentiarum juxta facultatem ipsi ab Apostolica Sede elargitam Brevi diei 4 Febr. 1870," may be found in "Rescripta Auth. S. Congr. Indulgent." (Joseph Schneider); Pustet, 1885, pp. 556-560.*

For the better understanding of Cardinal Gotti's document published in the September number of the REVIEW, 1899, regarding the form of medal to be worn by the Daughters of Mary, we add the following reply of the S. Congregation of Indulgences, March 26, 1867, on the same subject:

"Utrum a Moderatoribus piarum hujus nominis Unionum, quae dictae Primariae aggregatae sint, benedici possint cum applicatione plenariae indulgentiae (juxta Litteras in forma Brevium diei 16 Januarii et 16 Februarii 1866) quaecumque numismata B. V. M., vel ea tantum, de quibus, uti tessera Primariae, mentio fit in dictis Apostolicis Litteris?"

*Resp.—"SSimus D. N. Pius Papa IX in Audientia habita ab infrascripto Cardinale Praefecto die 26 Martii 1867 proposito dubio describi mandavit, posse tantum benedici numismata, in quibus insculpta sit imago B. M. V. et S. Agnetis, prout in tessera Primariae Unionis, de qua agitur, Contrariis quibuscumque non obstantibus."*

#### THE FACULTY OF BLESSING OBJECTS OF DEVOTION DURING THE JUBILEE YEAR.

*Qu.* Does the Bull of the Jubilee Year, which suspends certain faculties and indulgences ordinarily within the right of the bishops and clergy forbid the blessing of beads, crosses, scapulars, etc., to which indulgences (not mentioned among the exceptions enumerated in the Roman document) are attached? This seems to me the plain sense of the Pontifical Letter, and yet it would greatly embarrass priests who have been in the habit of enrolling their young people annually in the sodalities and scapular confraternities established by the Church—and these young communicants surely cannot go to Rome.

*Resp.* The Pontifical Documents which have reference to the Jubilee do not suspend the usual faculties that belong to the *forum externum* and the ordinary discipline of episcopal or parochial administration. They are intended for the confessional, and are such as are calculated to facilitate the gaining of the Jubilee Indulgence by disposing the penitent to contrition and by lessening at the same time the barriers which past

sins have raised against a penitent's seeking and obtaining forgiveness.

Furthermore, it is not true that the Holy Father suspends the power of gaining indulgences; he *limits their application* so that, whilst they cannot be applied to the living, they may be applied to the souls of the departed; and hence the faculty of blessing objects to which indulgences are attached remains unimpaired. The same is to be said of all kinds of faculties in common use for the *forum externum*.

### THE JUBILEE AND RESERVED CASES OF THE ORDINARY.

*Qu.* What is the condition of things in consequence of the Jubilee proclamation, as regards the reserved cases of bishops in their dioceses? Can we absolve from them? Have the bishops the right to give faculties for this? I do not remember any suspension of faculties during the last Jubilee.

*Resp.* Assuredly. The Sovereign Pontiff reserves only such faculties for the *forum conscientiae* as he has formerly granted, or has the exclusive right to grant himself. If, perchance, any person has heretofore received from the Holy See directly the faculty to absolve in cases of special *Papal* reservations, such faculty is withdrawn. Our bishops have, as hitherto, the right of reserving special cases at their discretion, and also of granting faculties to absolve from such cases within their own jurisdiction.<sup>1</sup>

There was no limitation of faculties during the last Jubilee, which was of a different character from the *Anno Santo*; but the extraordinary faculties imparted to the *poenitentiarii* this year for Rome (and probably next year for the entire Catholic world) were also of a different character and much less extensive.

### THE APOSTOLIC LETTER "QUONIAM DIVINAE BONITATIS."

In our next issue we shall publish the Bull of Leo XIII, in which the special faculties are enumerated which are granted to the *poenitentiarii et confessores* of Rome during the Jubilee year. It is impor-

<sup>1</sup> Cf. Putzer, *Comment. in Facult.*, n. 142.

tant and of practical utility for confessors everywhere, in view of the probable extension of the Jubilee Indulgence during next year for other parts of the world, and also on account of its application to those classes of penitents who are legitimately exempted from pilgrimage to Rome.

The Rev. Jos. Putzer, C.S.S.R., of Ilchester, author of the new *Commentarium in Facultates Apostolicas*, makes a brief analysis of these faculties by answering the questions, "Quae in hoc Jubilaeo suspenduntur?" and "Quae in hoc Jubilaeo non suspenduntur?" which will be printed with the above-mentioned Pontifical Letter.

In the meantime we print the following official declaration of the S. Penitentiary Apostolic :

DECLARATIONES S. POENITENTIARiae APOSTOLICAE.

I. A pluribus locorum Ordinariis propositum est huic S. Poenitentiaiae dubium :

An suspensio facultatum facta per Bullam *Quod Pontificum* editam pridie kalendas Octobris anni 1899 ratione Iubilaei, comprehendat, nulla facta exceptione, facultates in folio typis impresso, a. S. Poenitentiaaria Ordinariis et Confessariis concedi solitas *pro foro interno?*

Sacra Poenitentiaria, facta relatione SS. Domino Nostro Papae Leoni XIII declarat suspensionem hanc non extendi ad poenitentes illos qui tempore Confessionis, iudicio Ordinarii vel Confessarii, sine gravi incommodo hic et nunc ad Urbem accedere nequeunt.

Datum Romae in S. Poenitentiaria die 21 Decembris 1899.

ALEXANDER CARCANI, S. P. Regens.  
ALOISIUS Can. MARTINI, S. P. Secret.

II. Quaesitum est : An facultates Episcopis vel Ordinariis a. S. Sede *pro foro externo* concessae suspensae sint per Bullam *Quod Pontificum* tempore Iubilaei?

S. Poenitentiaria respondet : Negative. Datum Romae in S. Poenitentiaria die 26 Decembris 1899.

A. CARCANI, S. P. Regens.  
Can. MARTINI, S. P. Secret.

## Recent Bible Study.

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### LATEST RESEARCH.

#### I.

IN the *Deutsche Litteraturzeitung* for January 1, 1900, F. X. Kraus criticises rather severely a pamphlet by Georg Freiherr von Hertling on the relation of science to the principle of Catholicism.<sup>1</sup> The critic contends that the author, in spite of his theoretical and practical knowledge of the question, has written a beautiful idyl rather than a true description of what he calls the present strained relation between science and Catholic teaching. Without following the reviewer into the field of philosophy and history, we limit our present remarks to the more recent development of Catholic principles in their relation to Biblical exegesis. We need not insist on the importance of this question, since the reader is well aware that it affects the Catholic student in his relation to many of the tenets defended by the higher critics.

The fourth session of the Council of Trent decrees: "No one . . . shall, in matters of faith and of morals pertaining to the edification of Christian doctrine, . . . presume to interpret the said Sacred Scripture contrary to that sense which Holy Mother Church . . . has held and does hold. . . ." The Vatican Council in its Dogmatic Constitution of the Catholic Faith, Chapter II, speaking of the foregoing Tridentine enactment says: "We, renewing the said decree, declare the intent thereof to be that, in matters of faith and of the morals which pertain to the building up of Christian doctrine, that is to be taken to be the true sense of Holy Scripture which has been and is held by Holy Mother Church. . . ." The full meaning of these decrees depends to a great extent on the meaning of the phrase, "in matters of faith and of morals," on its gram-

<sup>1</sup> *Das Prinzip des Katholizismus und die Wissenschaft*; B. Herder, 1899.

matical relation to the rest of the sentence, and on the logical inference that may be derived from these laws.

Until a few years ago the meaning of the phrase "in matters of faith and of morals" was mainly determined *negatively*; authors used to point out what is not comprised in the compass of the terms, such as questions of history, geography, mathematics, etc.<sup>2</sup> But of late, writers begin to explain the range of "matters of faith and of morals" *positively*. Dr. John Vinati, in the Italian periodical *Divus Thomas*,<sup>3</sup> maintains that "matters of faith and of morals" comprise *all revealed truth*, and since the whole Bible is revealed, the conciliar decrees extend to the whole of Sacred Scripture. A similar view is defended by Egger in his *Streiflichter über die "freiere" Bibelforschung*,<sup>4</sup> while Granderath<sup>5</sup> is of opinion that the phrase "matters of faith and of morals" is equivalent to *all religious truths*. The most voluminous expounder of the Vatican decrees, Monsieur Vacant,<sup>6</sup> somewhat differs from the foregoing writers: "matters of faith and of morals" comprise, first, *all dogmas of theoretical and practical truths*; secondly, *all truths connected with the deposit of faith*. Practically, therefore, the Church can *positively* explain the whole of Sacred Scripture. Nisius opposes the foregoing explanations of the phrase in question, and maintains that "matters of faith and of morals" comprise merely *dogmas of theoretical and practical truths*.<sup>7</sup> According to this writer, therefore, the Church *positively* explains the Scriptures only in what theologians call "dogmas," whether they regard matters to be believed only or matters also to be practised, *e. g.*, fasting or celibacy; *negatively*, however, the

<sup>2</sup> Cf., e.g., Patrizi, *De interpretatione Scripturarum sacrarum*, pp. 64 sqq.; Fessler, *Institutiones Patrologiae*, 1890, i. p. 49; Cornely, *Introduct. compend.*, edit. tert., 1896, p. 146.

<sup>3</sup> 1886, n. 4, p. 53; De Sacrae Scripturae assertis ab Angelico dictis "de fide per accidentem."

<sup>4</sup> Brixen, A. Weger, 1899.

<sup>5</sup> *Constitutiones dogmaticae Conc. Vat.*, pp. 3-6; *Katholik*, 1898, Oct., Nov.

<sup>6</sup> *Études théologiques sur les Constitutions du Concile du Vatican*, 1895.

<sup>7</sup> *Zeitschrift für Katholische Theologie*, 1899, n. 2, pp. 282-311; n. 3, pp. 460-500; these two articles on the present question should be read by every Bible student.

Church explains the whole of the Bible, since no Biblical passage can be interpreted so as to conflict with any of the Church's teaching. It is plain that in a summary like the present we cannot investigate the solidity of the arguments on which each of the foregoing views rests.

As to the relation of the phrase, "in matters of faith and of morals," to the rest of the decrees, the books of about ten or twenty years ago not uncommonly referred it to the expression "Sacred Scripture," so that the latter was regarded as consisting partly of "matters of faith and of morals," partly of other material.<sup>8</sup> It was Vacant<sup>9</sup> who mooted the question whether the phrase "in matters of faith and of morals" does not qualify the predicate of the sentence, "presume to interpret;" accordingly, the phrase does not necessarily suppose that the Bible consists of the above-named two kinds of truths, but it implies that the Catholic interpreter may treat of them. But Granderath and Nisius are of opinion that the phrase in question refers neither to the expression "Sacred Scripture" nor to the predicate "presume to interpret," but regards the whole sentence, indicating merely the sphere or condition within which the law is to apply. This gives us the meaning: When there is question of matters of faith or of morals, or, in the sphere of faith and of morals, no one shall presume to interpret, etc.

Schöpfer<sup>10</sup> inferred from the foregoing explicit declaration the implicit concession of the Church, that in matters not of faith or of morals the Catholic exegete is entirely free from ecclesiastical supervision. The fallacy of this inference has been pointed out by Granderath<sup>11</sup> and Nisius;<sup>12</sup> Schöpfer appears to ignore the Church's power of influencing the Bible student negatively.

<sup>8</sup> Cf., e. g., Bardi, *Praelect. Biblic.*, Taurini, 1856, ii. p. 40; Lamy, *Introd. in Sacr. Script.*, p. i. c. 7 n. 71; Ubaldi, *Introd. in Sacr. Script.*, ii. pp. 259, 273.

<sup>9</sup> *Loc. cit.*, t. i. art. 91, pp. 528 f.

<sup>10</sup> *Bibel und Wissenschaft*, Brixen, 1896, pp. 86-128.

<sup>11</sup> *Katholik*, l. c.

<sup>12</sup> *Zeitschrift für Katholische Theologie*, 1897, pp. 163 ff.

## II.

The reader is no doubt acquainted with the two series of Catholic commentaries that are in course of publication in England: the *Scripture Manuals for Catholic Schools*, edited by the Rev. Sydney F. Smith, S.J.,<sup>13</sup> and *St. Edmund's College Series of Scripture Handbooks*, edited by Mgr. Ward.<sup>14</sup> The former has received a new accession in Father Joseph Rickaby's *Gospel According to St. Matthew*, while the latter has been enlarged by the Rev. John McIntyre's *Holy Gospel According to St. John*. It is not long ago since Father Rickaby published his notes on St. John; but being the rapid writer he is, he has found it possible to publish his brief and instructive notes on the first Gospel too. Usually the text is rendered quite intelligible, though different theories on difficult passages are not discussed. Dr. McIntyre shows throughout his commentary on St. John a thorough and accurate acquaintance with his subject, such as one would naturally expect from a Professor of Sacred Scripture at St. Mary's College, Oscott. While the Rev. author is careful to devote special attention to matter on which examiners lay most stress, he does not wholly neglect the needs of more advanced readers. One may not always agree with the writer's views on disputed points, but one always feels his scrupulous care and diligence.

Our Old Testament exegesis has been enriched by Professor Hoberg's *Commentary on Genesis*,<sup>15</sup> the author gives both the Hebrew and the Vulgate text, and shows a rare regard for the ancient versions and the views of the old commentators. As to the text-division advocated by the critics, Professor Hoberg defends the following theses: (1) The critical division into sources as based on the different use of words is, to a great extent, arbitrary; (2) the difference of style in the different parts of Genesis is partly due to a difference of material treated therein, partly to a difference of documents

<sup>13</sup> London : Burns & Oates.

<sup>14</sup> London: Catholic Truth Society, 1899.

<sup>15</sup> *Die Genesis nach dem Literal Sinn erklärt von Gottfried Hoberg, ord. Professor der Universität Freiburg im Br.; Freiburg: Herder, 1899.*

used by Moses; (3) the critical investigations into the text of the Pentateuch are valuable only if we suppose that our present Pentateuch text is critically certain, which is not the case; (4) the text-division ought to be based on external as well as internal evidence. It may be of interest to know that the critical grounds for the text-division of Genesis are reviewed also in the *Messenger of the Sacred Heart*, February, 1900, article, "Divisive Criticism," while the more general mistakes of the higher critics were summarized in the same publication for January, 1900.

As to Protestant publications, the reader will be glad to learn that the New English Translation of the Sacred Books of the Old and New Testament, edited by Paul Haupt, which has the reputed different strata of authorship indicated by various colors, extends now to Leviticus, Josue, Judges, Psalms, Isaias, and Ezechiel.<sup>16</sup> What will the critic of A. D. 2000 say about this Polychrome or Rainbow Bible? Prebendary Miller is about to publish a textual commentary on the Gospels in Greek.<sup>17</sup> The author's critical apparatus on passages of special importance will be more extensive than Tischendorf's; the work is notable as representing the English school, which endeavors to reinstate the old *Textus Receptus*.

### III.

J. Rendel Harris announces in the *Contemporary Review* for December, 1899, a New Gospel and some new Apocalypses. After an introductory dissertation on the value of uncanonical gospels and apocalypses—the author does not appear to hold an orthodox view on the character of a canonical book—we are informed that the new gospel and the three new apocalypses came into the writer's hands amongst a pile of Syriac leaves, recently obtained from the East. The gospel is named after the twelve Apostles, and the apocalypses are assigned to Peter, James, and John, respectively. According to the writer's opinion, the document is of the eighth century, though the material contained in it may

<sup>16</sup> Dodd, Mead & Co.

<sup>17</sup> George Bell & Son.

prove to be of an earlier date. Thus far, it is only the interest of curiosity that attaches to both manuscript and contents.

The reader is already acquainted with the Testament of our Lord Jesus Christ,<sup>18</sup> professing to give the most ancient ecclesiastical rites and discipline as coming not merely from the Apostles, but from our Lord Himself. The first 149 pages of the volume give the Syriac text and its Latin translation; while pages 154-221 are devoted to seven special dissertations by the editor; he describes successively the Church, her hierarchy, the liturgy of the Mass, the liturgical and feast-days, the fast-days, private and public prayer, and Baptism. The work will, no doubt, affect the views of specialists in the field of primitive ecclesiastical organization.

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#### LIGHT UPON EGYPTIAN CHRONOLOGY.

*Editor AMERICAN ECCLESIASTICAL REVIEW:*

In looking over the pages of the ECCLESIASTICAL REVIEW for the month of January, I was attracted by the reference in "Chronicle of Recent Bible Study," II, to Dr. Edward Glaser's article in the *Beilage* of the Munich *Allgemeine Zeitung* regarding new dates for the twelfth dynasty of Ancient Egypt, viz., 1996-1993 B. C. for the beginning, and 1783-1780 B. C. for the close of the dynasty.

To the correctness of these dates and the deductions drawn therefrom I venture to take exception.

Dr. Borchardt, the eminent Egyptologist, in the course of recent excavations, discovered certain papyri consisting of temple documents, etc., in the ruins of a temple built by Usertesen II. From these the statement was obtained that in the seventh year of Usertesen III, the heliacal rising of the dog-star, Sirius, would take place on the sixteenth day of the eighth month. Another entry in the same temple archives gives reason to believe that the rising did not actually take place until the following day—the seventeenth. Following the method of determining the number of years that should have elapsed since the beginning of the Sothic Cycle, to which this statement refers, Dr. Brix has

<sup>18</sup> *Testamentum D. N. Jesu Christi nunc primum edidit, latine reddidit et illustravit Ignatius Ephraem ii Rahmani, Patriarcha Antiochenus Syrorum; Moguntiae, F. Kirchheim, 1899.*

determined the date of the event, and fixes it at 1873-1876 B. C. The method by which he arrived at this conclusion was, most probably, as follows—I say *most probably* because I have not the figures of Dr. Brix before me, and can therefore merely compare the results. We have, in the above account, seven months of 30 days each, plus 17 days of the eighth month,—in all 227 days. As each day represents 4 years in the Sothic Cycle, we multiply the 227 days by 4, thus obtaining 908 years, which represent the period elapsed since the beginning of the cycle.

The question here arises: To which cycle does this statement refer? Dr. Brix and Dr. Borchardt assume,—and their position is accepted by Dr. Glaser,—that the cycle in question was a cycle preceding the one generally conceded to have commenced in 1321 B. C., or 1318 B. C. (according to Oppolzer). This cycle began 1460 years earlier than 1321 B. C., or in the year 2781 B. C. Deducting 908 years from this date, we obtain the date 1873 B. C. as the date of the heliacal rising of Sirius on the seventeenth day of the eighth month in the seventh year of Usertesen III.

But this calculation is based on the assumption that the Ancient Egyptians always used the same calendar, founded on the recurring cycles 4241, 2781, and 1321 B. C.

Is this assumption well founded? I am convinced that it is not. In the first place, we have the decree of Canopus, which directly disproves the fact, and shows that another calendar was in vogue even during the cycle beginning 1321 B. C. Let me, however, present another, and indeed much more striking proof of my assertion.

There have been found two inscriptions, about the period in question, referring to the Sothic Cycle. One, of the second year of Merenptah II (III), states that the festival of the rising, and hence the heliacal rising of Sirius, took place on the twenty-ninth of Thoth in that year. A second inscription, found in the tomb of Rameses VI, states that the heliacal rising of Sirius took place on the first of Paophi. Now Paophi is the month immediately succeeding the month Thoth in the Egyptian calendar, and, therefore, as each month consisted of 30 days, only two days elapsed between the two events. Two days in the Sothic Cycle represent eight years, that is, four years each. It follows, then, that only eight years could have elapsed between the two events, *provided* both inscriptions refer to the same cycle.

Between the second year of Merenptah and the time of Rameses VI, according to the lists, the following monarchs reigned: Merenptah (balance of reign), Seti II, Thuoris, Siptah, Amenemes, Setnecht,

Rameses III, Rameses IV, Rameses V. Rameses III alone reigned 45 years. As it is evident that all these reigns cannot by any sort of calculation possibly be compressed into the short space of eight years, it follows that the attempt to reconcile these two inscriptions with the same cycle is utterly futile. Nor is it fair to seek a solution of the difficulty by denying the accuracy of the second inscription, as Prof. Petrie has done in order to harmonize the accepted facts with his theories.

The true state of the case is, I hold, that the inscription of Rameses VI refers to the cycle of 1321 B. C. This cycle began at the close of the reign of Merenptah, son of Rameses II, and gave rise to the so-called Era of Menophres. The inscription of the second year of the same Merenptah refers to a different cycle, a cycle probably beginning 1480 B.C., and superseded only by that known as the Era of Menophres, when the necessity for correcting the calendar became imperative. We are forced, therefore, in conclusion, to claim that previous to 1321 B. C. the cycles recurring, 4241 and 2781 B. C., were not in use.

Thus the assumption of Dr. Brix, Dr. Borchardt, and Dr. Glaser of the use of the cycle 2781 B. C. cannot be sustained, and we are justified in retaining our date of 2133 B. C. for the seventh year of Usertesen III until more consistent proof is produced against it.

I may also add that my above contention demonstrates that the cycle of 1321 B. C. did not commence, as Dr. Mahler maintains, in the thirtieth year of Rameses II.

The really important feature in this discussion is the fact that we can show that the chronology of Egypt is not in conflict with the Biblical account in Genesis. That a true chronology will bring the Biblical narrative into perfect accord with history from the monuments is my sincere conviction, and I am quite prepared to sustain the proposition with confidence in the result.

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*Philadelphia, Pa.*

## Book Review.

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PRAELECTIONES DE DEO UNO quas ad modum Commentarii in Summam Theologicam Divi Aquinatis habebat in Collegio S. Anselmi de Urbe Laurentius Janssens, S.T.D. Tomus I: I.—Q. I-XIII; pp. xxx—526; Tomus II: I.—Q. XIV-XXVI; pp. xviii—600. Romae, typis Vaticanis. 1899. Apud Desclée, Lefebvre et Soc.

The opening sentence of Suarez' great work, *Disputationes Metaphysicae*, might well be made to mean that no one can become a perfect theologian who has not mastered the *Summa theologica* of St. Thomas. There were theologians before the Angelic Doctor; but there have been none since deserving the name, that have not been largely indebted to the *Summa* for the cultivation of the theological habit and instinct, as well as for many a positive argument and counter-argument. How far the *Summa* can be utilized as a text-book in the theological curriculum of our seminaries must depend on the power both of professor and student. It certainly cannot stand alone in this capacity; for not only does it need more adaptation to modern questions than can conveniently be supplied in the class-hall, but it lacks whole tracts, and those the most important, that have grown into the theological organism since the thirteenth century. All the same, it should be constantly accessible to the student, and, where possible, in his possession.

The *Summa*, however, is in some ways like the Sacred Scriptures. It is much profounder than it seems at first reading and it is many-sided. Besides, it requires, as has just been said, adapting and supplementing. The notes found in the ordinary editions are helpful; and the commentaries of the older theologians, such as Cajetan, Capreolus, and others, throw much light in the deeper places and extend the range of its matter. Besides these, the countless works of the masters, such as Suarez, Vasquez, Gonet, Gotti, Billuart, and many others, built on the foundations of the *Summa*, are additions indispensable to the professor and the riper student. Although the number of these aids to the understanding and utilization of the original is not small, there should be a special welcome for the newest accession to the list in these *Praelectiones* by Dr. Janssens. The claims on such a welcome are very

easy to find. They lie right on the surface of the method pursued, and in the matter developed.

The ground covered in these two volumes embraces the first twenty-six questions in the *Summa*. These the author throws into the shape of an analytico-synthetic schema, which shows to the eye the *tout ensemble* and the relations of the details to each other and to the whole. Each question is then taken up in its turn. The reason and order of its parts are exhibited. Then comes the first article. The *status quaestionis* explains the technical terms employed in the arguments and solutions brought forward by St. Thomas. The text is then analyzed, developed and illustrated, special pains being here shown to bring out the full mind of St. Thomas, by collating the arguments at hand with citations from his other writings. The brief authoritative passages in the *Sed contra* of the article are explained, verified, and, where needed, enlarged from other sources. If the subject call for supplementing in view of modern questions and errors, special treatment is devoted to them; thus, for instance, after the exposition of the text of the second question, on the existence of God, ontologism, atheism, traditionalism, sentimentalism are treated. Besides this, the well-known argument of St. Anselm is set forth, and the mind of St. Thomas, St. Bonaventure, and Scotus questioned in its regard. An appendix presents a critique of the arguments formulated by Descartes, Gratry, and Kuhn, and draws out a number of valid modern proofs that may be used to advantage in the cause of Theism. The following brief schema will serve to illustrate how the author exhibits at once an analysis of the original and the relation thereto of his own supplemental additions.

Existentia Dei, sive Deum esse, demonstratur per argumenta :

<b>I. COSMOLOGICA.</b>	{ 1. ex motu, 2. ex ratione causae efficientis, 3. ex ratione contingentiae, 4. ex gradibus perfectionum, 5. ex gubernatione rerum.	} metaphysica arg.  } physicum arg.	
<b>II. ANTHROPOLOGICA.</b>	A. ex homine singulari:	{ 1. ex origine animae humanae a. intellectus (ex <i>vero</i> ), b. voluntatis (ex <i>bono</i> ), c. utriusque (ex <i>beatitudine</i> ).  2. ex vita animae humanae	} metaphysica, psychologica.  } arg.
		{ ex universali consensu a. stricte orali, b. figurativo.  2. ex testimonio reali: a. per prophetiam, b. per miraculum	
<b>III. THEOLOGICA.</b>			} argumenta moralia utpote ex auctoritate.

The student acquainted with this question of the *Summa* will immediately recognize under Part I of this scheme the list of St. Thomas' arguments. Parts II and III represent other familiar sources of modern theistic arguments.

The foregoing account will serve to show that the work is not simply a commentary on the *Summa*, nor yet a free recasting of its matter into a modernized form. It combines the merits of both these features. It is the *Summa* explained, adapted, developed, and supplemented. The mind of St. Thomas is exhibited as reflected in the mediæval *Summa*, but the effort is made to present it as the author conceives it would be if the *Summa* were written to-day.

As regards Dr. Janssens' attitude on the questions agitated in the schools, it may here be said that he holds a middle path both on the side of quantity and quality. The discussion of these vexed questions does not take up an undue share of his pages. His style and temper are even and calm, and his opinion shuns extremes. Rejecting alike the *praedeterminatio physica* and the *scientia media*, he maintains that the sole medium of God's prescience of future contingencies is the *Divine Eternity*.

The two goodly volumes represent more matter than can be surveyed in the average seminary course of theology. But they will prove of great value as helps to the mastery of the *Summa*. Those who study them will, no doubt, cherish the hope that their author will continue to comment on the subsequent questions of the Master, and especially may reach those questions which are pertinently philosophical. The strictly theological portions of the *Summa* have been explained and developed very often, but the philosophical questions, the anthropological and ethical, still await such a treatment as Dr. Janssens has devoted to the beginning of the *Summa*.

F. P. S.

**REQUIEM MASS in D Minor.** By H. G. Ganss. Op. 29. New York : J. Fisher & Bro.

**FAITH OF OUR FATHERS.** A Catholic Hymn for the Twentieth Century. Words by Father Faber. By the Rev. H. G. Ganss. Same Publishers.

Father Ganss continues to place the musical repertoire of our churches under obligation to his well-recognized ability as a composer of graceful, dignified, and withal not difficult music for the choir. The *Requiem Mass* is an endeavor to supply the "crying want," so widely

experienced, of a simple four-part Mass, which shall be new and novel, melodious within limited lines of difficulty, and ecclesiastical in tone. We consider the present *Requiem* devotional, gracefully melodious, and very well adapted to meet the want just indicated. The *Faith of Our Fathers* is slightly anticipatory in character; it is devotional, is very short—a hymn, as its title indicates—and is absolved in one page of octavo size.

**HISTORY OF THE CIVIL WAR, 1861-65.** Being Vol. VI of History of the United States of America under the Constitution. By James Schouler. New York: Dodd, Mead & Co.

In this volume—the sixth of the series—the author has reached the goal of his long effort. In the 633 pages of text, he has so apportioned space for his narrative as to subordinate “battle details still in controversy, and the arithmetic of slaughter, for the sake of bringing out clearly the drift and purpose of successive campaigns and the traits of different commanders, and . . . to present the political and social progress of this grave epoch, and the variations of our public opinion, in the course of what, after all, ought to be deemed the bloody culmination of a long political feud of sections.” The several warm tributes paid to the abilities, fairness, and devotedness of Chief Justice Taney help largely to assure the Catholic reader of the impartial spirit with which the author has striven to tell his story. We regret, however, that room was not made, in his necessarily condensed narrative, for an expression at least of doubt in the justice of Mrs. Surratt’s condemnation. It can scarce be a matter even for doubt in our day, that the execution following upon that condemnation was simply a judicial murder.

**PRAELECTIONES JURIS CANONICI** quas juxta ordinem Decretalium Gregorii IX tradebat in Scholis Pont. Seminarii Romani Franciscus Santi, Professor. Editio altera emendata et recentissimis Decretis accommodata, cura Martini Leitner, Dr. Jur. Can. Vicerect. Sem. Clericor. Ratisbon. Lib. I-V.—Ratisbonae, Neo-Eboraci et Cincinnati: Frid. Pustet. 1898-1899. (Five books bound in two vols.)

The past year has brought us the last two parts or volumes of P. Santi’s newly revised work on Canon Law, which Dr. Leitner undertook to edit in 1897. To appreciate the improvements of the present

revision it would be necessary to compare it with the original, of which a second edition was published in 1892, seven years after the author's death. Dr. Leitner not only corrected many things in the *Praelectiones* of Father Santi, and brought them up to date in the matter of Pontifical and Congregational decisions, but added also a considerable amount of new matter calculated to clear up different vexed questions of judiciary and penal legislation. The fourth and fifth books, which have been issued within the past twelvemonth, are notably enriched in this respect, the chapter *De Censuris* having been almost entirely re-written, with a view of facilitating the execution of the more recent Pontifical decrees on the subject.

In its general scope the work is sufficiently well known to dispense us from here giving an analysis of its framework. We miss the much desired alphabetical index which was promised in the preface to the third book, and the practical importance of which no one who is required to refer to such a work for casual information will be likely to underrate. As a class-text the work must be used with considerable discrimination under the direction of the professor; and for students in the seminaries of missionary countries a shorter compendium, such as Dr. Meehan, of Rochester Seminary (U.S.A.) has recently sought to supply, is preferable. Dr. Meehan's book is not free from defects; but he has paved the way in the right direction; and a thorough revision which calls for pruning as well as some additions and corrections, will give us what is most needed for the student of Canon Law in our theological schools in English-speaking countries.

## Recent Popular Books.<sup>1</sup>

**DESTRUCTION OF ANCIENT ROME:** Rodolfo Lanciani. \$2.50.

All of this author's books might be included under this title, for none is free from tales of that wanton and unremembering destruction which Latin Europe amiably attributes to Northern tribes, coining uncomplimentary adjectives to perpetuate the tale. This volume shows that the Romans, even down to the present day, not only profited by such ruin as the barbarians caused, by making lime or rubble of any unprotected stone, sculptured or dressed, but themselves tore down ancient structures to obtain material to build others to their own glorification or comfort. As an archaeologist, the author does not approve such conduct in any one, howsoever august, and he plainly expresses his dis-taste. The book is not intended for young readers.

**DOMINION OF DREAMS:** Fiona Macleod. \$1.50.

It is necessary to remember the title of this book, even in considering its erratic style, in which archaisms and flat commonplace are interspersed with passages exquisitely poetic. The stories are vague, disquieting, not wholesome for unformed readers, and too self-conscious to be agreeable to those who dislike to see an author obscure his work by sketching his own portrait on the canvas occupied by his characters.

**FOR THE FREEDOM OF THE SEA:** Cyrus Townsend Brady. \$1.50.

The English and American heroes of this book are the sons of one mother, and are officers in the navies opposed in 1812. Both are brave, but the author resolutely insists that the reader shall keep his sympathies for the American, and is at first almost too furiously partisan for good taste, but not, perhaps, for the benefit of the young readers whom he chiefly aims to attract. In spite of its faults, the story is moving and exhilarating, and in the closing chapters its partisanship becomes simple patriotism. Its energy of style is remarkable.

**GOODNESS OF SAINT ROCQUE:** Alice Dunbar. \$1.25.

Brief, simple stories of creole sentiment, following good models both in style and in method. The author is the wife of the poet of the same name, but the work has no characteristics peculiar to her race, but clearly indicates sufficient skill to handle less hackneyed topics effectively when she may choose to undertake the task.

<sup>1</sup> The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

**IN CAP AND BELLS:** Owen Seaman.

Excellent parodies and imitations, many of them combining satirical exposition of current folly with thrusts at some author's foibles, compose this book. The writer is a contributor to *Punch*.

**INNOCENTS ABROAD:** S. L. Clemens. 2 vols. \$6.25.

After thirty years of existence as a subscription book and in cheaper editions, this work now appears in a costly form with a fine portrait of the author and good pictures, and it is to be followed by his other books until the edition is complete. Other cheaper editions will succeed in a few seasons and all will be prefaced by the laudatory introduction contributed to this volume by Professor Brander Matthews. The author's recent display of extraordinary business honesty and energy in retrieving his fallen fortunes justify very strong praise of his personal character, but it is his weakness to despise, without distinction, everything which he was not taught in infancy, and his contempt for "Christian Science," attested miracles, and the spirit of chivalry rest upon this common basis, and are expressed with equal fervor. His humor respects nothing, is often disagreeable, and sometimes nauseating, and spoils even his "Joan of Arc" which he means to be pathetic.

**JOHN BROWN:** Joseph Edgar Chamberlain. \$0.75

This history is as impartial as intention can make it, but is curiously lenient towards one who consciously committed treason and murder and suffered the legal penalty for one of his crimes. The author's view of national questions is broad and devoid of partisan feeling. The book is one of the "Beacon biographies," and contains a portrait of Brown which is a biography in itself.

**KNIGHTS OF THE CROSS:** Henryk Sienkiewicz. First Half. \$1.00.

This author has evidently begun another series of novels intended to cover an eventful period of history, for the story ends leaving the very young hero mourning over the death of his wife, a victim of the Knights of the Cross. The scene is Poland and the action begins in 1395, about the time of Queen Hewinia's death, and occupies but few months, but these are full of adventure. The Polish author naturally paints the Teutonic Knights very black, and, Catholic although he is, makes his Catholic ancestors rage against military

monks in far stronger language than Scott allowed Cedric to employ against the Templars, but he does not paint the Poles as doves or as lambs, but as very brave savages not yet thoroughly converted. The "Second Half" of the authorized version will be published immediately.

**LEGIONARIES:** Henry Scott Clark. \$1.50.

The author holds the scales of approval so evenly between the Union and Confederate characters in this story of Morgan and his men that neither side can be displeased, and the incidental summary of the causes leading to the temporary division of the Republic is really admirable. Impartiality is all that especially distinguishes the book from the early "war-novels."

**LIFE OF WELLINGTON:** Sir Herbert Maxwell. 2 vols. \$9.00.

This authoritative history of "the last great Englishman" is based on the material collected by the second Duke, and is better proportioned than the numberless little biographies published since the first Duke's death, or the military history which appeared during his life. His services in India and the Peninsula are narrated at length, and his reformation of the army is carefully described. His political career and his quiet scorn of the demagogue and his dupes are related with sympathy, but not always with approval, the course of years having shown that the masses are better than the Duke thought them. The volumes are well illustrated.

**LIGHTS OF SCARTHEY:** Egerton Castle. \$1.50.

The action of this story begins during the period when exiled French royalists were using England as a theatre for conspiracies in the interest of counter revolution, and the hero loses his heart to a lady who seeks refuge in his father's house. After the failure of her schemes, he returns to England, and twenty years later is enthralled by one of her twin daughters and marries her. The girl finds him dull, falls in love with a smuggler to whom her sister is betrothed and endeavors to win his affection. The smuggler repulses her, is captured in the effort to return her to her husband, refuses her offered aid to escape from prison and is hung. Returning to herself after temporary insanity, she finds her sister dead, and is forgiven by her husband whose love is unconquerable. Such affection is possible, but few authors would leave such a shining mark without flinging a stone or two, and Mr. Castle does not toss one small pebble.

**LITTLE JIM CROW:** Clara Morris. \$1.25.

Eleven stories amusingly and cheerfully written, including among them two vivid studies of childhood. All have appeared in newspapers or magazines during the last ten years.

**MEMOIRS AND CORRESPONDENCE OF LORD PLAYFAIR:** Wemyss Reid. \$4.50.

The editor's stern and praiseworthy determination not to descend to personalities has left these memoirs quite free of anything disagreeable, but the unceasing effort to produce this effect has made the chronicle almost dull. Lord Playfair's life, both at home and in the United States, was passed among the best men of his time, and although his stories and reminiscences may lack vivacity, they are neither frivolous nor insignificant. He was one of the few Englishmen Americanized by marriage.

**OUR FOES AT HOME:** Herbert H. Lusk. \$1.00.

Papers on economic subjects carefully stating and fairly meeting the theoretical objections to State ownership of railways, lighting and heating agencies, and State conduct of banks, but not giving anything like a complete exposition of the difficulties arising from the adoption of these theories in New Zealand and Australia. The reader is expected to believe either that politicians will suddenly turn virtuous when political offices are multiplied a hundred fold, or that all selfish financiers, now manipulating the terrestrial sources of heat, light, and motion will sink into torpor as soon as State ownership becomes a reality. If he can believe both, so much the better for his placid acceptance of this book.

**PRAISE OF GARDENS:** Albert Forbes Sieveking.

This volume is better adapted to the uses of those whose gardening is purely imaginary than to those of the actual tiller of the ground, the author having collected descriptions from all sources and laid even fiction and poetry under contribution. An historical sketch with many curious illustrations follows the selected passages, and gives the volume some practical value. As a treasury of unfamiliar quotations and quaint learning it is an excellent appendix to the little group of "Garden" books issued last year and widely read.

**ROSE ISLAND:** W. C. Russell. \$1.25.

The title is the heroine's name; the story is one more of the author's tales of mutiny, with a heroine as brave as the hero, but it is more condensed than most of Mr. Russell's work, the descriptive passages being few and brief, and the villain is an enormous negro whom the heroine kills.

**ROYAL NAVY:** William Laird Clowes. Vol. IV. \$6.50.

This volume is devoted to the minor operations from 1763 to 1802; the civil and military history of the navy from 1793 to 1802; and the voyages and discoveries from 1763 to 1802, and it contains the tables of losses from 1775 to 1802, so that it is virtually a skeleton history of the navy during the entire period, reviewing the major operations described in Volume III. The great number of actions with fleets of four

hostile nations and with privateers, enable the editor to lay down some general principles, and he improves the opportunity. The perfect fairness and impartiality set up as a standard in the beginning of the work are carefully maintained, and a new portrait of Nelson and twenty-nine other photogravures, with small pictures, maps and plans illustrate the book, which is to be completed in six volumes, instead of five, as at first announced.

**SHAMELESS WAYNE:** Halliwell Sutcliffe. \$1.50.

The hero's shamelessness consists partly in drunkenness, partly in neglect to revenge the death of his father, foully slain in a feud. In the end he returns to sobriety and devotes himself to what he regards as filial duty. The story presents a stage of civilization which undoubtedly lingered late in remote English countries, and the coldly murderous temper of all characters takes possession of the imagination.

**SMITH BRENT:** Waldron Kintzing Post. \$1.50.

A story of 1812, introducing an old sailor who fought with Paul Jones, and has opinions in regard to modern innovations although devoted to the theory that, man to man, the American is the Briton's superior. The hero, like Mr. Brady's, is of good family and well-bred, differing from the greater number of his brethren in other novels of this period, and war and battles are parts of his life story, and are so treated. The book is the best of its kind issued this season.

**SOPHIA:** Stanley Weyman. \$1.50.

A story of the teacup times of hood and hoop, or Fleet marriages and of the days when a young woman's family still controlled her as Lady Jane Grey was educated. The heroine narrowly escapes being entrapped by an Irish fortune-hunter, and her brother is almost betrayed into marriage with an adventuress, but in the end both are happily mated, and the mercenary sister who has hoped that they would forfeit their inheritance by imprudent alliances is thwarted. The difficulties of travelling; the popular superstitions in regard to small-pox, and various passing phases of society are ingeniously described, and the book, like its immediate predecessor, indicates that England rather than France is its author's proper historical field.

**STORY OF RONALD KESTREL:** A. J. Dawson. \$1.00.

The hero's initials appear to be intended to suggest a portrait, and three London publishers, very slightly disguised, appear in the plot. Ronald Kestrel comes to London after a career as a colonial journalist and story-writer, makes a brilliant reputation by the novels which he brings with him, and then finds himself stifled by his surroundings and unable to write, but recovers his skill when his wise wife takes him back to Australia. The publisher and the magazine editor who are his devoted

friends are not to be taken as portraits of those controlling the author whom he represents.

**TENNYSON, RUSKIN, MILL, AND OTHER LITERARY ESTIMATES:** Frederic Harrison. \$2.00 (net).

The author's well-known tendency to entire independence makes this book unique, but no one is less peremptory or dictatorial and those who disagree entirely with his opinions may read him with pleasure. Arnold, Symonds, Freeman, Froude, Gibbon, Laudor, and Keats, English Prose, and the hitherto nameless but always unpleasant "Book Trotter" are his subjects. Not being a Catholic, his two papers on Gibbon, and those on Froude, Mill, and Ruskin do not condemn or praise on Catholic grounds, but it is amazing to see how very little remains of Mill's most widely read work after his analysis of it.

**VASSAR STORIES:** Grace Margaret Gallaher. \$1.25.

The college girl appears in these tales as student, as tenant of a room, as ambitious seeker for honors, as follower of that burlesque of business, college journalism, as cheat, in short in some twelve of the aspects in which she may present herself to her mates. The intense self-consciousness of the girls is their most noteworthy characteristic, and in this they resemble the American female collegian as she appears in the pages of her graduate elder sister. Good or bad, studious or athletic, honest or deeply deceitful, she is incessantly occupied in wondering what others think of her.

**UNWRITTEN LAWS AND IDEALS OF ACTIVE CAREERS:** Sir Edward Malet, Lord Monkswell, Rear Admiral Penrose Fitzgerald, Mr. Augustine Birrell and fourteen others.

The object of this book is to show that in every profession and business the universal ethical principles are supplemented by a minor code which must be followed unless a man would disgrace himself and his calling, although no one beyond its limits will justly appreciate his conduct. The article on "The Clergy" being written by an English Protestant, is of little value, but law, medicine, teaching, both in the university and in the preparatory school; the diplomatic, parliamentary, military and naval careers, banking, music, architecture and art are considered in one or more phases, and the general tendency of the whole is to enlarge the reader's ability to put himself in his neighbor's place.

**UNDER THE SJAMBOK:** George Hanaby Russell. \$1.50.

The author's apparent intention is to show the Boer as the Uitlander finds him, i. e., as tyrannical, ignorant and cruel. His art is not quite equal to giving the picture the air of actuality, but so many of the incidents are historical that the story has some actual value, aside from its use as

showing the opinions entertained by many English settlers in the Transvaal and the Free State. The reader is not compelled to adopt them because he knows of their existence.

V-A-S-E AND OTHER BRIC-A-BRAC: James Jeffrey Roche. \$1.00.

Humorous and satirical verse with a very few grave pieces are included in this book, the only American volume of verse not either serious or written to accompany pictures appearing this season. The latter part of the book is occupied by the verses of Mr. Calvin K. Branigan, Scotch-Irish bard, and amateur yachtsman. One poem, "The Newest Journalist," is somewhat erratic in its theology, but shows a rude sense of human justice.

WHAT IS GOOD ENGLISH AND OTHER ESSAYS: Harry Thurston Peck. \$1.50.

The author, a professor of Columbia College, is much addicted to the employment of "human," "temperament," and similar watchwords of the foggy school of criticism, and his own English is a mixture of polysyllables and "words that are not words." The minor essays resemble the first in style, and their criticism of French and English authors is no more worthy of study than the preliminary criticism of style.

WHITE TERROR: Felix Gras. \$1.50.

The title of the third volume of the series begun with "The Reds of the Midi," speaks for itself, and as the ending of the two life-stories partly told in the earlier volumes, the book is interesting, but taken separately it is less impressive than either of them, and should be read only by those familiar with them. The author does not marry his peasant-hero to his aristocratic heroine, but sends her, heart-broken by the report of his death, to a convent, and brings him home from the wars, cheerfully unaware of the love that he has inspired, and content to live to a great age relating his youthful adventures with great vivacity. A wonderfully ingenious preface condenses the story of the first two volumes, and adds one more figure to the group of French schoolboys found in recent fiction. He is anything but a model for pious youth, but the novel is not written for small children, and he is extremely droll.

WORSHIPPER OF THE IMAGE: Richard Le Gallienne. \$1.25.

The oft-repeated romance of the man who bestows his love upon a statue, neglecting his wife, is here related with a few additional particulars. The author tells the story in such a way that the element of fatality is hardly evident as an agent in producing the final tragedy, the chief character being a wilful, willing sinner, and so poor a creature that the reader can hardly lament his vagary.

### Books Received.

ST. AMBROSE. (*The Saints.*) By the Duc de Broglie, of the French Academy. Translated by Margaret Maitland. With a Preface by G. Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. 1899. Pp. ix—169. Price, \$1.00.

THE GOSPEL ACCORDING TO ST. MATTHEW. By the Rev. Joseph Rickaby, S.J. (*Scripture Manuals for Catholic Schools.* Arranged with a view to the Oxford and Cambridge Local Examinations. Edited by the Rev. Sydney F. Smith, S.J.) London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. vii—254. Price, 95 cents.

IN THE BRAVE DAYS OF OLD. Historical Sketches of the Elizabethan Persecution. By Dom Bede Camm, O.S.B. *Permissu Superiorum.* St. Louis, Mo.: B. Herder; London: Art and Book Company. 1899. Pp. xi—194. Price, 70 cents.

THE SIFTING OF THE WHEAT. A Tale of the Sixteenth Century. By C. M. Home. *The Same.* 1899. Pp. 232. Price, 70 cents.

A SERIES OF TEN SERMONS FOR A JUBILEE RETREAT. By the Rev. Francis X. McGowan, O.S.A. New York and Cincinnati: Fr. Pustet & Co. 1900. Pp. 155. Price, 50 cents.

AROUND THE CRIB. By Henri Perreyve. New York: William H. & Co. 1899. Pp. 67.

THE CATHOLIC MOTHER. Manual of Instructions and Devotions for the Use of Catholic Mothers. By the Right Rev. Dr. Augustine Egger, Bishop of St. Gall. Revised and adapted for use in the United States by an American Missionary Priest. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 640. Price, 75 cents.

DAS GOLDENE JAHR. Jubiläumsbüchlein von Joseph Hilgers, Priester der Gesellschaft Jesu. Mit Genehmigung der geistlichen Obrigkeit. Zweite vermehrte Auflage. Revelaer: Frz. Bercker. 1899. Pp. 297. Price, 75 cents.

DAS HERZ JESU, die Gnadenonne an der Wende des Jahrhunderts. Eine Jubiläumsschrift zur Beörderung der Herz Jesu Andacht von Martin Hagen, S.J. Revelaer: Frz. Bercker. 1899. Pp. 169.

DE JUSTITIA ET JURE et de Quarto Decalogi Praecepto Tractatus Compendiosus, in usum Scholarum praesertim in Britannia, auctore Thoma Slater, S.J. Editio altera multum aucta. Londinii: Burns et Oates. 1899. Pp. viii—146.

LAUDATE DOMINUM. A Collection of Pieces for Mass and Benediction. For two and three female voices, with organ accompaniment. Second edition, compiled by J. Singenberger, St. Francis, Wis. Pp. 171. Price, \$2.00.

VIE DE M. L'ABBÉ RUIVET, Vicaire Général du Diocèse de Lyon pendant la période Révolutionnaire. Œuvre Posthume de M. le chanoine Théloz, publiée et complétée par un Professeur du Séminaire de Meximieux. Ouvrage approuvé par S. Em. le Card. Archevêque de Paris, par Mgr. l'évêque de Belley et par Mgr. Ireland, archevêque de Saint-Paul (Etats-Unis). Paris: Ancienne Maison Charles Douniol. 1899. xvi—275. Prix, 3 fr. 50.

OXFORD AND CAMBRIDGE CONFERENCES. 1897-1899. By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 413. Price, \$1.35.

# AMERICAN ECCLESIASTICAL REVIEW.

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## ST. THOMAS AQUINAS ON THE HEXAMERON.

IN the *Prima Pars* of the *Summa*, between the treatise on the Angels and that on Man, lies St. Thomas' treatise on the Hexameron. With its ten short questions subdivided into a scanty twenty-nine articles, it holds a position of some inferiority in a volume beginning with *De Deo Uno et Trino* and drawing to a close in the sublime thoughts of God's Providence over His creatures. At first sight it has little to recommend it to the approval of such as make theology their life's work. Professors of Dogma, if they have the heart to peer into it, are liable to be disappointed with the rawness of its mediæval physics and the sense of uncertainty that everywhere overhangs its almost mysterious pages.

Yet it may be questioned whether any other treatise has more serviceable truths to teach the theologian whose lot is cast in the nineteenth century. It is true, of course, that unlike the metaphysical unchangeableness of the Unity and Trinity of God, and, indeed, of the Sacramental system, the physical theories that underlie the *Summa's* view of Creation have passed up into broader and more scientific conceptions of the universe. So, whilst carrying the reader's mind back to St. Thomas and the thirteenth century, we have no intention of leading a forlorn hope against modern science that has followed upon and supplanted the unformed science of the Middle Ages. Our aim is more modest. We venture to think that in the manner in which St. Thomas employed the physical science of his age there are useful lessons for all time. Thus we shall hope to make it clear by extracts from St. Thomas that his mind was one of great

philosophic reserve and breadth, and that on the important subject of Biblical Criticism he contrived to give Science an important and natural sphere of action.

To set a true value upon the spirit in which St. Thomas dealt with the perplexed questions of the Hexameron, we must try to estimate the intellectual atmosphere in which he found himself. Europe in his days was still emerging from the ignorance and rudeness of barbaric times. The treasures of Oriental, Greek, and Latin thought were given over to the newly awakened intellectual activity to be criticised, coördinated, systematized. With us moderns, observation and reflection are the chief instruments in cultivating the domain of knowledge. They trusted to pure reasoning and took their premises on faith from tradition—and often from a lively imagination. They were subjected to two superstitions: a superstitious reverence for the wisdom of the ancients, and contrariwise, a superstitious confidence in the power of pure reason to solve all problems with the aid of abstract principles and the truths of faith. Thus, reason and imagination uncorrected by observation, as with us, of the facts, physical and historical, of the universe, were apt to run riot; but with the better sort took the general drift of unifying and arranging the mass of matter derived from antiquity, of filling up its gaps; hence arose the Scholastic Philosophy and Theology.

Amongst the few who, together with the instinct of order and system, possessed a philosophic insight into the heart of things, St. Thomas is the chief; for conclusive evidence of which fact we need go no further than the ten brief questions "De Operc Sex Dierum."

The question he sets himself to solve is the production of the universe revealed to man by his outward senses. Whoever felt bold enough to attempt the answer found himself supplied with the mysterious traditions of the Hebrew races and the ingenious guess-work of existing science. Moreover, the Biblical account of the world's beginning had gathered round itself the views and theories of Christian doctors, even as the literature of philosophy had expanded under the many commentators of the masters of thought. What first strikes us in the work of

St. Thomas is the masterly summary he makes of the various Christian explanations of the Hexameron. The various schools of interpretation, which modern commentators have named Concordistic, Idealistic, Literal, and Visionary, are grouped by St. Thomas under the two theories, Concordistic and Visionary, proposed by St. Basil and St. Augustine respectively. To some it may seem that his reason for passing over the remaining theories lay in his scanty knowledge of Patrology. But it will probably appear to students of the *Summa*, who know his grasp of the Fathers, that his employment of two theories alone is a deliberate choice. In considering the opinions of St. Basil and St. Augustine alone, he may indeed lay himself open to the charge of having failed to deal with some points of no great weight in solving the essential question. But no one can accuse him of minimizing the peculiar difficulties of the Mosaic account of Creation. It may be useful to bring forward St. Thomas' summary of the two great theories.<sup>1</sup>

"In reply be it said that in this question Augustine differs from other expositors. For Augustine is of opinion (*Gen. ad litt.* 4, c. 22; et *Civ. Dei*, 12, c. 9) that all the so-called days are one day put forward in seven ways. But others think that they were seven distinct days, and not one only.

"Now these two opinions, if referred to the exposition of the letter of *Genesis*, are widely divergent. For, according to Augustine, by a day is meant the knowledge of the angelic mind, so that the first day is the knowledge of the first divine work, and the second day the knowledge of the second divine work, and so on with the rest. And hence everything is said to have been made on some one day, for God produced nothing in nature which He had not impressed upon the angelic mind. . . . And thus the days are distinguished according to the natural order of the things known, and not according to a succession of knowledge or a succession in the production of things. . . . But according to others, by these days is shown the succession of temporal days and the succession in the production of things."

"But if these two opinions are referred to the mode of pro-

<sup>1</sup> *Ia. Qu. 74, Art. 2.*

*duction of things*, there is not much difference to be found; and this on account of two things in explaining which Augustine differs from others. . . . For, first, by the earth and water which were created first, Augustine understands totally unformed matter; by the making of the firmament and the gathering together of the waters and the appearance of the dry land he understands the impressing of forms upon corporeal matter. But other saints, by the earth and water first created, understand the elements of the world existing with their proper forms; and by the subsequent works they understand a certain distinction in the previously existing bodies. . . . Secondly, they differ as to the production of plants and animals, which some hold to have been actually produced by the work of the six days, whereas Augustine holds that they were produced potentially only. Hence, in believing the six days to have been made together, as Augustine holds, the same mode of production takes place. For, according to both, in the first production of things matter was under the substantial forms of the elements; and according to both, in the first institution of things, neither animals nor plants existed actually. Yet there still remains a fourfold difference; for according to the other saints, after the first production of creatures there was some time in which there was no light; also, in which there was no firmament formed; also in which the earth was not yet drained of the waters; and in which the lights of heaven were not formed—and this is the fourth. Now it is not necessary to hold these in Augustine's exposition. Hence, lest we should deprecate either opinion, the objections on both sides will be answered."

The momentous question is whether the Scripture account purports to describe the actual circumstances of order and time. On reading the first chapter of Genesis we most naturally wish to know what the inspired author intends to put forward as doctrine. And this wish becomes the more urgent in the case of those who, like St. Thomas, recognize that an inspired author need not necessarily be conscious of his inspiration, however deeply he may be conscious of the supernatural character of the personal or public revelation he intends to publish or transmit.<sup>2</sup>

<sup>2</sup> Cf. *IIa IIae. Qu. 171, Art. 5; Qu. 173, Art. 4.*

What then does the inspired writer *put forward*? Does he intend to give the order in which things actually came into being? If he does, how, then, could light precede the sun? If he does not, how are we to account for the undoubted mention of "days," and the general aspect of an historical narrative, confirmed to us by the position of his work at the beginning of an historical book? The important fact for us to know is, what does the inspired author intend to teach? If he has no wish to furnish us with a cosmogony, accurate even in its details of time and order, then the only hope of solving the problem of the earth's beginning lies with the earth itself. St. Thomas clearly states the two conflicting opinions. It is not merely a question of literal and metaphorical interpretation. St. Augustine is, to some of us, as much a realist as St. Basil. It is a question of what the author intended to teach. And this is the point of view that St. Thomas takes.

The mind of St. Thomas displays its breadth in the hesitation he feels in deciding the difficulties of the Biblical account. His treatise on the Jewish ceremonial and Judicial Law gives us insight into his strong common sense and his respect for the literal meaning of Scripture. Yet on the other hand, St. Augustine had been from childhood the fashioner of his thought; and on this point of controversy St. Augustine seemed but developing one of those guesses of genius so common with his contemporary, St. John Chrysostom, for whose commentary on St. Matthew St. Thomas would willingly have exchanged the city of Paris. In the natural and logical order defended by St. Augustine, there was much to commend itself to one with St. Thomas' keen appreciation of sequence and arrangement. Yet he would be a bold commentator who would venture to decide on what side the Saint's sympathies lay. Again and again he replies to difficulties from both standpoints. Wherever his sympathies lay, the two rival theories meet the fairest treatment at his hands.

But this consideration and reserve are not confined to the Church's doctors. The philosophers and men of science whom he quotes are yielded an equal courtesy. Except, perhaps, when he is unfolding the moral virtues, nowhere are the names

of philosophers quoted in such numbers or with such a show of deference. An example of this broad tolerance of different schools or opinions is to be found in *Qu. 68, Art. 1.* The title of the article is, "Whether the firmament was made on the second day." The body of the article states in simple terms the opinions of Empedocles, Plato, and Aristotle,—the views of St. Basil and St. Augustine being taken for known. Instead of solving the question by ranging himself upon a side and defending it, St. Thomas endeavors to show how each, if rightly understood, might not be incompatible with the text of Scripture. In this way he arrives at five conclusions, all of which would mean a broad view of Holy Writ, and a tolerant, nay, a deferential attitude towards the masters of philosophical thought. The same readiness to admit opinions, the same hesitation to decide, come out with special relief in his answers to the first objection. He replies in no less than five different manners from Chrysostom, Augustine, Bede, Strabo, John Damascene, and the Rabbi Moses, without giving the least sign which way his personal opinion inclined. Thus in one short article ten opinions find consideration, and of these only two are discarded.

Now this is the more instructive, since we must consider the thirteenth century an age of finality. If it asked many questions, it was because it trusted to find an answer to them all. Whilst European nations were coalitions of loosely-jointed tribes, held together by feudal overlords, it attempted the problem of national armies. It even made bold to dream of a European concert against the Mussulman, a problem too complex even for our modern diplomacy. In art, its youthful enthusiasm grappled with and solved the question of a new architecture. As a century, we may concede to it the praise of energy and instinct. It found many solutions, because its faith gave it the starting-point of true aspirations and ideals. Where philosophy ends, there on the whole it began. Yet St. Thomas is one of the philosophers it produced, and the philosophic temper of reserve is a characteristic, if not in his days a peculiarity, of his mind. Indeed, the "dumb ox" of Aquino stands out in contrast, not merely with the stirring

masses of his fellow-students, but with the youthful headlongness of this century of faith.

A hardly less instructive characteristic is the prudence with which he lays down the hermeneutic principles to be applied to Genesis. It has become a truism that, if all ideas are but imperfect aspects of reality, and all words but halting expressions of an idea, the gap between word and thing makes the outward expression scarcely more than an indication of reality. Most of all is this so when the realities are divine realities; when the thoughts are the dim adumbrations of revelation or prophecy, and the words are the unsettled and unscientific vocabulary of an unlettered people. Hence a revelation to a human mind, however complete in itself, must come under the limitations of our mental laws. Moreover, if the thoughts it has awakened are transmitted in the mould of a primitive and concrete language, it is evident how many difficulties will arrive to counteract the advantages of a supernatural doctrine. Words, charged to the full with divine meaning, become the shadowy symbols of momentous truths. To say what is or what is not hidden behind the word might well baffle the commentator; and revelation, given primarily as an interpreter of the unseen, scarcely exists a few ages before it stands in need of being itself interpreted. Few portions of the inspired books illustrate this more strikingly than the account of the Hexameron. In reading its perplexing blend of the literal with what is manifestly the metaphorical; of the historical with what might be taken as legendary; of the revealed and individual with what seems natural and widespread, no wish comes more naturally to our lips than to have some simple and secure canon of interpretation affording us a safe conduct through the obscurities.

St. Augustine, his master, had taught St. Thomas to take a broad philosophical view of God's power over things and words. In this broad spirit St. Thomas lays down the practical principle that, "since the divine Scripture may be expounded in many ways, it is not right to attach one's self so strictly to any one opinion as still to maintain it after sure reason has proved the statement, supposed to be contained in Scripture,

false; lest on this account Scripture be derided by infidels, and the way to faith closed against them."<sup>3</sup> St. Thomas could hardly make a plainer profession of the canon that to some extent the Book of Revelation must be interpreted by the Book of Nature, even as the Book of Nature yields its highest lessons only to such as have studied the Book of Revelation. There is no narrow-minded jealousy of the natural sciences here. The certainties, not, indeed, the theories, of science are to be used as keys to the divine enigmas. History, Astronomy, Geology, Biology, and the rest, as they grow to perfection, are to turn a new and brighter light on the message of the Spirit of Truth.

There is a second principle of interpretation that would probably have earned for St. Thomas, had he lived in a certain portion of the nineteenth century, the suspicions of a group of apologists whose zeal was their pardonable weakness. Here, as elsewhere, it is from Augustine, the convert Manichean philosopher, that St. Thomas draws his principle, which has found expression in the well-known scholastic proverb—"Miracles must not be multiplied." On two occasions St. Thomas employs this striking principle. To many commentators of the Hexameron the production of light on the first day, preceding as it did the formation of the sun on the fifth day, has been a serious difficulty. In his solution of the apparent contradiction, St. Basil has supposed the possibility of a mode of producing light, totally opposed to what now obtains in nature, and consequently miraculous. St. Thomas replies that "as Augustine lays down, in the primary institution of things, we are not to expect miracles but natural effects."<sup>4</sup>

A second difficulty which has often perplexed commentators is provided by the statement that "God . . . divided the waters that were under the firmament from those that were above the firmament."<sup>5</sup> The second objection made to this statement in the *Summa* has a modern freshness—one might

<sup>3</sup> *Ia Qu. 68, Art. 1.*

<sup>4</sup> *Ia Qu. 67, Art. 4, 3m.*

<sup>5</sup> Gen. 1: 7.

almost say, bluntness. Theologians are asked, in the name of Nature, how the waters could remain on high. What was to keep them in their place in opposition to the law of gravity? Let us transcribe the *ipsissima verba* of St. Thomas: "It has seemed to some that this objection is to be met by the fact that these waters, though naturally possessed of weight, were sustained above the heavens by divine power. But Augustine rejects this solution, saying that we have now to inquire how God constituted the nature of things, and not what miracles His power might please to work in them."<sup>6</sup>

We are led to reflect that, in an age since stigmatized as ever seeking to find the miraculous under the merely unusual, it was a fixed principle with the greatest of theologians to give a natural cause for natural effects. We cannot help admiring the manner in which St. Thomas, faithful to this homely principle, attempts the task of opening the mysteries of the Mosaic cosmogony with the rude tools of mediæval science. The fortunes of knowledge, like the fortunes of war, vary with the changing course of time. In our own days, whether true or not, it is said that Science is more scientific and more perfected than Theology. Admit we must that it is more generally studied; and if we can allow a development in Theology as elsewhere, we may at least, *argumenti causa*, see no reason to deny that Theology has fallen considerably behind its sister, Science. But six centuries ago it was otherwise. Scientists were too often busied in searching for the

<sup>6</sup> *Ia Qu. 68, Art. 2, 1m.* Whilst speaking on this point we may quote a few passages, in which St. Thomas, following St. Augustine, puts forward the creation of plants and animals in potency.

*Qu. 69, Art. 2.* "Augustine says that the earth is said to have brought forth herbs and trees, inasmuch as it received the power of bringing them forth. . . . Hence on the third day they were not actually brought forth, but only casually."

*Qu. 70, Art. 1.* "But Augustine says that on the fifth day the nature of the waters brought forth fishes and birds potentially."

*Qu. 72, Art. 1.* "According to Augustine, the terrestrial animals were brought forth potentially."

*Qu. 73, Art. 1, 3m.* "Nothing entirely new has been subsequently made by God, which has not had some sort of beginning in the works of the Hexameron. For some things existed *materially* . . . and some . . . *causally*. Thus the individuals now generated had a beginning in the first individuals of their species. And if *new species arise*, they had a beginning in certain active principles."

philosopher's stone or in "distilling love philtres, at a time when St. Thomas was composing his treatise *De Legibus*, or probing the human heart in the *Pars Secunda*, or outlining in strokes of genius the sublime mysteries of the Eternal Three and of God made Man. It was the hour of victory for Theology. Yet in the full tide of her triumph it is touching to see with what reverence her greatest theologian handles outcast Science, as if he were a student of modern art—the heir of Raphael and Van Dyck musing over the ruins of Thebes or Babylon. How many of our modern scientists yield the same chivalrous courtesy to now, as they think, prostrate Theology? And how many theologians follow St. Thomas' example of hearkening to Science—no longer a stripling—in those facts which, if denied, serve only to bring Revelation into disrepute?

But perhaps the most expansive exegetical principle has now to be touched upon. The reaction against the Protestant theory of literal inspiration has accustomed our minds to the thought that scientific views are no part of the divine Revelation. Were we, on all occasions, to seek to know what the words of the inspired writer mean rather than what the inspired writer meant by the words, we should find ourselves in painful contradiction with the certainties of science. When we read that at the word of Josue the sun stood still, it would be foolishness to maintain the literal sense of these words, separated from their living relation with the inspired scribe. The important thing is to know what did the writer mean by the words. Modern criticism now maintains as a fertile exegetical principle that an "economical" sense has to be given to certain passages, even in the case of Christ. But following St. Augustine, St. Thomas not merely enunciates this self-same principle, but makes use of it no less than seven times in the twenty-nine articles of his Hexameron. A few examples may be serviceable as a model.

1. In what we might fairly consider his first article he objects that the earth existed in an unformed state, basing his objection on the words "earth was void and empty." In the answer to this he replies that "in St. Augustine's opinion by the words 'earth' and 'water' is signified primary matter

(*materia prima*). For to an unlettered people Moses could only express primary matter under the similitude of known objects." (*Qu. 66, Art. 1, 1m.*)

2. In *Qu. 67, Art. 4*, he quotes without disapproval St. John Chrysostom, who maintains that Moses does not mention the creation of the Angels, and who accounts for this silence of Genesis by saying "that Moses was speaking to an unlettered people."

3. The now classical turn of the phrase is employed in *Qu. 67, Art. 3*, to account for Moses having made mention of the creation of earth and water, but not of air. The words of St. Thomas are: "But we must bear in mind that Moses was speaking to an unlettered people, and that, *condescending* to their weakness—*quorum imbecillitate condescendens*,—he put before them what was apparent to their senses."

4. The most unusual form of this principle is found in *Qu. 68, Art. 1*, where, explaining the word "firmament," he says that it signifies that part of the heavens in which clouds are formed, and that "it is called the heavens *equivocally*. Hence, in order to signify this equivocation it is aptly said, that 'God called the firmament heaven.'" It is not the intention of St. Thomas to attribute to the author of Genesis such a species of equivocation as would lay him open to a charge of untruthfulness. Yet surely we must admit, if we take pattern by the Angel of the Schools, such a *condescensio* (*κατάβασις*) on the part of the inspired writer as will allow scientific truths to find a free foothold in the text. What makes the Saint's breadth of view the more remarkable and consoling to exegetes of our day, is that it was not incompatible with an unflinching reverence for the sacredness of the inspired books. The thirteenth century could not bring the critical methods of a later age to bear upon Holy Writ. It was the very greatness of their faith that inclined them to comment its pages almost as if the very translations they used were inspired—nay, verbally revealed. No one can read St. Thomas' commentary on the Gospels or Epistles without being struck at his childlike trust in the divine side of the sacred books. The most trifling turn of phrase is sometimes employed as a text for some striking commentary—an analogy between dogmas, a point of subtle

asceticism. Yet when the Scripture is treated formally as a fountain of Dogma, we are surprised, perhaps, to find the seeming childlikeness of his trust giving way to the cautiousness of a critical mind, prepared to admit that in speaking to unlettered hearers, Moses had made use of a *condescensio*, a *κατάβασις*, and had used words *equivoce* or *secundum equivocationem*.

Nothing can be more suggestive to the theologian of to-day, whose wrestling is with the flesh and blood of learned adversaries, than the reason St. Thomas gives for breadth of mind and tolerance in interpreting the mysteries of Scripture. There is a reality of compassion in his counsel that we should impose no meaning upon its inspired words in contradiction to established scientific facts, "lest Scripture be scoffed at by unbelievers, and the way of faith be blocked to them." In all his works, no matter how deep his speculative glance into the abstract or mysterious, there still remains the perfume of an earnest longing for the souls of those "unbelievers" whose unfaith pierced him to the heart. Too divinely magnanimous to seek fame as the reward of his ceaseless activity, the one consolation for all his labors was to feel that he had opened, or at least had not shut, the door of faith upon some erring brother. You may pore over his polemical writings, those nervous, logical, hastily written treatises against a living adversary and in defence of that religious rule which he loved better than life, without finding one word calculated to wound feelings or "block the way of faith" to his enemies. The study of his doctrine and of his method unfailingly broadens the mind and fits it to view the universe of things as a vast organized kingdom, where not a leaf stirs without throwing undulations to the most distant confines of being. But if we do not catch the message of the Angel of the Schools' self-forgetful, apostolic spirit, the best gift he offers us is still unfound. And if we would see that spirit in its fulness, steeling ourselves against the sense of disappointment which will arise at first sight, let us take up those semi-mysterious pages in which the Angel of the Schools unfolds his views of the creation of the world and man.

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## VINUM DE VITE: THE WINE OF THE MASS.

## I.

*"Si quid est in rebus humanis plane divinum, quod nobis superni cives (si in eos invidia caderet) invidere possent, id certe est sacrosanctum Missae Sacrificium . . . Quo magis est mortalibus laborandum, ut hoc tantum privilegium cultu, atque honore debito tueantur, caveantque Angelos negligentiae osores, qui sunt aemuli venerationis."* Quoting these words of the illustrious Urban VIII, even a layman need offer no apology for showing a lively interest in the subject of "Altar Wines." On the wine used by the celebrant, the validity of the most Holy Sacrifice depends; on the wine used by the celebrant, the licitness of his act depends. The subject is, therefore, one of extraordinary importance, affecting, as it does, not only the priest who celebrates, but also the person, or persons, for whom the Mass is especially offered up, and those who are present at the Mass.

*Vinum de vite*, wine of the grape—such is the wine specifically required, by the law of the Church, for the valid and licit celebration of the most Holy Sacrifice. Very simple indeed is the definition of "*vinum de vite*:" Pure grape juice, naturally fermented. Expressing the juice from grapes, and assuring the natural fermentation of this juice, we shall have a wine; and yet this wine may be unfit for use in the celebration of "the ineffable and tremendous Sacrifice of the Mass." For, as the Rubrics warn us, under the title "*De defectu Vini*," the pure juice of the grape, naturally fermented, may become first souring wine, or putrifying wine; and, in time, sour wine, or putrid wine; and these defective wines are to be avoided, as are wines expressed from immature grapes, or "*must*" newly expressed—"unfermented wine"—or wine vitiated by the addition of water.<sup>1</sup>

In the text of the Rubrics there is no word of adulterated wines, or of sophisticated wines, of sugared wines, or fortified wines, or ameliorated wines, or preserved wines.

<sup>1</sup>All the specifications under the title "*De defectu Vini*" we do not pretend to quote.

From this notable silence one might fairly argue that there was a time when *vinum de vite*—the pure juice of the grape, naturally fermented—was more of a commodity than it is just now. Thanks to certain modern arts, that are conveniently covered under the name of Science, prudent men, who would be *osores negligentiae*, are to-day forced to protect themselves, not merely against defective natural wines, but even against mean counterfeits of Nature.

Though the definition of wine is most simple, the mere *making* of a good wine is not simple; still less is the perfecting of a wine simple. Good wine depends first on the grape itself; for, on the grape, the quality of the must depends; and on the must depends the character of the fermentation; and on the thoroughness of the fermentation, the degree of goodness, or badness, of the wine depends. That a wine may be good, as an aid to Nature the intelligence of an honest man is requisite, not alone to cultivate the vine, but, besides, to harvest the grape at the due moment of time; to care for the must, control its temperature, and assist in perfecting a natural fermentation; to transfer to the chosen cask the duly fermented juice of the grape, and there, controlling its temperature, and the processes of Nature, duly to conserve it; and finally, at the proper time, to bottle, and once more to conserve, a veritable wine—at last *vinum de vite*. Should not honest intelligence regulate each step of the lengthy process, the juice of the choicest grape will afford only a poor, and it may be, a bad wine—souring, sour, rotting, or rotten. Our simple definition of *vinum de vite* will be no less simple, and indeed it will be more precise, if we amend it, thus: Pure grape juice, naturally *and rightly* fermented.

Even with this amendment, the definition of wine is so simple that simple men may well be astonished when they hear experts maintain that wine—pure, sound, a true *vinum de vite*—is not always to be had for the paying any more than for the asking. And yet, on reflection, even the simplest man may convince himself that, as human intelligence is not invariably honest, one in search of good wine should make

sure that his intelligence is neither less informed nor less active than that of the ordinary vineyardist or vintner.

As we have already hinted, art, masquerading in the guise of Science, has, in our day, pleased and profited itself by counterfeiting Nature. Of the nobler arts, not one is more flourishing than the base art of counterfeiting wine. This art has a literature; a literature with which few wine dealers are wholly unacquainted. By the artful counterfeiter of wines, neither the grape nor its juice is highly esteemed. The juice of the grape he will use in moderation, or not at all, according to his pretty fancy or your delicate taste. With or without the juice of the grape, he will create for you a "wine," red or white, sweet or dry; a "wine" of any land or district—Italian, Spanish, French, German, Portuguese, or American; a wine of Sicily, or of Tuscany; a Port or a Sherry, a Bordeaux or a Burgundy; a Rhine wine, a Mosel or a Main wine; and, if you will, a California, or, indeed, any other *native* wine whose color and flavor you have learned to confide in.

Lacking the support of an authority, these tributes to the compounder of artificial wines might seem gratuitous. Let us, then, appeal to authority; and, for the moment, setting aside foreign aid, let our authority be American. Sherry wine you would have: here is a formula for a choice article. "To forty gallons of prepared cider, add two gallons of spirits, three pounds of raisins, six gallons of good sherry, and one-half ounce of bitter almonds, dissolved in alcohol."<sup>2</sup> Or, would you have a "pale English" Sherry? "To four hundred pounds of chopped and mashed raisins, add one hundred gallons of soft water, forty pounds of clarified sugar, three pounds of white tartar, and twenty gallons of cider. Let the above digest for twenty days in an air-tight vat, frequently stirring the mass well; then add thirty-five gallons of neutral spirit of sixty per cent.; oil of bitter almonds, dissolved in the spirit, one ounce; oil of cassia, one-half ounce; tincture and spirit of orris root, one quart. Add a half-dozen each of

<sup>2</sup> "The Bordeaux Wine and Liquor Dealers' Guide, a treatise on the manufacture and adulteration of Liquors." By a Practical Liquor Manufacturer. New York: Dick & Fitzgerald, Publishers; p. 59.

oranges and lemons, cut in slices; allow it to stand ten days, and fine with one quart of milk. Add the milk while hot."<sup>3</sup> The conscientiousness of this artist in "Sherry," as displayed in his closing instruction, is memorable; so memorable that we are tempted to repeat: "Add the milk while hot." To him who prefers a claret, the following recipe may commend itself: "Boiled cider, five gallons; catechu, powdered, two ounces. Color with red beets and tincture of logwood, *to suit taste*. When this is not sufficiently acid, add from one to two drops of sulphuric acid to the gallon, *to suit taste*."<sup>4</sup>

The counterfeiter is, above all, the humble servant of our "taste." He flatters our most exquisite sensibilities. Pages might be filled with the record of his efforts to please. From another altruist we have learned the process of manufacturing a "wine" which, adding one coloring matter or another, will be either white or red, according to the maker's fancy. Provided it be artfully flavored, this "wine" may be labelled with the name of a known or of a new-fangled vintage. Water first, then raisins, *tilia* flowers, sugar, tartaric acid, yeast, and alcohol, are necessary ingredients of this adaptable, this magical, wine. Color, body, flavor, it will take from burnt sugar, neroly, an infusion of dried peaches, the essence of Sherry wine, elderberries, an infusion of prunes, cinnamon, tannin; from cayenne pepper seeds, cloves, Turkish rhubarb, Socotrine aloes, Mallow flowers, turmeric, orchil, saffron, rhatany, alkanet, or Red Saunders.<sup>5</sup>

Persons not in the trade may doubt whether counterfeit wines, made after these formulas, can deceive the eye, the nose, the palate. The experts do not doubt: "Wines made by this method"—we quote from the volume attributed to John Rack—"are so excellent that they may be readily sold without adding one drop of imported wine; indeed, as we have already stated, much of the Claret and Rhine wines imported from France and Germany *are* made by a similar process, and have

<sup>3</sup> "The Manufacture of Liquors, Wines and Cordials": Pierre Lacour, of Bordeaux. New York: Dick & Fitzgerald; pp. 209-210.

<sup>4</sup> Lacour, *loc. cit.*, p. 211.

<sup>5</sup> "The French Wine and Liquor Manufacturer": John Rack. New York: Dick & Fitzgerald; pp. 146-167.

no merit beyond being imported.<sup>6</sup> A French expert confirms this statement. All wines, he says, the most luxurious as well as the commonest, are counterfeited in France and in other countries; and the manufacture of artificial wines has attained a degree of prosperity that, in itself, is a disgrace to commerce. The processes followed are quite like to those we have noted. Vile and hurtful as these decoctions are, the best connoisseurs are unable to distinguish the fictitious wines from the natural.<sup>7</sup> Mr. Haraszthy, former Commissioner on the Improvement and Growth of the Grapevine in California, quotes M. de Szemere, an ex-minister of Hungary, and long a resident of France, who reaffirms the testimony of the French and of the American expert. "There are wines which do not contain a drop of grape juice," says M. de Szemere. "Even science is impotent to distinguish the true from the false, so complete is the imitation. This dishonest art," he adds, "is now so perfect that even clever chemists can with difficulty distinguish the true from the false wine."<sup>8</sup>

Not in foreign countries alone is commerce disgraced by the making and selling of grapeless "wines." A vineyardist in California, Mr. Maitland, is not the only witness to American enterprise and greed. "If my reader," Mr. Maitland writes, "were a wine grower, and had been trying to sell his wines, he would imagine that it would be impossible to find anything cheaper than wine with which to adulterate it, or which could be substituted for it; but he would be wrong. There is a large manufacture of wine in this State in which wine has very little and sometimes no part at all, the principal ingredient being, I am told, coal tar in the shape of aniline dye. You can readily imagine that a gentleman with a bottle of coal tar under his belt is not likely to think well or to speak very favorably of our vintage the next morning—and we unfortunate vineyardists suffer."<sup>9</sup>

<sup>6</sup> *Loc. cit.*, p. 149.

<sup>7</sup> "Nouveau Manuel Complet du Sommelier et du Marchand de Vins." Par M. P. Maigne, Paris; 1884, pp. 344-346.

<sup>8</sup> "Grape Culture, Wines and Wine-Making," by A. Haraszthy; New York: Harper & Brothers, 1862; pp. 152-153. Cf. "The Champagne Country," by Robert Tomes; New York, 1867; pp. 168-169.

<sup>9</sup> *The Nineteenth Century*, August, 1888.

This coal-tar "wine" we may assume to be red in color, dark or light, to suit the Bordeaux or the Burgundy label; but American art has not limited itself to counterfeiting native wines of one color. The United States Department of Agriculture (Division of Chemistry), carefully analyzing foreign and American wines, reported through Mr. C. A. Crampton, assistant chemist, that the analyses made of the California white sweet wines "show that very little pure grape juice enters into their composition." The American chemist suspects that the "wines" he analyzed were "chiefly composed of alcohol, sugar and water." It would, he says, be an easy matter to imitate the strongly marked flavor of the grapes by means of artificial essences. If Mr. Crampton is not more precise in determining the constituents of these fraudulent wines, he has a reason worth noting, confirming, as it does, the statements of foreign experts. The adulteration of wines—to quote his words—"has increased in amount, and in the skilfulness of its practitioners, until at the present day it requires for its detection all the knowledge and the resources which chemical science can bring to bear upon it, and even then a large part doubtless escapes detection."<sup>10</sup>

That neither the American nor the foreign experts have exaggerated, another viticulturist certifies: Mr. A. Hober. Addressing the "World's Fair Viticultural Convention," held in San Francisco, May 18 and 19, 1892, this connoisseur warned his fellows that the adulterations in Europe and in this country are among the most important features and the most pernicious factors of the California wine industries. "The *Moniteur Agricole*," said Mr. Hober, "a French paper, places the production of fictitious wines in 1891–1892 at nearly one hundred and forty million gallons." Large as these figures appear, they are incomplete. They do not include—and Mr. Hober is careful to impress the fact on his hearers—"the Gallicized adulterated wines produced in Germany and for which Hamburg is the great market."<sup>11</sup>

<sup>10</sup> "Bulletin 13, U. S. Dept. of Agriculture, Division of Chemistry, 1888."

<sup>11</sup> Report of World's Fair Viticulturist Convention—Eighth Convention, San Francisco, 1892, p. 132. By "Gallicized," Mr. H. means "Gallized," probably. The definition of this word we shall give in due time.

Like Mr. Crampton, the chemist, this expert Californian distinguishes between fictitious wines and adulterated wines, as we shall distinguish. The former, even if a small quantity of mean grape juice has entered into their composition, are in no sense wines; the latter are, or have been, wines; but, by the addition of foreign substances, almost always noxious, they have been debased, corrupted, so that they no longer can be called *vinum de vite*. Between adulterated wines and sophisticated wines there is also a distinction, a distinction, however, not commonly made by experts; for which reason we shall treat of them under one heading.

Just as artificial wines are chemically colored, so are natural wines that, owing to a peculiarity of the grape or to the addition of water to the wine, lack color. Sulphuric acid, sulphate of iron (green vitriol), fuchsin, or alum—all deleterious, are, besides the substances heretofore mentioned, used to heighten the color, and, at the same time, to give a Bordeaux flavor to wines brought from some other district or from another country. To natural wines deficient in body, in softness, or in sweetness, glycerine, also harmful, is added. Fermentation is arrested, in order to conserve a poor wine, or to make a diseased wine marketable, by means of salicylic acid and sulphate of potassium.<sup>12</sup>

"It is very unfortunate that the two imported wines in most general medical and pharmaceutical use, Port and Sherry, are more generally sophisticated than any other sold in our market." We quote from the Report of the Massachusetts State Board of Health (1887), whose chemists, from 1883 to 1887, analyzed most of the foreign wines marketed here. Ports and Sherries are commonly "plastered;" and so are French wines. Plaster of Paris is "either thrown upon the grapes before they are crushed, or it is added after fermentation has commenced." The theory on which plaster is thus used is: "that the plaster, uniting with the water of the

<sup>12</sup> "Nouveau Manuel," etc., pp. 240-342; "The Wine-Makers Manual," by Charles Reemelin, Cincinnati, 1868, pp. 86-88; Haraszthy, *loc. cit.*, p. 216, pp. 221-222; "Origin, Nature and Use of Wine," by J. L. W. Thudichum, M.D., and August Duprè, Ph.D., London and New York, 1872, p. 676.

grape juice, renders the remaining juice richer in sugar, and therefore more valuable;" a theory which, according to a high authority, Dr. Thudichum, is vain, though the harmful effects of the adulteration are real.<sup>13</sup> "By digesting the grape juice, previously to fermentation, with powdered plaster of Paris, the tartaric acid, the natural acid of the grape, has been removed. The wine, therefore, contains a considerable amount of sulphate of potash, which gives it the bitterish, metallic taste, and causes disagreeable consequences to many consumers. Much of the wine shipped from Jerez under the name of Sherry is not only plastered, but impregnated with sulphuric acid also. This is added, like the plaster, mainly before fermentation, and is gradually transformed into sulphuric acid."<sup>14</sup>

Besides plastering wines, Spanish, Portuguese, French, German, and, we may safely say, American vineyardists or vintners sulphurize their wines. Though some red wines are sulphurized, sweet white wines, or the musts of sweet wines, are those most frequently treated with this drug. Sugar—grape sugar—"is the most important element entering into the composition of must, and upon its quality depends directly the amount of alcohol contained in the wine." With a thorough fermentation, the sugar of the grape is wholly, or almost wholly, transformed into alcohol. By combining sulphur with the must, or with the fermenting juice of the grape, fermentation is arrested, and thus a quantity of sugar is retained in the incomplete wine, which is thus rendered sweeter, and fruitier in flavor.<sup>15</sup>

The chemist of the United States Department of Agriculture reported that glucose is often used in Rhine wines, and that its fermentation gives rise to a small quantity of amylic alcohol, which increases the intoxicating effect of the wine, and occasions headache and nausea in those drinking it.<sup>16</sup>

<sup>13</sup> "Origin, Nature," etc., p. 129.

<sup>14</sup> Quoted from a letter of Dr. Thudichum, in the London *Times* of Oct. 8, 1888; cf. "The Wine Press and Cellar," San Francisco and New York, 1883; pp. 208-213.

<sup>15</sup> "The Wine Press and the Cellar," E. H. Rixford, San Francisco and New York, 1863, pp. 6-7, 71-74; Thudichum, p. 223; "Facts about Sherry," London, 1876; H. Vizetelly, p. 61.

<sup>16</sup> Bulletin 13, 1888.

The use of glucose is not confined to Germany. Wherever the musts, or the resultant wines, are thin, acid, owing to the poverty, or the unripeness of the grape, by the addition of water the acidity is reduced, and then, with glucose, the watered grape-juice is sugared, artificially, until it resembles a natural and normal wine.

Of adulteration through the use of preservatives, the same Report treats at length. Mr. Crampton quotes a statement of Professor E. W. Hilgard, of California, "who has probably done more than any other one man towards placing the wine industry upon a scientific basis." With the methods of fermentation in vogue, said Professor Hilgard, unsound wines are common, and sulphur, salicylic and boracic acids are used to preserve them. Turning to page 361 of the Report of the Agricultural Department, we learn Mr. Crampton's experience, the experience of a chemist: "Especial attention has been given in the present investigation to the use of improper preserving agents in fermented drinks. It was thought that such agents were much used; so a considerable number of samples were purchased, and the examination for preservatives, as well as for other adulterations whose detection did not require complete analysis of the wine, was extended to all. The results show the practice to be even more extensive than was supposed. Out of seventy samples, eighteen contained salicylic acid, and thirteen had been preserved by the use of sulphurous acid, either as such or in the shape of a sulphite."<sup>17</sup>

About Hungarian wines, Italian wines, Austrian wines, so-called Belgian wines, Swiss wines, we have brought forward no witnesses. The reason will be plain. Neither Science nor art is the property of one nation; and the commercial instinct is as universal as the commercial conscience. Competition is not more conducive to lax business morality in one land than in another.

Leisurely you have wandered among the vineyards of the Gironde, the Côte d'Or, the Rhine, or among the garlanded vines of Italy—at least you have inspected a cultivated American vineyard. Admiring the color—purple, green, yellow—of the

<sup>17</sup> *Vide* Bulletin 13.

grapes bunched fatly, you have tasted a variety, luscious, delicate, aromatic, only to rate it second to the fruit clipped from a neighboring stock. Not casks, not monster tuns even, of wine, did your controlled imagination picture to you, but an ocean of wine, now ruddy, now amber, all clear, clean, sweet-smelling—an ocean of *vinum de vite*. The imagination is more honest than some traders are. Should we have learned this fact, with the aid of Science, we have added, perchance, to our knowledge. How artful the maker and the merchant can be, we have not, as yet, fully learned; but we do know that, while there is a true wine, the pure juice of the grape, naturally and rightly fermented, there is also a *wine of commerce*; and this wine of commerce is not a true wine; a wine that, any more than the Angels, reverent men—*osores negligentiae*—would or should commend as befitting “the ineffable and tremendous Sacrifice.”

JOHN A. MOONEY.

New York, N. Y.

**A PRIEST'S WAY OF THE CROSS.****BEFORE THE TABERNACLE.**

O MAN of Sorrows, Sufferer Supreme  
'Mid all the anguished whom the ages know,  
Thou chiefest Martyr whose abyss of woe  
Was sounded to the utmost depth extreme,  
O thorn-crowned Jesus, who would'st fain redeem  
Mankind with surplusage of pain, to show  
Sin's malice and Thy mercy's overflow,—  
Too rarely have I made Thy Cross my theme.

Yet see me prostrate at Thy feet to-day,  
I who, alas! "another Christ" should be:  
Ah, Lord, vouchsafe Thy grace whilst I essay  
Thine only function that befitteth me,—  
To bear Thy Cross along this doleful way,  
And weep my sins that built Thy Calvary.

**STATION I.—CONDEMNED.**

Was ever justice in a world unjust  
So foully outraged as on Pilate's seat!  
Did ever sentence so flagitious greet  
A blameless culprit, or so basely thrust  
Amid a rabble hot with murder's lust  
Such Victim, robed with innocence complete?  
Poor Christ, foredoomed at bar of men to meet  
This dastard judge's breach supreme of trust!

And yet, wherein was Pilate worse than I  
Whose sins, sweet Jesus, to my lasting shame,  
Have oft betrayed Thee to satanic foe!  
O Lord! in mercy deign to fortify  
My coward soul that Thou may'st yet reclaim  
Its service true, and spare me endless woe.

## STATION II.—CROSS-LADEN.

Upon His sacred shoulders, bruised and torn  
In livid stripes where cruel scourges flayed,  
The crushing burden of the Cross is laid.  
O Tree transformed! Once malefactor-borne  
In shame and vile disgrace; henceforward shorn  
Of infamy, no more canst thou degrade:  
Earth's noblest heroes clasp thee undismayed,  
And joy to wear the badge that Christ hath worn.

Full meekly, O my Jesus, dost Thou bear  
This heavy load, thrice-weighted by my sin;  
And I, ignoble ingrate, shall I dare  
By shirking burdens light renounce Thy kin?  
Ah! no, dear Lord; though trials press me sore,  
Thy Cross shall teach me patience evermore.

## STATION III.—THE FIRST FALL.

'Mid jeers and insults of the mocking throng  
Begins the weary march to Calvary;  
The brutal guard urge on with fiendish glee  
The drooping Christ, and smite with lance and thong,  
The while He drags His bleeding feet along,  
Each step an added pang of agony:  
At length, quite spent, relaxed each yielding knee,  
He prostrate falls, than helpless babe less strong.

Exhausted Lord, my sins have laid Thee prone;  
More potent they than ruthless lash or blow  
To pierce with poignant grief Thy Sacred Heart:  
Ah, help me, Lord, for errors past atone,  
And teach my darkened mind at length to know  
How bitter 'tis to walk from Thee apart!

## STATION IV.—SON AND MOTHER.

Upraised by savage force with oaths applied,  
He reels and staggers slowly on until,  
Where turns the way to seek the distant hill,  
His care-worn, stricken Mother is descried.  
One glance exchanged,—then on ; He may not bide ;  
But oh ! the keen and agonizing thrill  
That pierces both, the memories that fill  
Their souls, and swell compassion's surging tide !

By all the pity, Lord, Thy look conveyed  
To Mary's heart, my trespasses forget ;  
And thou, sad Queen of Martyrs, be mine aid  
When tireless foes my daily path beset :  
One loving glance, deign, Mother, to bestow,  
And peace, 'neath every cross, my soul shall know.

## STATION V.—THE CYRENIAN.

Resolved on glutting to the full their hate,  
But fearful lest forthwith the Man-God die  
And foil their purpose set, to crucify,  
His crafty foes their cruelty abate :  
Constrained to bear in part the Cross's weight,  
Reluctant Simon serves as Christ's ally,  
Then, grace-touched, feels the contact vivify  
His parchéd soul, and glories in his fate.

What Simon, Lord, in this our later day  
Shall help to bear the burden of Thy Cross,  
If not e'en such as I, Thy priest for aye  
Who erstwhile spurned the world's delights as dross ?  
Ah, let my heart still own that spirit's sway,  
And count all joy unshared by Thee a loss !

## STATION VI.—VERONICA.

If sympathy, so dear to hearts oppressed,  
Be doubly sweet at moments when most rare,  
Then never act of kindness shone more fair  
Than hers whose loving offices arrest  
This toilsome march, her pity to attest  
For Jesus fainting 'neath o'erwhelming care.  
Her guerdon prompt,—He bids the napkin bear  
For aye the imprint of His visage blest.

Henceforth, O Christ, the daily task be mine  
To emulate Veronica's brave deed,  
By seeking oft Thy eucharistic shrine  
To pay in tender love Thy Passion's meed :  
Unworthy I to cleanse Thy Holy Face,  
Still let me, Lord, Thy bleeding feet embrace.

## STATION VII.—THE SECOND FALL.

So lavishly His Precious Blood has flowed  
Since, hours ago, it oozed in crimson sweat  
Wherewith the Garden's olive-roots were wet,  
So prodigal it gushed 'neath scourge and goad  
And thorn-spikes fierce, that e'en the help bestowed  
By Simon fails fresh vigor to beget :  
Again doth nature outraged claim her debt,—  
He sinks and falls upon the stone-strewn road.

Reviewed by light of this, Thy second fall,  
O prostrate Son of God, how vile appear  
My frequent weak relapses into sin !  
Erase, dear Lord, my past transgressions all,  
That I, forgiven, may the better cheer  
Yet other souls whom Thou hast died to win.

STATION VIII.—JERUSALEM'S DAUGHTERS.

Though from thy sons, Jerusalem, had fled  
Mild Pity, forced to give blind hatred place,  
Still did compassion's mood thy daughters grace:  
Foreboding gloom its shadow o'er them spread,  
And plaints were wailed, and tears distressful shed  
O'er His, the Nazarene's most woeful case:  
Uplifting then His pain-worn, blood-stained face,  
“Weep not for Me, but for yourselves,” He said.

So may'st Thou say, dear Lord, to all who weep  
Emotion's swift-dried streams o'er Thy sad plight,  
Yet hug the sins Thy cruel doom that wrought:  
My soul, let sorrow fast-abiding, deep,  
Be ours for years sin-burdened in His sight,  
Till contrite tears our evil records blot!

STATION IX.—THE THIRD FALL.

His weary journey drawing to its close,  
The summit of the fatal Mount at hand,  
Fresh fury seizes on the bestial band  
Of torturers. Redoubled now their blows,  
While faint and fainter with each moment grows  
Their Victim 'neath sharp stroke and harsh command;  
Though striving sore His weakness to withstand,  
Once more He sinks, borne down by countless woes.

Unlike to Him, for *my* repeated falls  
Adown the frightful steeps of sin's abyss,  
None other than myself may I accuse.  
Thy grace, dear Lord, sustains whoever calls  
On Thee for aid: henceforth, no more remiss,  
Thy strength I'll crave, nor further grace abuse.

## STATION X.—STRIPPED.

Revolting climax of extremest shame,  
The garments from His sacred flesh they tear;  
Nay, tear the flesh itself, all quivering where  
The tunic's fibres grasped His aching frame.  
Each previous pang, renewed, like ardent flame  
Shoots through His body, still divinely fair  
Though bruised and mangled now its beauty rare,—  
Such dread atonement carnal pleasures claim.

O Lord, my God, who each recurring morn  
Thy Body to my keeping dost confide,  
Of cravings sensual increase my scorn;  
Be my rebellious flesh so mortified  
That oft as in my heart Thou art reborn,  
Its purity may win Thee there to bide!

## STATION XI.—CRUCIFIED.

Fell consummation of earth's blackest crime,  
Whereat the soul all terror-stricken quails,—  
See Jesus fastened to the Cross with nails:  
The hate-plied hammers ring a horrid chime,  
And Precious Blood commingles with the slime  
As each torn vein its ruddy drops exhales.  
Behold, my soul, the cost that sin entails,  
And gauge herein thy Saviour's love sublime!

O blest Redeemer, crucified for me,  
What base return with countless grievous sins  
Thy sacred hands and feet to pierce anew!  
O'erwhelmed with bitter shame, I turn to Thee  
With contrite heart that still Thy pardon wins,  
And vow forevermore allegiance true.

## STATION XII.—DEAD.

The Cross upreared 'neath strangely sombre skies,  
His long, long agony wears slowly on;  
Chill death-sweat trickles o'er His features wan  
And pain's keen throes have dimmed the mournful eyes.  
'Tis come, the hour supreme of sacrifice:  
Sin's full atonement He hath undergone,  
And, direst sight mankind e'er looked upon,  
The Word Incarnate bows His head and dies.

O loving Christ, who even on the Cross,  
While life's exhausted tide was ebbing fast,  
For those who slaughtered Thee didst deign to pray,  
Of misspent years help me repair the loss,  
And grant that love and penitence at last  
Prevail to lead me to eternal day.

## STATION XIII.—IN MARY'S ARMS.

Beside the Cross stands Mary, living still,  
By miracle upborne on that vast sea  
Of woe submerging her on Calvary.  
Disconsolate, she views the spear-thrust spill  
Of saving Blood His heart's last tiny rill;  
Then clasps the Body loosened from the Tree,  
Caresses It in tearless misery,—  
And learns the while all sin's unmeasured ill.

Sweet Mother, dolorous like unto none  
'Mid other martyrs, I would share thy grief:  
My sins, alas ! have robbed thee of thy Son ;  
Mine, then, to bring thy stricken heart relief.  
Since each true priest another Christ should be,  
Oh, let me prove another son to thee !

## STATION XIV.—BURIED.

At length the awful tragedy is o'er,  
 Complete the God-Man's voluntary doom ;  
 Within the sepulchre,—a borrowed tomb,—  
 His Body, cleansed by Mary's hands from gore,  
 Rests peacefully. The faithful few adore,  
 Then leave him lying in its silent gloom,—  
 That grave which three days hence will prove the womb  
 Whence springs the Christ, Triumphant evermore.

Close by Thy sepulchre, my buried Lord,  
 Remorseful, yet despairing not, I kneel ;  
 Though death eternal be the just award  
 For all my sins, Thy mercy still I feel ;  
 And, contrite, dare to pray Thy death may save  
 E'en *me* for endless life beyond the grave.

## EPILOGUE.

“Another Christ?” Lord, pity my distress  
 Who heard of old Thy counsel, “Follow Me,”  
 Yet, in this mirror of Thy Passion, see  
 How with the years my soul has grown e'en less  
 Like Thine, while ever my unworthiness  
 Has taken deeper hues. Oh, let my plea  
 For loving pardon once more granted be,  
 And all my future shall the past redress !

And thou, sweet Mother, thine assistance lend  
 That, firm and faithful to my latest breath,  
 Thy Jesus I may serve, His cause defend,  
 His Cross support, and by His mystic death,  
 Renewed as oft as Holy Mass I say,  
 Win union blest with Him and thee for aye !

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LUKE DELMEGE: IDIOTA.<sup>1</sup>

## IV.—DIES MAGNA, ET—AMARA.

“FATHER Luke, if you please, Miss,” said Mrs. Delmege to her youngest daughter, Margery. I regret to say that that young lady was an incorrigible sinner in this respect; and this maternal correction was required at least ten times a day during the brief, happy days that Luke was now spending at home. It was “Luke,” “Luke,” “Luke,” all day long with Margery; and the mother’s beautiful pride in her newly ordained son was grievously shocked.

“You think he’s no more than the rest of ye,” said Mrs. Delmege, “but I tell you he is. He is the anointed minister of God; and the biggest man in the land isn’t aqual to him.”

But how could Margery help the familiarity in her sisterly anxiety that Luke should make a glorious *debut*, first at last Mass the following Sunday; and secondly,—and I regret to say that I fear it was more important,—at the Canon’s dinner-table on Sunday evening.

“Sure I’d rather he was home with us on the last Sunday he’ll spend in Ireland,” said Mrs. Delmege. “And sure Father Pat could come up, and we could have a nice little dinner for ‘em. But, after all, when the Canon asked him, it would never do to refuse. Sure, it’s just the same as the bishop himself.”

“I know that horrid Mrs. Wilson and her grand, proud daughter will be there, and that they’ll be looking down on poor Luke—”

“*Father Luke, Miss!* How often must I be telling you?”

“Very well, mother. Be it so. But Luke and I were always playmates, and it sounds more familiar.”

“But you must remember that Luke—ahem! Father Luke—is no longer a gossoon. He’s a priest of God, and you must look on him as such.”

“Of course, of course, mother, but I know they’ll make him uncomfortable with all their airs and nonsense. To see that Barbara Wilson walk up the aisle on Sunday is enough to make any one forget what they’re about. You’d think it was

<sup>1</sup> Copyright, 1900, by the AMERICAN ECCLESIASTICAL REVIEW.

the Queen of England. I wonder she doesn't go into the pulpit and preach to us."

"Wisha, thin, she was poor and low enough at one time. I remember well when the Canon was only a poor curate, like Father Pat, God bless him ! and when his sister was—well, we mustn't be talking of these things, nor placing our neighbors. Perhaps, after all, there's a good heart under all their grandeur."

"I wouldn't mind," said Margery, stitching on a button on the grand new stock she was making for Luke, "but Father Martin said the other night, that Luke—"

"There agin," said the mother.

"Could teach half the diocese theology. But what do these people care? I know they look down on him, and he's so sensitive. He won't stand it, I tell you, mother."

So the sisterly anxieties ranged over every possible accident to her idol until Sunday morning came. Ah ! that was a great day at Lisnalee. They were going to see their best-beloved at the altar of God. And Luke was going to celebrate, there on the predella, where he had knelt thirteen years ago, and raised, with fear and awe, the very vestments he was going to wear to-day. And there, at the same wooden rails, had he received for the first time his Holy Communion ; the first of the many times, as child, student, minorist, subdeacon, deacon, he had knelt amongst the poor and lowly, Sunday after Sunday, during his happy vacations. It was all over now. Never more would he kneel there with the congregation. "Friend, go up higher." He had heard the words, and henceforth he was to stand on high as a mediator and teacher, where hitherto he had been the suppliant and the pupil. The little church was crowded to the door ; and when Luke appeared, holding the chalice in his hands, a thousand eyes rested on his youthful face. He had just had a brief but animated debate in the sacristy.

"Was he to read the 'Acts ?'"

"Certainly."

"And the 'Prayer before Mass ?'"

"Of course."

"He never could do it."

"He must ; and read the publications, too ; and, Luke, if

you could muster up courage to say a few words to the congregation, they'd all be delighted."

But Luke drew the line there. Trembling, half from joy, half from fear, rigid as a statue, he went slowly and reverently through the sacred ceremonies, with what raptures and ecstasies, God only knows! Once, and once only, had Father Pat ("a proud man this day," as he described himself) to interfere. It was just at that sublime moment called the "Little Elevation," when Luke held the Sacred Host over the chalice, and raised both to God the Father, and murmured, "Omnis honor et gloria." Just then a tear rolled down the cheek of the young priest, and Father Pat had to say:

"Hold up, man; 'tis nearly all over now."

But it took some minutes before he could compose his voice for the *Pater Noster*; and ever after, no matter what other distractions he might have had in celebration, he never repeated that "Per ipsum, et cum ipso, et in ipso" without remembering his emotions at his first Mass.

Father Pat had provided for the young priest a modest breakfast in the sacristy. It was a wise provision, for he had serious work before him—no less than to impart his priestly blessing to each and all of the vast congregation. It was a touching and impressive sight. There they knelt on the hard shingle—young and old, rich and poor, all reduced by their common faith to a dead level of meekness and humility; and the poor beggarwoman or *bodach*, who cringed and whined during the week at some farmer's house, now felt that here was neutral ground, where all had equal rights, and where no distinction was acknowledged. And so the brilliant sunshine gleamed through the whispering leaves, and fell on gray hairs, or the rich auburn tresses of some young girl, or the fair gold of some child; and through the green twilight the young priest passed, uncovered and full of emotion, as he laid his hands on some old playmate or schoolfellow, or some venerable village-teacher to whom he had been taught to look up with veneration from his childhood. And the little children doubled around trees, and shot down to the end of the *queue* to get a second blessing, or even a third; and many were the boasts

heard in school that week of the many times some curly-headed youngsters had stolen the young priest's blessing. But was it all sunshine and music? Well, no! You see it never is. There must be gray clouds to bring out the gold of the summer sun; and there must be a discordant note to emphasize the melodies that sing themselves to sleep in the human heart. And so, just a wee, wee whisper blotted out for the moment all this glory, and hushed the music that was kindling into a full-throated oratorio in the breast of the young priest. He was pushing his way gently through the crowd that was jammed at the narrow gate which led into the chapel yard, when he heard just in front of him, and so near that he touched the rough frieze coat of the speaker, these words:

"But it is quare that he has to go on the furrin' mission. Sure, 'tis only thim that can't pay for theirselves in college that has to go abroad."

"How do we know? Perhaps, after all, Mike Delmege is not the sstrong man we tuk him to be."

"And I hard that Bryan Dwyer's son, over there at Altamount, is goin' into the college to be a Dane, or somethin' grate intirely."

"And sure they wint to college thegither. And if this young man"—he threw his thumb over his shoulder—"is the great scollard intirely they makes him out to be, why isn't he sint into the college instid of goin' abroad?"

"Well, Father Pat, God bless him! says that Luke had no aiquid at all, at all, in Manute."

"I suppose so. Mike Delmege has a warm corner; and sure I see a fine flock of turkeys in the bawn field. Wan or two of 'em will be missin' soon, I'm thinkin'."

"I suppose so. Did ye notice how narvous the young priesht was at the 'Acts?' Why, my little Terry could do it betther. And what did he want bringing in the Queen for?"

"He's practisin'. He's goin' to England, I undershtand; and he must pray for the Queen there."

"Begor, I thought the Church was the same all over the wurruld. Wan Lord—wan Faith—wan Baptism—"

"Sh!" said his neighbor, nudging him; and Luke went home with a very bitter sting in his chalice of honey.

It was not exactly the unkind allusions made by these ignorant farmers, or the ill-concealed sarcasm about his own dearest ones, that nettled him. These things, indeed, were ugly, irritating facts; and to a proud spirit, they were doubly galling on such a day of triumph. But the Bishop had ignored him and his successes, and had kept at home and placed in a position of honor in his native diocese a student who never had distinguished himself in college, or even had appeared amongst the successful *alumni* at the great day of distribution. What was all this? Had not the Bishop smiled on him, and congratulated him, and told him how he reflected honor on his diocese? And now he should go abroad for six or seven years, whilst his junior, a distinctly inferior man, was lifted over the heads of thirty or forty seniors, and placed at once in a responsible position in the Diocesan Seminary! Luke was choking with chagrin and annoyance. He put his hand to his forehead mechanically, and thought he found his laurel crown no longer the glossy, imperial wreath of distinction, whose perfume filled half the world, but a poor little corona of tinsel and tissue-paper, such as children wreath for each other around the Maypole of youth.

He was very morose in consequence; and, when he entered the house, and found all gathered for the midday meal, he looked around without a word, and without a word passed the threshold again, and moved down toward the sea.

"Poor boy!" said the mother, affectionately; "that last Mass was too much for him, entirely. And sure I thought the people would ate him."

But Margery, with the affectionate instinct of a sister, saw deeper, but only said:

"'Tis this great dinner this evening that's troubling him. I wish he were left at home with us."

Luke crossed the fields rapidly, and then lightly jumping over a stile, found himself in one of those unfenced fields that slope down to the sea. A few sheep, nibbling the burnt grass lazily, scampered away; and Luke, jumping the rugged stones

of a rough wall, found himself in a fisherman's cottage. The family were at dinner, and Luke, taking off his hat, said cheerily in the Irish fashion:

"God bless the work! and the workmen too!"

"Wisha, thin, God bless you, Master Luke, and 'tis you're a thousand times welcome! Mona, get a chair for the priesht."

"And this is my little Mona," said Luke, affectionately; "dear me, how she is grown!"

"And she got your reverence's blessing this morning, glory be to God! Wisha, thin, Master Luke, how my heart swelled whin I saw you at the althar."

"And wasn't Moira there?" said Luke. "Where is Moira?"

Moira was making her toilette, if you please, but now came forward blushing. Mona and Moira were twins, and it was Luke who insisted that they should be called Irish names.

"I have not much to boast of myself," he said, "but 'tis a shame that our little children should not be called by their beautiful Celtic names."

"This little fellow," said the father, pointing to a child, who was trying to choke himself with milk and potatoes, "was watching your reverence all the time. And sure, whin he come home, nothin' would do him but to get up on a chair, and say the 'Dominis wobiscum' like any priest. Wisha, who knows? Quarer things happens."

"I was thinking of taking a pull in the little boat," said Luke; "I see the oars and rowlocks in their old places. Is she staunch and sound as ever?"

"Staunch as ever, your reverence," the fisherman replied. "Will you want one of the byes?"

"No! I'll manage by myself. If you give me a hand to float her, I'll do the rest."

"And a good hand ye are at the oar, Father Luke," said one of the boys. "Begor, ye could turn her agin any of us."

"Now, now, now, no Blarney, Dermot! No, no, one will do! I'll keep her out for an hour or two."

"Just as long as your reverence plases," said the old man. "And, as the day is hot, we'll take down the sail, and make a yawnin' of it."

Luke pulled slowly out to sea; and the swift exercise, and the ever-changing aspects of the ocean, and the invigorating breeze, drew his thoughts away from the perplexing and irritating subjects that had lately been vexing him. There is something, after all, in what poets have sung about the soothing influences of Nature. Her mother's hand smoothes down all the ruffled aspects and angry asperities of human feeling and thought; and her great silence swallows up in a kind of infinite peace, as of heaven, the buzzing and stinging of that hive of hornets, where

"Each one moves with his head in a cloud of poisonous flies."

No wonder that the best of the world's workers have sought peace in communion with the solitude of Nature, and strength from the great sublime lessons she teaches to those who sit at her feet. And it was with the greatest reluctance, and only by a tremendous effort, that Luke Delmege, this momentous day in his life, turned away from the sybaritic temptation of yielding himself up wholly to the calm and placid influences of sun, and sky, and sea; and, like so many other fools, sought peace, the peace that lay at his feet unsought, in a dread introspection of self, and a morbid and curious analysis of men's principles and thoughts about himself and his little place in the world. It was his first great plunge into the feverish and exciting pastime of analyzing human thought and action; and then trying to synthesize principles that shrank from each other, and became a torture and a pain from the impossibility of ever reconciling their mutual antagonism and repellence. It was the fatuous dream that Luke pursued through life with all the passion of a gambler around the green cloth; and it beckoned him away from work of solidity and permanence, and left him in middle-age a perplexed and disappointed man.

In another way, however, this was no novel experiment. Very often, during his summer holidays, when his ambition

had been stimulated by his academic successes to work more freely and largely for further distinctions, he had lain down in this same boat, and, looking up at the blue eye of Heaven, he had spent hours in revolving the terminology and meaning of some philosophical or theological puzzle, and had reviewed all the authors, and all the authors' opinions that had been arrayed for and against it. It was a practical and useful way of imprinting on memory all that books could tell; and very often, in the winter months that followed, he fell back gratefully on these *al fresco* studies, and the immense storehouse of matter he had accumulated with the sun as his lamp, and his desk the heaving sea. But this morning, as he rocked in the thwarts of his sea-cradle, and heard nothing but the chirp of a sea-lark, or the scream of a sea-gull, or the gentle lapping of the pure green water within six inches of where he lay, he had commenced the proemium of the vaster studies, where no authors were to be trusted and experience alone could teach. But he was commencing his singular and irremediable mistake of supposing that the elusive and ever-changing moods of the human heart could be reduced by propositions to a level rule, and that human action was controllable always by those definite principles that he had been taught to regard as fixed and unchangeable truths.

Once and again, indeed, he raised himself a little, and allowed his eyes to wander over the beautiful, peaceful prospect that lay before him. Lap, lap, sang the tiny, sunny waves. He stretched out his burning hand, and they clasped it in their cool palms. He saw far away the green fields, as they sloped from the sea and were half dimmed in a golden haze. White specks, which he knew were the gentle sheep, dotted the verdure here and there; and great patches of purple heather stretched down and blended their rich colors with the deep red of the rocks, which again was darkened into cobalt, that the gentle waves were now fringing with white. Look long, and rest in the vision, O troubled soul! Why should the murmur of a few mites beyond that horizon of peace trouble thee? Altogether, thou art forgotten, there in thy Nautilus-boat on the bosom of the mighty

deep. Cast from thee care, and forget the stings of the wasps who dare not come hither to fret thee! Alas! and is it true of us, that we must have the bitter myrrh in our wine of life; and that we create cares for the luxury of fretfulness, where the world has left us in peace?

"There are two ways of looking at this question," said Luke in his soliloquy, as if he were addressing a class of students, "the subjective and the objective. Let us take the latter first as the more reasonable. Why should I be troubled because I am going to England and my class-fellow to the seminary? Which is the better prospect? Which would you select, if the matter were left to yourself? To see a new country, to get onto the gangway of the world, where all types of races are passing to and fro in endless variety, or to be shut up in a vulgar little place, teaching *Musa, Musae* to a lot of snivelling schoolboys, and decimal fractions to a crowd just freed from a country National school? To stand in the pulpits of cathedrals, and speak to an intelligent and well-read audience, those wonderful things you have been reading in Suarez or St. Thomas, or to blind yourself poring, night after night, over the *Georgics* of Virgil, or the *Anabasis*? To deal with inquiring, anxious minds, who listen to you breathlessly for the key to the mighty problems that are agitating them in their uncertainty and perplexities; to have the intense gratification of satisfying honest inquiry, and leading into the fold truthful but darkened souls, who will look up to you as their spiritual Father forevermore, or to lead successfully through a concursus a few brats, who are punning on your name, and drawing caricatures of your face on their greasy slates?"

"Ridiculous!" said Luke aloud.

"But let us see the subjective side. You, Luke Delmege, First of First, that is Senior Wrangler in the first ecclesiastical college in the world, have been set aside coolly, but contemptuously, and the preference of a diocesan honor has been given to a student admittedly and distinctly your inferior! You have got a slap in the face from your bishop, not so gentle, though more metaphorical, than when he touched

your cheek in Confirmation and said—(was it sarcasm? God forbid!)—*Pax tecum!* You are snubbed before the diocese; the stigma will cling to you during life, and be reflected on your family! Does not this arrangement imply that, in some respect, morally, of course—in character, in the power of ruling and governing, or teaching, you are distinctly inferior to your humble classmate? You know St. Thomas better; but *he* says his prayers better, my dear Luke! There is your distinct inferiority; and you see now how wise that old mediæval monk was when he said:

‘Tunc videbitur sapiens in hoc mundo fuisse, qui pro Christo didicit stultus et dispeditus esse.’

‘Tunc amplius exaltabitur simplex obedientia, quam omnis secularis astutia.’

‘Tunc plus laetificabit pura et bona conscientia, quam docta philosophia.’

‘Tunc plus valebunt sancta opera, quam multa pulchra verba.’

“Yes, yes,” cried Luke impatiently, as the boat rocked beneath him; “but that’s all ‘tunc!’ ‘tunc!’ What about ‘nunc!’ ‘nunc?’ Can it be that men’s judgments are like God’s? Then why was so much stress laid upon our studies? Why were we applauded as brilliant and successful students? Why were we stimulated to study by every human incentive that could be held out to us? Why did the bishop himself congratulate me if he had other ideas? Was there ever such a puzzle as the ways of men? The Sphinx and the Isis-Veil were nothing to them! Then I’ll fall back on the realities—the objectiveness of things. There alone is truth. But is it truth?” said the puzzled young priest. He had never read:

“Only this I have known, that God made man right, but he entangleth himself in an infinity of questions.”

#### V.—A NOVEL THESIS.

“There is the Angelus, Luke,” said Margery Delmege anxiously, as Luke came in from the fields holding his Breviary open with one finger. “Hurry up, you’ll hardly be in time; and it won’t do to keep grand people waiting.”

Luke did not reply. He had read somewhere of a saint who was reading the *Mirabilia* of None when a great monarch

was announced, and he went on calmly reading. "He was in audience with the 'King of Kings.'" So Luke read on to the end, not noticing his sister's anxiety. Then he said the *Sacrosanctae*, and then:

"Well, Margy, you were saying something?"

"I said you'll be late, and that won't do. There are your cuffs, and I put in your best sleeve-links; and let me see your collar. You must change that. Why, 'tis all damp. What have you been doing?"

Luke looked calmly down on the black tresses of his beloved sister, as she fussed and worried about his toilette.

"A regular Martha!" he whispered.

"Martha or no Martha, you *must* be turned out of this house decently. Mind, come home early—that is, as early as politeness will allow. And if that horrid Miss Wilson says anything offensive,—I'm sure she will,—treat her with silent contempt."

"All right, Margy. That's just in my way."

"And come home early, mind. Father Pat will be here to tea; and—what else?"

"Never mind, Margy. We'll resume the thread of our narrative in another chapter."

Margy watched his fine, tall figure as he swung down along the road, and then went back to get the tea things ready, but with many misgivings and forebodings.

The irritation of the morning had one good effect. It had steeled Luke's nerves, so that it was quite in a self-confident, jaunty way he pulled the bell vigorously at the Canon's residence, and then gave a more timid knock. He was ushered into the drawing-room by the tidy little servant, and announced as "Father Delmege." Then he was frozen into ice. The two elderly ladies, dressed in black silk, with thin gold chains around their necks, looked at him for a moment, and then turned to each other.

"As I was saying, my dear, the report is that they are separated, or going to be. It couldn't end otherwise. All these naval fellows, you know, coming up there at all hours —well, well, we mustn't be uncharitable."

The only other occupant of the room was a young lad, about six-and-twenty years of age, who, faultlessly dressed in evening costume, leaned languidly against the mantelpiece and would have looked ineffably bored but that he appeared to derive untold gratification from the contemplation of his face in the looking-glass over the mantelpiece. Indeed, to further this ecstatic reverie, he had put aside carefully two bronze vases that held summer flowers, and had even pushed away the clock with the singing birds that had fascinated Luke a few days before. And let it be said at once that the reflected image was, without doubt, a beautiful one. A face, olive pale, was surmounted with a dark mass of hair that fringed and framed it to perfection; and through the tangled curls, a faultlessly white hand was just now running, and tossing them hither and thither with careful indifference. Two blue-black eyes looked steadily out from that white face, or rather would look steadily if they were allowed. But just now it seemed an effort to look at anything but that fair figure in the quicksilver. Languor, deep, somnolent languor, was the characteristic of this youthful face and figure; and a pained expression, as if the anticipation of the evening's pleasures was an unmitigated annoyance. He looked calmly at the young priest, and then resumed his studies. Luke, chilled and frozen, sank into a chair, and began to turn over the leaves of an album. Alas! he had not unloosed the clasp, when a merry musical box chirped out: "*Within a mile of Edinboro' Town.*" He closed the album hastily, but too late. On went that dreadful tinkling. He took up a book called *Celebrities of the Century*. He was beginning to be interested, when the door shot open, and another guest, a solicitor, was announced. He was warmly welcomed by the ladies, got a languid nod and "Howda" from the Phidian Apollo, and took no notice whatever of Luke. He sank quietly into the sofa, and commenced what Thomas Carlyle called the "clitter-clatter" of good society. Then the door opened again, this time to reveal unannounced a fair girlish form, and a face very like that of Apollo, but toned down by feminine taste into features that were singular in their beauty, but excluded all appearance of singularity.

Luke was prepared for another cold douche of good society manners; but Barbara Wilson walked straight towards him, held out her hand, and said:

"Father Delmege, you are ever so kind to come. Mother, this is Luke Delmege, of whom we have heard so often. This is my aunt, Father Delmege. Louis, have you met Father Delmege?"

The Phidian Apollo turned languidly around; and without removing his hand from his pocket, he nodded, and said:

"Howda."

"Mamma, you missed such a treat this morning. It was Father Delmege's first Mass; and oh! it was beautiful! And dear Father Pat was there, and the sun was resting on his beautiful white hair, like a nimbus. And we all got Father Delmege's blessing, and why didn't you preach? We were dying to hear you—"

"Well," said Luke, "you know, Miss Wilson, it is not customary to preach at one's first Mass—"

"Ah, of course, on ordinary occasions. But we wanted to hear you, you know. Where is the blue ribbon? Why don't you wear it?"

"The 'blue ribbon?'" said Luke in amazement.

"Yes. Didn't you carry off the 'blue ribbon' in Maynooth? Father Martin said that there hadn't been so distinguished a course in Maynooth for over fifty years."

"Father Martin is too kind," murmured Luke, who had now thawed out from his icy loneliness, and felt grateful beyond measure to this gentle girl, who had, with the infinite and unerring tact of charity, broken down all the icy barriers of good society. Mrs. Wilson and her sister woke up, and manifested a little interest in the young athlete. The solicitor rubbed his hands, and murmured something about his old friend, Mike Delmege, "as good a man, sir, your respected father, as is to be found in the Petty Sessions District;" and even Apollo paused from his hair-teasing, and looked with a little concern and some jealousy at Luke.

Then the Canon entered with one or two other visitors, who had been transacting business with him, and dinner was announced.

"No, no," said Barbara to her uncle, in reply to an invitation; "I intend to sit near Father Delmege during dinner. I have lots to say to him."

Ah, Margy! Margy! thought Luke, what rash judgments you have been guilty of! Won't I surprise you with all the goodness and kindness of this contemptuous young lady.

The dinner was simple, but faultless. The conversation simmered along on the usual topics—sports, which occupied then a considerable share of public interest in Ireland. One young champion was especially applauded for having thrown a heavy weight some incomputable distance; and his muscles, and nerves, and weight, and training were all carefully debated. If ever we become a wealthy people, which God forfend! our national cry will be that of the ancient Romans—*Panem et Circenses!* Then came the Horse Show that was to be held in August. Here the ladies shone by their delightful anticipations of the great Dublin carnival. Then the Flower Show, just coming on in a neighboring town. Here the Canon was in his element, and said, with an air of modest depreciation, that he had been assured that:

"My Marshal Niel—ha—shall certainly carry First Prize; but I know that my Gladiolus Cinquecentus will be beaten. A happy defeat! for Lady—ha—Descluse has assured me that this time at least I really must give her the—ha—victory."

"But, my dear Canon," said the solicitor, as if giving not a legal, but a paternal advice, and in a tone full of the gravest solicitude, "you ought not, you know. I assure you that a victory of this kind is not to be lightly sacrificed. Consider now the money value of the prizes—"

"Ha! Ha!" laughed the Canon, "the legal mind always runs into—ha—practical issues. The days of chivalry are gone."

"Well, now," said the solicitor humbly, "of course, sir, you must have your little joke; but seriously now, consider the importance of gaining a prize in such a contest. After all, you know, horticulture is a branch of æsthetics; and you know, sir, with your vast experience, how important it is for the Church nowadays to be represented, and represented suc-

cessfully, before our separated brethren, in such a delightful and elevating and refining pursuit as the culture of flowers."

"Ah, well, Mr. Griffiths; but chivalry—where is chivalry?"

"Chivalry is all very well," said Griffiths, driving home the argument, "but our first interest is—our one interest is—the Church. And consider your position—the leading representative of the Church in this district—I might say in this country. See what a dreadful injury to religion it would be if you were defeated, sir. Of course, 'tis only a flower; but it's defeat! and the Church, sir, mustn't be defeated in anything or it succumbs in all."

"There is something in what you say—ha—indeed," replied the Canon, "and I shall—ha—give the matter further consideration. But take a glass of wine."

"Ah, this *is* wine," said Griffiths, sniffing the glass and holding it up to the light. "Now, if I may be so impolite as to venture to guess, I should say that wine cost a *centum* at least."

"Add—a—twenty," said the host.

"I thought so. Very unlike the stuff we have to drink at our hotels, even on Circuit. Vinegar and water, and a little logwood to color it. This *is* wine."

"Mr. Sumner, you are taking nothing. Try that Madeira!"

Mr. Sumner was saying nothing, but he was steadily absorbing vast quantities of wine. He was one of those calm, beautiful drinkers, whose senses never relaxed for a moment whilst the new must was poured into the old bottle, and seemed to evaporate as speedily as it was taken. Luke watched him wonderingly, and with a certain amount of admiration, and was stricken into silence partly by the surroundings which to him were unique and awful, partly by the nature of the conversation, which tripped lightly from the muscles and calves of athletes to the fine points of a horse; and from the age of a certain brand of wine to the barometrical rise and fall of stocks and shares. He had been hoping in the beginning that the course of conversation would turn on some of those subjects that were of interest to himself—some great controverted point in the literature or philosophy of the past, or some point of

heresy, or some historical fact that he could lay hold on, and perhaps enchain the interest of his hearers. Wouldn't some one say "Canossa," or "Occam," "Liberius," or even "Wegscheider?" Would they never turn the conversation into something intellectual or elevating, and give him a chance? Once, indeed, Barbara, in reply to an observation from her aunt that she was killed from ennui in that country place, said laughingly:

Lady Clara Vere de Vere,  
If time hangs heavy on your hands,  
Are there no beggars at your gate?  
Are there no poor about your lands?

But, alas! that was but a little puff of intellectual smoke that speedily vanished in the clear atmosphere of utter inanity. And Luke was bending over to say a complimentary word to Barbara, when the silent signal was given and the ladies arose. Luke was so absorbed in what he was saying that he did not heed a gesture from the Canon. Then he awoke to the thunder:

"Father Delmege!"

and saw the Canon pointing angrily to the door. Poor Luke! He had studied all his rubrics carefully, and knew them down to every bend and genuflection; but he had never been told of this rubric before. He blushed, stammered, kept his seat, and said:

"I beg your pardon. I do not understand—"

To add to his discomfiture, he found that Miss Wilson's dress had got entangled around his chair. Blushing, humbled, confused, he tried to disentangle the gray silk; but he only made it worse. Then the Apollo arose with a calm smile, raised the chair, gave the flounce a kick, and, opening the door with a bow that would have made Count d'Orsay die with envy, ushered the laughing ladies from the dining-room. The Canon was so pleased with the achievement that he almost forgave Luke; and Luke was questioning himself angrily: Where now is all your learning and useless lumber? And why the — do not the professors in our colleges teach us something about the practical issues of daily life?

"Anything new in your profession, Louis?" said the Canon airily, as the gentlemen drew their chairs together and lighted their cigars.

"Oh, dear, yes!" said Louis, leisurely. "We are always forging ahead, you know; moving on with express speed, whilst you gentlemen of the Law and the Gospel are lumbering heavily along in the old ruts."

"Ha! Ha!" laughed the Canon. "Very good, indeed! Lumbering along in the old ruts! And what might be the newest discoveries now in medical science? Some clever way of shortening human life?"

"Well, no! We are beginning to touch on your province, I think. Our sappers and miners are beginning to dig under your foundations, I think."

"But you won't stir the grand old fabric, Louis?" said Griffiths. "You can't, you know. You'll find bones and skulls, of course; that's your province; but you'll never shake the foundations. Will he, Canon?"

"Oh, dear no! Oh, dear no!" said the Canon, feebly. "But those men of science are really—ha—very enterprising, and, indeed—ha—aggressive. But I cannot see, Louis, how your noble science can conflict with theology. The schools of medicine and the schools of theology are—ha—so very distinct."

"They merge in the psychological school, I should say," said Louis. "And psychology becomes physiology."

At last, at last, Luke, cometh your chance! Here is what you have been dreaming of the whole evening. . Psychology! The very word he had rolled under his tongue a thousand times as a sweet morsel. The soul! the soul! Psyche, his goddess! whom he had watched and studied, analyzed, synthesized, worshipped with all the gods of science from the "master of those who know" downwards. No hound that had seen or scented his quarry was ever strung to such tension of muscle or nerve as Luke, when at last all the twilight vistas opened, and he saw the broad fields of knowledge and science before him, and Psyche, Psyche, like Atalanta in the fields at Calydon.

"How can psychology merge in physiology?" said Luke, with dry lips, and in a nervous manner. "I always considered that physiology treated only of animal mechanism."

"And psychology treats of?" said Louis Wilson blandly.  
"Of—of—the soul, of course," said Luke.

"And is not the soul a part of the animal mechanism?" said his antagonist.

"Certainly not," said Luke. "It is conjoined with it and distinct from it."

"Conjoined with it! where?" said Louis. "I have made post-mortems again and again, and I assure you, gentlemen, I have discovered every other part of human anatomy; but that which you are pleased to call the soul, I have never found. Where is it? What is its location?"

"Now, now, Louis," said the Canon, with feeble depreciation, "this is going far, you know. But, of course, this is only for the sake of—ha—ha—argument. This is only a —ha—post-prandial academic discussion. Proceed, Mr. Delmege."

Poor Luke was now getting a little excited. He had never been taught that first of accomplishments, self-control and reserve. Indeed, he had been so accustomed to success in the *theses* that had been arranged for students in his college, that he quite resented the very idea of being opposed or catechised by this young foppish doctor. When he folded his soutane in Maynooth and said, half sarcastically, in the scholastic form :

*Sic argumentaris, doctissime Domine!*

his antagonists had gone down pell-mell before him. And the idea of this young freshman attacking the fortresses of Catholic philosophy was intolerable. In a word, Luke was losing temper.

"The veriest tyro in philosophy," he said (it was a favorite expression of his, when he wanted to overwhelm utterly an antagonist), "knows that the soul is a simple substance, residing, whole and indivisible, in every part of the human frame."

"This is part of the human frame," said Louis, pulling a

long black hair from his forehead, "is my soul there? Then go, thou soul, into everlasting nothingness." He plucked the hair in pieces and let it fizz away at the glowing end of his cigar.

"This is flippant, if not worse," said Luke. "No one holds that a separated member carries with it the soul."

"Do you not hold that there is a separate creation for each human soul?"

"Yes. That is of faith."

"Where's the necessity? If life springs from antecedent life (that is your strong point against biologists), and if the soul is existent in every part, when there is life, does not the soul pass on to the new life, and become the animating principle in its embryonic state?"

"That is heresy," said Luke. "That is the heresy of Tertullian. St. Thomas—"

"I thought," said his antagonist, blandly, "we were arguing as to facts, and not as to opinions."

"But I deny that opinions are opposed to facts," said Luke timidly.

"You may not be aware," said Wilson, "that the greater part of your treatises on Moral Theology are arranged with the most childish ignorance of physiological facts that are known to every schoolboy who has passed his first medical."

"I cannot follow you there," stammered Luke. "These are matters that are unfit for discussion."

"Perhaps so," said Wilson, airily. "But writers that lay down moral laws for the world, and base these laws on the operations of Natural Law, should try to understand these latter first. By the way, have you read anything of electro-biology?"

"No!" said Luke humbly.

"Have you read anything about psychic forces through Animal Magnetism?"

"No," said Luke.

"Have you heard of Reichenbach and his theory of Odic Forces?"

Luke shook his head humbly.

Wilson threw him aside as a worthless antagonist and addressed Sumner.

"Did you see the last by Maupassant, Sumner?"

"The last you lent me," said Sumner. "It is pretty tattered now. But really you know, Wilson, I think these French fellows go a little too far, you know. I'm not squeamish, you know; but really, you know, that fellow makes your hair stand on end."

Wilson laughed rudely and shrugged his shoulders.

"Men of the world mustn't be squeamish about trifles—"

"Gentlemen," said the Canon, "I think we shall join the ladies at tea."

"I shall give you a volume by Gabriele d'Annunzio, our latest Italian writer," Luke heard Wilson saying to Sumner, as he stood in the porch to finish his cigar. "Pity those young clerical gentlemen don't read up with the requirements of the day."

"I think you read too much, Wilson," said Sumner. "You can't keep straight, you know, if you are too well acquainted with these things, you know."

"Sumner, you have a hard head for liquor."

"It is not in the power of whiskey to make me drunk," said Sumner, modestly.

"Well, I have a hard head in other matters," said Wilson. "By the way, did you ever try laudanum?"

"No!" said Sumner. "I wouldn't venture beyond the bounds of honest liquor."

"You ought. Nothing braces a man like it. You see there's a total want of agility in these clergymen because they are so afraid of stimulants. I'm sure, now, my uncle would be almost clever; but, you notice, he touches nothing. And that young greenhorn—"

"Who?"

"That young clergyman—a mere farmer's son—do you know that there is not on earth such a greenhorn as a clerical student? Now, if he took a little opium, according to de Quincey's prescription, well boiled, and with plenty of lemonade or orangeade, he would be passable—"

"Well, Louis, you bowled him over certainly."

"Yaas! I should say so. And good Lord! what an accent! I wonder will he sing?"

[To be continued.]

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#### THE SUSPENSION OF INDULGENCES AND FACULTIES DURING THE UNIVERSAL JUBILEE, 1900.

WE have already amply commented upon the use and the authentic interpretation of the various documents published by the Holy See in connection with the Universal Jubilee inaugurated at Rome this year. The suspension of Indulgences and Faculties, whilst it applies to the entire Catholic world, is limited both by the object for which the Jubilee Indulgence is proclaimed, and by the necessities of the missions, where its full application would prove a hindrance to the progress of Catholic activity. The temporary and local suspension of Indulgences is in reality designed to increase the efforts of the faithful to gain the great Indulgence of the Jubilee, and to urge them to employ every possible means for the time being to refresh their spiritual life by a pilgrimage to the very fountain which springs from St. Peter's Rock. That such efforts awaken Catholic consciousness, and arouse religious enthusiasm to a far larger degree than is done by the ordinary presentation of graces, must be clear to everyone. On the other hand, this holy union of the Christian hosts who, not unlike the armies of the Crusades, turn to the centre of Christendom and rally round their chief leader, the Sovereign Pontiff, calls for exceptional powers and privileges whereby the pilgrims may be drawn on and encouraged. The dispensation of these powers and privileges at the hand of specially selected confessors increases the earnestness and zealous energy of those penitents who feel the impulse to avail themselves of the extraordinary graces held out to them. The force of penitential activity gains in strength from the concentration of the enlarged dispensing power in the same way as the limitation of the Jubilee Indulgence

renders it a more effective devotion than the broad and general application of an ordinary plenary indulgence.

Nevertheless, this gain of zeal and consequent grace is not intended to stand in the way of spiritual profit that comes to us from other sources, or to leave without spiritual gain those who cannot fulfil the conditions under which the privileges of the Jubilee are offered to them. Hence the suspension of Indulgences and of Faculties, although universal as to territory, is not universal in scope or in its application. All indulgences are applicable to the souls in purgatory; certain special indulgences remain applicable also to the living; the faculties which have no reference to the penitential preparation required for the gaining of the Jubilee are still in force, even where they regard the *forum internum*; whilst those that belong to purely disciplinary and external matters remain altogether intact.

To set forth all this in accurate and theological fashion is the purpose of the following paper by the Rev. Jos. Putzer, C.S.S.R. It will serve to guide confessors who may be called upon to use the faculties of the Jubilee-year either in behalf of those who are exempted from visiting Rome, or at a future date when the Jubilee will be extended to other parts of the world for the benefit of those who have not been able to make the pilgrimage to Rome this year. Father Putzer's exposition applies in the first instance to priests of the United States, for whom he wrote his *Commentarium in Facultates*. At the same time it will be found a valuable guide to all priests in missionary countries, such as the British Isles, Australia, India, etc., where the REVIEW circulates.

**DE SUSPENSIONE INDULGENTIARUM ET FACULTATUM VER-TENTE ANNO UNIVERSALIS JUBILAEI 1900.**

(PRO SACERDOTIBUS HORUM STAT. FOED.)

Bulla Suspensionis *Quod Pontificum* Prid. Kal. Oct. 1899 (*Anal. eccl.* 1899, p. 445; *AM. ECCLESIASTICAL REVIEW*, 1900, p. 70) quoad facultates Apostolicas directe Episcopos, ideo Sacerdotes indirecte tantum respicit. Difficultates et dubia exinde orta haud pauca fuerunt, uti omnibus cognitum est; at facile evanescunt, prouti ex sequentibus patebit.

Quaer. I. *Quae in hoc Jubilao suspenduntur?*

Resp. Ea tantum, quae ad Jubilaeum Romae lucrandum iuxta verba et intentionem S. Pontificis proficiunt. Scil.

1. Jubilaeum nihil aliud est nisi indulgentia plenaria, ab aliis indulgentiis plenariis eo distincta, ut indulgentiae Iubilaei certa privilegia addantur, quae consistunt in ampliore facultate absolvendi a peccatis et dispensandi super vinculis ac impedimentis quibusdam, quibus non semel poenitentium conscientia irretitur. Cfr. Ben. XIV. Breve *Apostolica* de praeparatione ad annum univ. Jubilaei de 26 Junii 1749, § 13. Privilegia illa in specie consistunt in facultate eligendi confessarium, absolvendi a casibus Apostolicae Sedi reservatis, relaxandi censuras, commutandi vota, dispensandi super irregularitatibus et impedimentis, in quantum haec omnia ad forum internum seu conscientiae pertinent et pro hoc foro perficiuntur.

*Auctores* his de rebus conferendi inter recentiores sunt: Loiseaux (prof. Tornacen., postea P. Piatus Ord. Cap., coeditor fasc. *Nouvelle Revue Théol.*) du Jubilé et scriptores theol. mor. Lehmkuhl, Marc, Varceno, etc.; inter antiquiores: S. Alph. VI. 536 seq., Theodorus a Spir. S., Viva, Zaccaria, etc.

2. Haec jam privilegia anno Jubilaei universalis seu anno sancto, extra Urbem una cum plerisque indulgentiis pro vivis suspenduntur eum in finem, ut fideles incitentur ad Urbem majori qua fieri potest frequentia visitandam et privilegiis in loco habitationis suae suspensis ibi majori cum fructu utendum. Id perspicitur nedum ex Bullis praecedentium Jubilaeorum,<sup>1</sup> sed praesertim ex Bulla Jubilaei praesentis. In hac enim S. Pontifex

<sup>1</sup> Praecipue illorum anni 1750, 1775 et 1825. Anno 1800 Jubilaeum non potuit celebrari; ann. 1850 et 1875 Bulla suspensionis non fuit edita.

dicit, se velle, ut "admissorum expiandorum privilegia," quae praedictis consonantia citantur in exitu Bullae, in finem præfatum "intermittantur" extra Urbem. Haec privilegia dein in Bulla *Quoniam divinae* 12 Kal. Nov. 1899 (AM. ECCL. REV., 1900, p. 281) pro Confessariis a Poenitentiario Majore et Vicario Urbis designatis et in Bulla *Aeterni Pastoris* (AM. ECCL. REV., 1900, p. 74) relate ad illos, qui ex sua conditione Romam adire nequeunt, ut Moniales, infirmi etc. fusius a. S. Pontifice explicantur.

Ea ergo quæ in hoc Jubilæo suspenduntur, juxta prædicta, sunt pleræque indulgentiæ pro vivis, et omnes facultates absolvendi et dispensandi in foro conscientiæ, quæ supra enumerantur.

*Quar. II. Quæ in hoc Jubilæo non suspenduntur?*

Resp. Omnia ea, quæ in *præc. quæst.* sub suspensione non sunt subsumpta necnon omnia ea, quæ S. Pontifex in Bulla cit. tanquam non suspensa declarat.

1. Sub suspensione in *præc. quæst.* exposita non subsumuntur:

a. Facultates quælibet pro foro externo,<sup>2</sup> e. gr. dispensandi in imped. matr. *natura sua* publicis, ut consang., affin. ex copula licita, cognat. spir., cultus dispar., mixtæ religionis; facultates erigendi confraternitates etc.

b. Facultates *reales*, ut benedicendi res devotionales: rosaria, cruces, scapularia etc. necnon *locales*, ut reconciliandi ecclesiam pollutam. De *personis* Romam alliciendis agitur S. Pontifici, non de earum *rebus*.

c. Generatim omnes facultates ad absolutionem a casibus Apostolicæ Sedi reservatis, ad commutationem votorum, ad dispensationem super irregularitatibus et impedimentis matrimonialibus non pertinentes, ut facultas tenendi et legendi libros prohibitos, celebrandi bis in die, dandi Tertiariis absolutionem generalem, dandi benedictionem papalem, licet juxta Decr. S. C. Ind. 22. Dec. 1824 indulg. plenaria adnexa (pro vivis) suspensa sit etc.

2. Expresse a suspensione excipit S. Pontifex:

a. Indulgentias quasdam pro vivis lucrables, scil. omnes in articulo mortis; partiales: pro salutatione angelica ad cam-

<sup>2</sup> Consonat declaratio S. Pœn. 26 Dec. 1899. Cfr. AM. ECCL. REVIEW, 1900, p. 206; etiam, p. 293, in hoc numero.

panæ pulsum; <sup>3</sup>—pro visitatione SSmi per 40 horas expositi;—pro comitatu Ejusdem ad ægrotos;—illam Portiunculæ dictam in ecclesia M. Angelorum prope Assisium;—illas Legatorum a Latere, Nuntiorum et Episcoporum. Demum validas declarat indulgentias altarium privilegiatorum, et concedit, ut omnes indulgentiæ, etiam pro vivis tantum alias concessæ per modum suffragii applicari possint defunctis.

Alias, quam supra enumeratas, fidelibus tanquam per hunc annum *pro vivis lucrables* annuncians, juxta Bullam subjacet excommunicationi et punitioni Ordinarii; minime vero ille, qui de indulgentiis in genere tantum tractat aut de quibusdam quidem in specie, sed servato prædicto præcepto.

*b.* Facultates plures, in specie:

1. Illam de indulgentia in articulo mortis, in regionibus Missionum a Clem. XIV. irrestrictè quoad tempus concessam; (Cfr. Putzer *Comm. in Fac. Ap.* n. 149).

2. Facultates S. Inquisitionis ejusque Officialium, necnon Ministrorum et Missionariorum ab hoc tribunali ipso aut per S. C. de P. F. adversus hæreticam prævitatem deputatorum, nominatim facultatem, etiam Episcopis tanquam Inquisitoribus natis suarum Diœcesium competentem, in foro externo per se et per alios clericos absolvendi ab hæresi eos, qui, ejurato errore, ad fidem redierint. (*Comm. n. 137. II.*)

3. Facultates, quas S. Poenitentiaria in locis Missionum et earum occasione exercendas Missionariis concessit. Ergo etiam pagellam, de qua cfr. *Comm. n. 252.*

4. Facultates Episcoporum aliorumque Antistitum absolvendi et dispensandi suos subditos:

(1) “in casibus occultis etiam S. Sedi reservatis” vi cap. *Liceat Conc. Trid. Sess. XXIV.* (*Comm. n. 102 II. ad b. et n. 141.*)

(2) “etiam in casibus publicis a jure communi permissas,” ut absolvendi a casibus Episcopo reservatis in *Const. Apost. Sed. § 3.* aut in casibus urgentibus, pro quibus parent facultate expresse sibi concessa (*Comm. n. 144.*)—dispensandi in casibus frequenter occurribus juris communis vel in quibus periculum est in mora. (*Comm. n. 24. I.*)

<sup>3</sup> In Bulla *Quod Pontificum* est numerus singularis, ideo partialis tantum indulgentia non est suspensa.

(3) "ab apostolica Sede pro certis personis et casibus permisso," uti sunt præsertim illæ quæ eis per modum Formularum conceduntur. Nam vi harum facultatum Episcopi nequeunt generaliter e. gr. totam Diœcesin uno actu a lege abstinentiae dispensare (*Comm.* n. 169.), sed eis uti debent pro casibus particularibus, "pro certis personis et casibus." Hæ facultates quod absolutiones attinet, adhiberi possunt etiam in foro conscientiæ (Art. 15. et 16. Form. I. *Comm.* n. 136 seq. n. 139 seq.): item quod spectat irregularitates (Art. 2. Form. I. *Comm.* n. 102 seq.), vota (Art. 4. Form. I. *Comm.* n. 106.), impedimentum criminis neutro machinante (Art. 8. *Comm.* n. 124), imped. affinitatis ex copula illicita (Art. 2. Form. D. *Comm.* n. 215), restitutionem juris amissi debitum petendi (Art. 8. Form. I. *Comm.* n. 124 II).—Ex quo perspicitur, maximam partem facultatum per Bullam *Quod Pontificum* suspensarum et in altera, quæ incipit *Quoniam divinæ*, Pœnitentiariis minoribus et Confessariis a Vicario Urbis designatis concessarum, nostris Episcopis per supra citatam exceptionem salvari. Quod consanguinitatem, affinitatem ex copula licita et cognationem spiritualem attinet, pro quibus dicti Pœnitentiarii et Confessarii etiam facultates in foro conscientiæ exercendas obtinuerunt, facultates Formularum scil. Art. 6. et 9. Form. I. (*Comm.* n. 124 et 125) pro foro externo, et probabiliter quandoque etiam pro foro interno tantum (*Comm.* n. 22.) applicari possunt.—

Ideo Episcopis horum Statuum Fœd. per suspensionem jubilarem vix ulla adimitur facultas. Idem valet, ratione habita Art. 3., 4. et 5. Form. T. quoad affin. ex copula illicita, etiam pro Canada et pro reliquis locis Missionum.

Nullas facultates, quod Episcopos attinet, durante hoc anno sancto esse suspensas, consequitur ex declar. S. Pœn. 21. Dec. 1899 (AM. ECCL. REV., 1900, p. 206), quæ non tam suspensio facultatum pagellæ Pœn., quam monitio ad Ordinarios et Confessarios directa est, illis facultatibus prudenter non utendi pro iis pœnitentibus, qui tum temporis facile Urbem adire possunt.—Porro propter identitatem rationis et objecti idem valere debet quoad facultates a S. Sede per S. Congr. de Prop. Fide obtentas pro foro interno, ut supra. Insuper exceptiones (a suspensione) ann. 1750, 1775 et 1825,

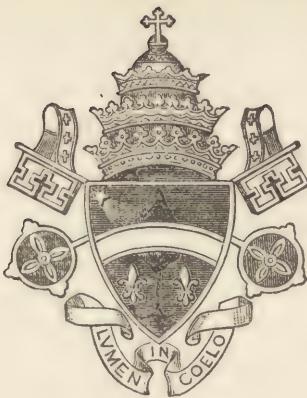
quæ illis Bullæ *Quod Pontificum* omnino æquales sunt, interpretans Aertnys VII. 215, 2. quoad facultates Apostolicas Episcoporum absolute dicit: "Excipiuntur (a suspensione) facultates in suos dioecesanos exercendæ.—Lehmkuhl II. 544 tenet, a suspensione non attingi, "facultates Episcopis sive a Conc. Trid. sive speciali privilegio a S. Sede datæ."

(4) Demum firmas et validas S. Pontifex declarat facultates "Antistitum Ordinum religiosorum, quæcunque ipsis in Regulares sibi subjectos ab apost. Sede tributæ sunt." Per hoc decernitur, facultates Superiorum Religiosorum exemptorum, quæ eisdem (Superioribus) in favorum suorum subditorum a S. Sede vel per regulam approbatam vel per specialia indulta concessæ sunt, per Bullam *Quod Pontificum* nullo modo vim suam amisisse.

Ut jam scriptio finem imponam et dicta etiam Sacerdotibus nostris in sacro ministerio operantibus applicem, brevi summario ita dico: *Facultates, quas Sacerdotes a suis Episcopis habent, æque ac illæ Episcoporum ipsorum, per suspensionem Bullæ citatæ, nollo modo officiuntur, ita ut plane intactæ ac firmæ maneant;* cum Bulla Suspensionis Sacerdotes quoad facultates ab Episcopis acceptas, indirecte tantum respiciat. Profecto res aliter se habere nequit. Nam si cum quibusdam velimus supponere, per totum hunc annum facultates Formularum Episcopis nostris et per Episcopos Sacerdotibus in cura animarum operantibus concessas, esse absque valore eo quod a Papa propter Jubilæum suspensæ sint, supponere quoque quasi per absurdum debemus, S. Pontificem Jubilæum in detrimentum et destructionem Ecclesiæ potius, quam in ejus ædificationem exscrispsisse. Quod enim facultates Formularum attinet, quisque vel parum in cura animarum versatus subscribet ei, quod Bened. XIV in const. *Apostolicum ministerium* ad Vic. Apost. Angliæ scripsit: eas scil. esse "privilegia quandoque opportuna, quandoque etiam ad animarum regimen necessaria." Si ita est, et S. Pontifex hasce Formulas per totum annum suspendisset, revera pastorationem Episcopis animarumque rectoribus difficillimam reddidisset, et sub pluribus respectibus saluti animarum damnum intulisset. Id a summo animarum Pastore factum esse, incredibile est.

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## Aulalecta.

### EX ACTIS LEONIS XIII.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE  
XIII LITTERAE APOSTOLICAE QUIBUS POENITENTIARIIS IN  
BASILICIS ET ECCLESIIS URBIS PER CARDINALEM MAIOREM  
POENITENTIARIUM DEPUTATIS, ET CONFESSARIIS A CAR-  
DINALI URBIS VICARIO DESIGNANDIS, FACULTATES PRO  
ANNO IUBILARI CONCEDUNTUR.

LEO EPISCOPUS

*Servus servorum Dei, ad perpetuam rei memoriam.*

Quoniam divinae bonitatis munere contigit Nobis Iubilaeum magnum indicere in annum proximum, nihil iam restat quod exoptemus, quodque studeamus vehementius, quam ut successus prosperos habeat ac sperata beneficia, adiuvante Deo, affatim pariat. Nos quidem dabimus diligenter operam, ut civium aequae et peregrinorum saluti commoditatique toto eo tempore serviatur, summa voluntate providendo, ut ex rebus iis quae religioni, virtuti, pietati usui esse queant, nemo ullam in Urbe desideret. Verum ut, qui gravius aegrotant corpore, eorum valetudini assidere studiosius proximi solent eosque

nituntur omni ratione adducere ut se sanari patiantur, ita Nos eorum conditione magis movemur qui morbis animorum, hoc est delictis vitiisque altius impliciti teneantur. Eluere conscientiae labes poenitentia, et redintegrare Dei omnipotentis gratiam redintegratione virtutum, is nimurum fructus est Iubilaei maxime proprius. Huius rei causa, memores officii et caritatis, admissorum vinclis liberari atque ad sanitatem redire cupientibus Nos quidem, quantum in potestate Nostra est, minuendas difficultates et patens expediendum iter curabimus, videlicet ligandi et solvendi supremo interposito arbitrio.

Hoc consilio, quod decessores Nostri simili in tempore consueverunt, item Nos Confessoriorum quum augendum numerum, tum dilatandam muneris potestatem censuimus. Sed quum talem pontificalis officii partem recte prudenterque administrari oporteat, omninoque de limitibus usque facultatum praesto esse quod liqueat, idcirco Constitutioni inherentes f. r. Benedicti XIV—*Convocatis*—, in qua hoc de genere toto ea quae necessaria sunt perspicue absoluteque praecipiuntur, Nostro motu proprio certaque scientia ac de apostolicae potestatis plenitudine rem universam ad eum modum, quem his Litteris praescribimus, ordinandam ac dirigendam iubemus.

I. Venerabili Fratri Nostro Cardinali Maiori Poenitentiaro per praesentes committimus ac demandamus, ut iuxta memorati Benedicti XIV Constitutionem, cuius initium—*In Apostolicae Poenitentiariae officio*—praeter consuetos trium Basilicarum S. Ioannis Lateranensis, S. Petri in Vaticano et S. Mariae Maioris Poenitentiarios minores, pro Basilica etiam S. Pauli via Ostiensi, toto Anno Sancto, similes Poenitentiarios designet, praetereaque alios, a se iam electos vel eligendos, tam in memoratis quatuor Basilicis, quam in reliquis quoque sive Saecularium, sive Regularium, ac praesertim, quoad fieri poterit, in variarum nationum Urbis ecclesiis, novos similiter Poenitentiarios deputet, et extra ordinem abunde multiplicet.

II. Porro hisce Poenitentiariis sive in quatuor Basilicis, sive in aliis Urbis Ecclesiis per Cardinalem Maorem Poenitentiarium, ut praefertur, deputatis, vel per Anni Sancti cursum deputandis, subsequentes facultates, hoc dumtaxat Anno Sancto duraturas, de Apostolicae potestatis plenitudine concedimus et largimur; videlicet:

III. Absolvere possint per se ipsos tantum, et in foro dumtaxat conscientiae, quascumque personas sibi confitentes, etiam religiosas et regulares cuiuscumque sint Ordinis, Congregacionis, et Instituti (etiamsi ex praescripto Superiorum, vel suarum Constitutionum etiam a Sede Apostolica approbatarum, vel alias ex indulto, decreto, aut praecepto Apostolico extra propriam Religionem peccata sua confiteri prohibeantur) a quibuscumque sententiis excommunicationis, aliisque ecclesiasticis censuris, etiam speciali modo, in Constitutione—*Apostolicae Sedis*—reservatis, nec non ab omnibus peccatis et excessibus, quantumcumque gravibus et enormibus, etiam Sedi Apostolicae reservatis: iniunctis tamen salutaribus poenitentiis, et aliis de iure iisdem poenitentibus iniungendis.—Excepto tamen crimine absolutionis complicis, quod ter aut amplius admissum fuerit.

IV. Absolvere item possint a supra dictis censuris et peccatis, pro quibus facultas concessa est § III, poenitentes quamvis censurae, quibus adstricti sunt, publicae sint, in locis unde venerunt, et quamvis deductae aut nominatim declaratae, ac denunciatae in iisdem locis sint per Ordinarios, aut alios quoscumque Iudices; praemonitis tamen poenitentibus de libello, ut infra, in his casibus publicis Poenitentiariae Apostolicae omnino submittendo. Post absolutionem nimirum confiant libellum supplicem, expresso nomine, cognomine, ac Dioecesi poenitentis, et casu huiusmodi censurae publicae subiecto, et subtus scribant testimonium absolutionis ab eadem censura concessae, eumdemque poenitentem dirigant ad Officium Poenitentiariae Apostolicae, ut recipere possit Breve in forma *missi*, vel *remissi* absoluti, iuxta praxim eiusdem Officii Poenitentiariae.

Haereticos vero, qui fuerint publici dogmatizantes, non absolvant, nisi, abiurata haeresi, scandalum, ut par est, reparaverint.

Eos quoque, qui sectis vetitis massonicis aut aliis eiusdem generis nomen dederint, si occulti sint, absolvere possint, iniunctis de iure iniungendis: si vero occulti non sint, absolvere quidem eodem pacto possint, dummodo tamen iidem scandalum reparaverint.

V. A censura ab homine seu a quocumque iudice de par-

tibus nominatim lata absolvere possint pro foro interno tantum, ita ut pro foro externo ea absolutio nullatenus suffragetur.

VI. Qui bona vel iura ecclesiastica acquisierunt sine venia, non absolvantur, nisi iis restitutis, aut nisi se composuerint, vel sincere promiserint se composituros apud Ordinarium vel apud S. Sedem.

VII. Possint omnia et singula simplicia vota, etiam Sedi Apostolicae reservata, etiam iurata, commutare dispensando in alia pia opera.

VIII. Votum tamen perpetuae castitatis commutare dispensando possint tantum ob periculum incontinentiae ad effectum nubendi, monito poenitente facturum ipsum contra votum, si extra usum matrimoniale delinquit: remansurum proinde eodem prorsus ac antea voto castitatis obstrictum, si coniugi supervixerit.—Si autem votum istud emissum fuerit ante exactum annum sextum et decimum, nec postea tamquam novum ratum habitum, possint illud absolute dispensare commutando, iusta existente causa; qua in re confessarii conscientia one-ratur.

IX. Votum etiam ingrediendae aut profitendae religionis commutare dispensando possint ad effectum nubendi ob praedictum periculum incontinentiae; ad effectum vero vitam tantum caelibem in saeculo ducendi, si poenitentes onera Religionis ferre se posse rationabiliter diffidant, vel si dote sufficienti ad ingrediendam Religionem careant.

X. Meminerint vero, sibi abstinendum ab eorum votorum commutatione, in quibus agitur de praeiudicio *tertii*. Quare in eo quod pertinet ad vota, quamvis simplicia, seu perseverantiae, seu alia emitti solita in aliqua Congregatione vel Communitate, ac vota obligatoria a tertio accepta, non se ingerant. Abstineant pariter a commutatione voti de non ludendo, praesertim quoad personas ecclesiasticas, seu saeculares, seu regulares: quoad alios vero, si forte, attenta personarum conditione et circumstantiis, iusta ratio pro commutatione afferatur, non aliter in casu ipsam concedant, quam excepto ludo alias quomodocumque prohibito, et iis praeterea conditionibus praescriptis unde ludus ex commutatione permissus honeste fiat. Nec dissimiliter se gerant circa vota poenalia, seu praeservativa

a peccatis, ne detur ansa peccandi liberius. Quod si fortasse eiusmodi occurrant adiuncta, quae aliquam commutationem merito exposcant, non aliam certe concedant, quam quae non minus a peccato committendo refrenet, quam prior voti materia.

XI. Dispensare possint cum constitutis in sacris super irregularitate ob delictum occultum, excepto homicidio voluntario.

XII. Cum illis qui, scienter vel ignoranter, cum impedimento gradus secundi et tertii, vel tertii solius, aut tertii et quarti, vel quarti solius consanguinitatis, vel affinitatis etiam **ex copula** licita provenientis, matrimonium iam contraxerunt, dummodo huiusmodi impedimentum occultum remaneat, dispensare pro foro tantum conscientiae possint ad remanendum in matrimonio.

XIII. Similiter, pro foro conscientiae tantum, dispensare valeant super impedimento dirimente occulto tam primi et secundi, quam primi tantum, aut secundi tantum gradus affinitatis **ex copula** illicita provenientis in matrimonio contracto; atque etiam, dummodo cause graves et quae canonice sufficientes habentur intersint, in contrahendo: ita tamen ut, si huiusmodi affinitas proveniat **ex copula** cum matre desponsatae, vel desponsandae, huius nativitas copulam antecesserit, et non aliter.

XIV. Dispensare similiter, pro eodem foro, tam de contracto, quam de contrahendo possint super impedimento cognationis spiritualis, itemque super occulto impedimento criminis, neutro tamen machinante, idest quando solum concurrent adulterium et fides data de matrimonio contrahendo post coniugis mortem.

XV. Dispensare ad petendum debitum possint in casu affinitatis incestuosae matrimonio supervenientis.

XVI. Ad petendum pariter debitum cum illis qui voto simplici castitatis obstricti matrimonium contraxerunt, dispensare valeant, illos monendo facturos contra id votum, si extra usum matrimoniale delinquent, ac remansuros eodem prorsus ac antea voto obstrictos, si coniugi supervixerint.

XVII. Super visitatione quatuor Basilicarum cum exteris,

qui vel ob paupertatem, vel ob gravem aliam causam in Urbe remanere non possunt, dispensare valeant, vel reducendo ad tres saltem dies visitationes earumdem Basilicarum alioquin per decem dies ab iisdem visitandarum, vel visitationes praescriptas in alia pia opera, prudenti suo quisque arbitrio, commutando.

XVIII. Cum civibus autem et incolis romanis, qui morbo, vel aliquo legitimo impedimento detenti, non valeant memoratas Basilicas visitare, possint praescriptas per viginti dies visitationes in alia pia opera, quae ab ipsis adimpleri queant, dispensando commutare: suam tamen conscientiam oneraturi, si super huiusmodi visitationibus inconsulto et sine iusta et rationabili causa sive cum exteris, sive cum romanis civibus aut incolis dispensaverint.

XIX. Ceterum alias facultates praedictis trium Basilicarum Poenitentiariis minoribus pridem concessas, aut forsitan concedendas per Cardinalem Maiorem Poenitentiarium vi generalium facultatum, quibus ex Benedicti XIV Constitutione—*Pastor bonus*—vel alias a Sancta Sede et a Nobis ipsis est instructus, salvas et firmas hoc ipso Iubilaei anno esse et fore, atque ab iis hoc etiam anno durante non secus ac alio quovis tempore erga omnes exerceri, iuxta eiusdem Constitutionis aliarumque respective concessionum tenorem, debere, et licite posse, decernimus et declaramus.

XX. Easdem vero facultates, tam in memorata Benedicti XIV Constitutione—*Pastor bonus*—et alias etiam ab Apostolica Sede vel a Nobis ipsis Cardinali Maiori Poenitentiario tributas, quam in praesentibus Nostris Litteris expressas atque contentas, praedicto Maiori Poenitentiario, et Apostolicae Poenitentiariae Officio confirmamus, et respective, quatenus opus sit, pro hoc Anno Sancto concedimus et impertimur, ad hoc ut ipse Maior Poenitentiarius iis omnibus et singulis tam per se ipsum, quam per alios quoscumque a se eligendos Confessarios in Urbe, uti licite valeat. Si quos autem casus ad ipsum Poenitentiariae Officium, vel ad aliquem ex dictis Poenitentiariis seu Confessariis deferri contingat, de quibus haud fuerit hisce in Litteris Nostris dispositum, vel qui in iisdem excepti sint; officium erit praefati Maioris Poenitentiarii, cui Poenitentiarii

minores et Confessarii praedicti varios eiusmodi casus rite patefacient, Apostolatum nostrum super illis consulere: Nos autem eidem praescribere non omittemus quidquid opportunum in Domino iudicabimus, ut animarum vulneribus sanandis idonea remedia afferantur.

XXI. Quum autem, ad maiora animarum lucra anno isto salutaris expiationis comparanda, multiplicandos adhuc esse operarios, augescente messis copia, probe intelligamus; Praedecessorum nostrorum vestigiis insistentes, Dilecto Filio Nostro Cardinali in Urbe eiusque Districtu Vicario in spiritualibus Generali, committimus, ut ex Confessariis, tam Saecularibus quam Regularibus, ab se alias ad audiendas confessiones approbatis, seu approbandis, quamplures, vel, si id satius censuerit, omnes etiam designet, qui facultates infra scriptas per Anni Sancti decursum exercere libere possint, ut nempe ipsi in obeundo sanctissimo ministerio utilius adlaborent.

XXII. Quare iidem confessarii absolvere possint per se ipsos tantum et in foro dumtaxat conscientiae personas sibi confitentes, non exceptis religiosis aut regularibus extra suum Ordinem confiteri prohibitis, a quibuscumque ecclesiasticis censuris etiam Summo Pontifici et Sedi Apostolicae, etiam speciali modo, in Constitutione—*Apostolicae Sedis*—reservatis (dummodo tamen huiusmodi censurae non sint publicae) nec non ab omnibus peccatis, excessibus quantumlibet gravibus, etiam Sedi Apostolicae reservatis; iniunctis tamen salutaribus poenitentiis, et aliis de iure iisdem Poenitentibus iniungendis. Excepto, eodem modo ac supra § III, crimine absolutionis complicis.

XXIII. Omnia et singula simplicia vota, etiam iurata, etiam Sedi Apostolicae reservata, exceptis castitatis, religionis, aliisque superius § X memoratis votis, dispensare commutando in alia pia opera valeant.

XXIV. Dispensare possint circa visitationes praescriptas quatuor Basilicarum, easque commutare eodem omnino modo ac conceditur Poenitentiariis § XVII et XVIII. Praeter hanc autem facultatem dispensandi circa praedictas visitationes scient nullam aliam dispensandi cum quoquam facultatem sibi concedi.

XXV. Firmas singulis praeterea remanere volumus facultates, quas forte a S. Sede per S. Poenitentiariam aut alio legitimo modo consecuti sunt vel consequentur.

XXVI. Hisce autem amplioribus facultatibus, per praesentes Litteras ex Apostolicae benignitatis indulgentia attributis, intelligent omnes tam Poenitentiarii minores, quam Confessarii ceteri iisdem respective uniendi, uti se non posse, nisi cum iis poenitentibus, qui praesens Iubilaeum consequi sincere et serio volunt, atque ex hoc animi proposito ipsum lucrandi et reliqua opera ad id lucrandum necessaria adimplendi, ad Confessionem apud ipsos peragendam accedunt: neque item posse iidem uti cum iis poenitentibus, qui huius Anni Sancti Iubilaeum semel iam lucrati fuissent.

XXVII. Praeterea Religiosorum quoque utilitati uberius consulere, augendoque numero confessariorum, ex Iubilaei consuetudine, prospicere volentes, praemissas nuper facultates, quas confessariis a Cardinale Vicario designandis hoc anno competere statuimus §§ XXII, XXIII, XXIV, easdem omnes et singulas pari modo, pro eodem anno, tribuimus omnibus confessariis regularibus seu religiosis, etiam in Institutis votorum simplicium ab Apostolica Sede approbatis, qui ad audiendas suorum religiosorum confessiones fuerint rite, iuxta normam cuiusque Ordinis aut Instituti, deputati, ad hunc scilicet effectum, ut iidem confessarii facultates huiusmodi erga solos proprii Ordinis sive Instituti religiosos poenitentes, hoc Iubilaeum lucrari volentes, exercere in suis quisque coenobiis seu domibus libere et licite valeant. Quibus etiam religiosis confessariis facultatem dispensandi cum iisdem religiosis poenitentibus in sacris ordinibus constitutis super irregularitate ob delictum occultum contracta, quemadmodum concessum est § XI, tenore praesentium, sacri eiusdem Iubilaei gratia, concedimus et impertimur.

XXVIII. Nostrae itidem caritatis providentiam ad eos convertemus, qui legitima causa praepediuntur quominus decretas quatuor Basilicarum visitationes exequantur, quales sunt praesertim Moniales aliaeque virgines, seu mulieres in perpetua clausura viventes, vel oblatae, aliaeque in religiosis, aut piis Domibus, seu Conservatoriis degentes, itemque car-

ceribus seu custodiis detenti, et morbis affecti: aliis quippe nostris peculiaribus Litteris statuemus quae in Domino magis expedire videantur, ut et ipsi praemissarum absolutionum ac plenarii Iubilaei participes effici valeant.

XXIX. Quum vero de recto peculiarium huius generis facultatum usu saluberrima *Monita* praelaudatus Praedecessor Noster fel. rec. Benedictus XIV, pro ea qua praestabat sacramrum rerum peritia, memoratis suis Litteris, quarum initium—*Convocatis*—proposuerit, ea iterum edi separatim mandavimus, ut qui fidelium animabus per Poenitentiae Sacramentum adiuvandis praeficiuntur, sumant inde regulam, ad quam in perdifficili munere consilia ac iudicia sua religiose componant. Ac omnibus idcirco Confessariis, qui praestutitis facultatibus uti velint, eadem perlegi diligenterque considerari volumus, ne in re gravissima quidpiam a recto alienum ob rerum ignorationem, sibi vel invitatis, excidisse, non sine acerbo animi dolore aliquando nanciscantur.

XXX. Cunctos interim sacrorum administros, quibus praestantissimum eiusmodi officium committi contingat, paterno affectu admonemus ut rite ipso, et, quibus par est, religionis, caritatis, prudentiae studiis perfungantur: quumque Ecclesiae filios ingemiscamus ex errorum invalescentium colluvie circumferri omni vento doctrinae, id in primis enitantur, ut cunctos doceant vias Domini, eosque a sapientia propellant, quae secundum Deum non est. Aequo autem animo, atque ad patientiam comparato excipient universos, exemplo Illius confirmati, cuius personam gerere sibi datum est. Hac ratione fiet, ut poenitentes quum sibi viscera misericordiae coelestesque thesauros undique reserari conspiciant, alacriores convertantur ad Dominum, ac per Poenitentiae Sacramentum sese eidem reconciliare sollicite studeant.

Praesentes vero Litteras, omnesque et singulas concessiones, limitationes, monita, declarationes, ac voluntatis Nostrae significationes in iis contentas de nullo defectu impugnari et redargui posse, sed omnimoda firmitate validas esse, et censi, et ab iis omnibus, ad quos pertinet, exactissime observari, eisque etiam, quorum favorem respective concernunt, plenissime suffragari volumus atque decernimus. Non obstantibus pree-

missis Nostris, aliisque Apostolicis, seu in Universalibus, Provincialibus, aut Synodalibus Conciliis editis Constitutionibus, et Ordinationibus, nec non quarumcumque personarum, aut Ordinum etiam Mendicantium, Congregationum, Societatum et Institutorum, etiam specialem et individuam mentionem promerentium, etiam iuramento, confirmatione Apostolica, vel quavis firmitate alia roboratis statutis, legibus, usibus, et consuetudinibus, etiam immemorabilibus, Indultis quoque et Privilegiis sub quibuscumque tenoribus, et formis; et quibusvis etiam suspensionum et derogatoriarum derogatoriis, aliisque efficacioribus clausulis, seu irritantibus Decretis, etiam simili motu, scientia, et potestatis plenitudine, et alias quomodolibet concessis, et iteratis vicibus confirmatis, et innovatis. Quibus omnibus et singulis, quatenus praesentibus in aliquo adversari dignoscantur, illis alias in suo robore permansuris, pro hac vice dumtaxat amplissime et latissime, ac specialiter et expresse, velut si eorum tenores praesentibus per extensum inserti forent, derogamus, et derogatum censeri volumus et decernimus.

Nulli ergo omnino hominum liceat paginam hanc nostrorum concessionum, limitationum, monitorum, declarationum, mandatorum, decretorum, et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumperit, indignationem Omnipotentis Dei, ac Beatorum Petri et Pauli Apostolorum eius se noverit incursum.

Datum Romae apud Sanctum Petrum Anno Incarnationis Dominicae millesimo octingentesimo nonagesimo nono, duodecimo Kalendas Novembris, Pontificatus Nostri Anno vice-simo secundo.

C. Card. ALOISI-MASELLA, Pro-Dat.

A. Card. MACCHI.

VISA

*De Curia I. De Aquila e Vicecomitibus.*

Loco + Plumbi

*Reg. in Secret. Brevium.*

I. CUGNONIUS.

## E S. CONGREGATIONE DE PROPAGANDA FIDE.

## I.

PARTECIPAZIONE DELLA DECISIONE DELLA S. C. CIRCA LA VERTENZA  
RELATIVA ALL'INSEGNAMENTO CLASSICO PER I FRATELLI  
DELLE S. C.

Protocollo N. 36549.

Roma li 11 Cennaio 1900.

*Eme ac Rme Dne Mi Obme:*

Eminentiam Tuam pro meo munere certiore facio Emos Patres hujus S. Congregationis in generalibus Comitiis die 11<sup>a</sup> Decembris 1899 habitis examini subjecisse quaestionem de facultate pro Fratribus Scholarum Christianarum docendi lingua latinam et graecam in eorum scholis, et ad Dubia:

1. Se attese le nuove istanze convenga accordare ai Fratelli delle Scuole Cristiane dimoranti negli Stati Uniti di America la dispensa dalla Regola, che loro proibisce l'insegnamento della lingua latina e greca:

Risposero :—Negative et amplius.

2. Se sia expediente differir l'esecuzione di questa decisione :

Risposero :—Negative, et amplius, et ad mentem. Mens est, che si dia un formale preceitto al Superiore Generale per fargli conoscere, che l'insegnamento della lingua latina e greca nei suoi Instituti di America si tollera fino al termine del corrente anno scolastico solamente. Inoltre che si comunichino le dette risoluzioni per mezzo dell'Emza Vra anche alla Gerarchia Cattolica degli Stati Uniti, rilevando all'Episcopato Americano, che quantunque la S. Sede favorisca l'insegnamento degli studi classici, e specialmente del latino, servendosi all'uso eziandio di Ordini Religiosi dediti per le loro regole a siffatto insegnamento, nondimeno volendo che si mantenga negli Instituti religiosi l'osservanza perfetta delle loro regole, lo proibisce ai Fratelli delle Scuole Cristiane, ed è suo desiderio che essi negli Stati Uniti accrescano invece le loro scuole tecniche e commerciali.

Huiusmodi vero decisiones Sanctitas sua in audiencia diei 6 vertentis mensis in omnibus confirmare dignata est.—Cum vero per earum participationem meo muneri satisfecerim, nihil omnino dubitans, quin Rmi Episcopi istius Regionis pro sua erga S.

Sedem devotione iisdem morem gerant, manus tuas maximo cum obsequio humillime deosculor.

Eminentiae Tuae

Hmus Devmus Servus

M. Card. LEDOCHOWSKI, Praef.

ALOISIUS VECCIO, Secretarius.

Emo Sig<sup>r</sup> Card<sup>e</sup> GIACOMO GIBBONS,  
Arcivescovo di Baltimora.

## II.

Romae, die 8 Januarii 1900.

*Illme et Revme Domine :*

Ad omnem perplexitatem e medio tollendam circa interpretationem Apostolicae Constitutionis *Quod Pontificum* prid. Kal. praeteriti Octobris editae super suspensione indulgentiarum et facultatum, vertente hoc anno universalis Jubilaei, curae mihi est, universos sacrorum Antistites sacrae huic Congregationi subjectos certiores reddere :

I. Omnes facultates Episcopis aut locorum Ordinariis *pro foro externo* concessas, vertente hoc jubilari anno perdurare;

II. Facultates *pro foro interno* ab hoc S. Consilio Christiano Nomini Propagando concessas, uti Summus Pontifex in audiencia diei 6 vertentis Januarii benigne indulxit, adhiberi pariter posse decurrente Jubilaei tempore, in casu gravis incommodi.

Haec dum Amplitudini Tuae, pro meo munere, significo, Deum precor, ut Te diutissime sospitet.

M. Card. LEDOCHOWSKI, Praef.

ALOISIUS VECCIA, Secretarius.

## E S. CONGREGATIONE RITUUM.

*Die 27 Maii.*

IN FESTO S. BEDAE VENERABILIS CONF. ET ECCL. DOCT.

DUPLEX.

Omnia de Communi Conf. non Pont. praeter sequ.

In utrisque Vesp. ad Magnificat. Ant. O Doctor optime, beate Beda, divinae etc.

V. Amavit.

*Oratio.*

Deus, qui Ecclesiam tuam beati Bedae Confessoris tui atque Doctoris eruditione clarificas: concede propitius famulis tuis; eius semper illustrari sapientia et meritis adiuvari. Per Dominum.

In I. Nocturno Lect. Sapientiam. de Comm. Doct.

## IN II. NOCTURNO.

## LECTIO IV.

Beda presbyter Girvi, in Britanniae et Scotiae finibus ortus, septennis sancto Benedicto Biscopio abbatii Wimethensi educandus traditur. Monachus deinde factus vitam sic instituit, ut dum se artium et doctrinarum studiis totum impenderet, nihil unquam de regulari disciplina remitteret. Nullum fuit doctrinae genus, in quo non esset diligentissime versatus; sed praecipua illi cura divinarum Scripturarum meditatio, quarum sententiam ut plenius assequeretur, graeci hebraicique sermonis notitiam est adeptus. Tricesimo aetatis anno, abbatis sui iussu sacerdos iniciatus, statim, suasore Acca Hagulstadensi episcopo, sacros explanare libros aggressus est: in quo sanctorum Patrum doctrinis adeo inhaesit, ut nihil proferret nisi illorum iudicio comprobatum, eorundem etiam fere verbis usus. Otium perosus semper, ex lectione ad orationem transibat ac vicissim ex oratione ad lectionem: in qua adeo animo inflammabatur, ut saepe inter legendum et docendum lacrymis perfunderetur. Ne autem rerum fluxarum curis distraheretur, delatum abbatis munus constantissime detrectavit.

R. Honestum fecit.

## LECTIO V.

Scientiae ac pietatis laude Bedae nomen sic brevi claruit, ut sanctus Sergius Papa de eo Romam arcessendo cogitaverit; quo difficillimis scilicet, quae de rebus sacris exortae erant, quaestionibus definiendis conferret operam. Emendandis fidelium moribus, fidei vindicandae atque adserendae libros plures conscripsit: quibus tantam sui apud omnes opinionem fecit,

ut illum sanctus Bonifacius episcopus et martyr Ecclesiae lumen praedicaverit, Lanfrancus Anglorum doctorem, Concilium Aquisgranense doctorem admirabilem dixerit. Quin eius scripta eo adhuc vivente, publice in Ecclesiis legebantur. Quod cum fieret, quoniam ipsum sanctum minime appellare liceret, venerabilis titulo efferebant: qui deinde veluti proprius sequutis etiam temporibus semper habitus est. Eius autem doctrinae eo vis efficacior erat, quod vitae sanctimonia religiosisque virtutibus confirmabatur. Quamobrem discipulos, quos multos et egregios imbuendos habuit, studio et exemplo non litteris modo atque scientiis, sed etiam sanctitate fecit insignes.

R. Amavit eum.

#### LECTIO VI.

Aetate demum et laboribus fractus, gravi morbo correptus est. Quo cum amplius quinquaginta dies detentus esset, consuetum orandi morem Scripturasque interpretandi non intercepit: eo namque tempore Evangelium Ioannis in popularium suorum usum anglice vertit. Cum autem in Ascensionis praeludio instare sibi mortem persentiret, supremis Ecclesiae Sacramentis muniri voluit: tum sodales amplexatus, atque humi super cilicio stratus, cum illa verba ingeminaret Gloria Patri et Filio et Spiritui Sancto, obdormivit in Domino. Eius corpus, suavissimum, uti fertur, spirans odorem, sepultum est in monasterio Girvensi, ac postea Dunclinum cum sancti Cuthberti reliquiis translatum. Eum tamquam doctorem a Benedictinis aliquique religiosis familiis ac dioecesis cultum Leo decimus tertius Pontifex Maximus, ex Sacrorum Rituum Congregationis consulto, universalis Ecclesiae Doctorem declaravit, et festo ipsius die Missam et Officium de Doctoribus ab omnibus recitari decrevit.

R. Iste homo.

#### IN III. NOCTURNO.

*Lectio sancti Evangelii secundum Mattheum.*

#### LECTIO VII. Cap. 5.

In illo tempore: Dixit Jesus discipulis suis: Vos estis sal terrae. Quod si sal evanuerit; in quo salieter? Et reliqua.

Homilia Venerabilis Bedae Presbyteri.

In Evang. Vos estis sal terrae.

In terra humana natura, in sale sapientia verbis significatur. Salis enim natura terra efficitur infructuosa. Unde quasdam urbes legimus, victorum ira, sale seminatas. Et hoc convenit apostolicae doctrinae, ut sale sapientiae compescat in terra humanae carnis luxum saeculi, aut foeditatem vitiorum germinare. Quod si sal evanuerit; in quo salietur? Id est, si vos, per quos condiendi sunt populi, propter metum persecutionum, aut terrorem, amiseritis regna coelorum, extra Ecclesiam positi, inimicorum opprobria sustinetis non dubium.

Vos estis lux mundi: id est, vos, quia vera luce illuminati estis, lux eis qui in mundo sunt, esse debetis. Non potest civitas abscondi supra montem posita: id est, apostolica doctrina super Christum fundata; sive Ecclesia super Christum ex multis gentibus fidei unitate constructa, et caritatis bitumine conglutinata: quae sit tuta intrantibus, et laboriosa adeuntibus, habitatores custodit, et omnes inimicos secludit.

R. Iste est.

#### LECTIO VIII.

Neque accendent lucernam, et ponunt eam sub modio, sed super candelabrum. Sub modio ergo lucernam ponit quisquis lucem doctrinae commodis temporalibus obscurat et tegit: super candelabrum vero, qui se ita ministerio Dei subiicit, ut superior sit doctrina veritatis, quam servitus corporis. Alter Salvator accendit lucernam, qui humanae testimoniae flamma suae divinitatis implevit, et hanc super candelabrum, id est Ecclesiam, posuit, quod in frontibus nostris fidem suae incarnationis fixit. Quae lucerna non potuit sub modio poni, id est, sub mensura legis includi; nec in sola Iudea, sed in universo illuxit orbe.

R. In medio Ecclesiae.

LECTIO IX. de S. Joanne I. Papa, Mart.

*Missa. In medio Ecclesiae, de Communi Doctorum, praeter Orationem uti supra. Et dicitur Credo.*

E SACRA CONGREGATIONE SUPER NEGOTIIS ECCLESIAST.  
EXTRAORDINARIS.

INDULTUM SUPER IEIUNIO ET ABSTINENTIA PRO AMERICA LATINA.

*Die 6 Iulii 1899.*

Archiepiscopi et Episcopi Americae Latinae, in Urbe, in plenarium Concilium congregati, Sanctissimo D. N. Leoni PP. XIII, gloriose regnanti, exposuerunt maximam difficultatem in qua, ob speciales regionum conditiones, versantur fideles suarum dioecesium, servandi ecclesiasticas leges de iejunio et abstinentia non obstantibus amplissimis indultis a S. Sede iam concessis. Supplices proinde dederunt preces ut Sanctitas Sua ampliorem et generalem pro America Latina dispensationem concedere dignaretur.

Porro Sanctissimus Pater, referente me infrascripto S. C. Negotiorum Ecclesiasticorum extraordinariorum Secretario, re mature perpensa atque prahabito voto nonnullorum S. R. E. Cardinalium, attentis gravissimis causis allatis, volens animarum necessitatibus atque anxietatibus occurrere, servata ecclesiastica lege ieunii et abstinentiae ac salvis permanentibus excusationibus ab eadem lege iure communi, iuxta regulas probatorum auctorum admissis, nec non specialibus indultis singulis ecclesiasticis provinciis hactenus impertitis, et adhuc vigentibus, donec perduraverint, statuit concedere *ad decennium*, prout concedit, omnibus Americae Latinae Ordinariis, facultatem, parochis, confessariis et aliis viris ecclesiasticis subdelegabilem, dispensandi ipsorum arbitrio, singulis annis et facta mentione apostolicae delegationis, fideles qui id petierint, etiam religiosos utriusque sexus de consensu tamen suorum superiorum ecclesiasticorum, a lege ieunii et abstinentiae, dummodo :

1. *Lex ieunii sine abstinentia a carnis servetur feriis VI adventus et feriis IV quadragesimae.*

2. *Lex ieunii et Abstinentiae a carnis servetur feria IV cinerum, feriis VI quadragesimae et feria V maioris hebdomadae.*

Sed diebus ieunii semper licebit omnibus, etiam regularibus, quamvis specialem dispensationem non petierint, in collatione serotina, uti ovis ac lacticiniis.

3. *Abstinentia a carnis sine iejunio servetur in quatuor per-*

vigiliis festorum Nativitatis D. N. I. C., Pentecostes, Assumptionis in coelum B. M. V. et Sanctorum Apostolorum Petri et Pauli.

4. In singulis regionibus serventur conditiones quoad precum recitationem et eleemosynarum erogationem atque destinationem, hactenus in concessione indultorum pontificiorum servari solitae.

Parochis autem et aliis sacerdotibus subdelegatis ab Episcopis vetitum est quidquid aliud petere aut acceptare occasione dispensationum ab ipsis impertitarum.

Firma vero permanent privilegia Americae Latinae in Const. *Trans Oceanum*, 18 Apr. 1897, concessa.

Et super his Sanctissimus Dominus mandavit praesens edictum atque in acta S. C. Negotiorum Ecclesiasticorum extraordinariorum referri.

Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria S. C. Negotiorum Ecclesiasticorum extraordinariorum, die, mense et anno praedictis.

FELIX CAVAGNIS, *Secretarius.*

#### APOSTOLIC DELEGATION, UNITED STATES OF AMERICA.

No. 8850.

WASHINGTON, D. C., January 30, 1900.

*Your Excellency:*—Having been asked by a number of the Rt. Rev. Bishops whether or not, and to what extent, the faculties which, in this country, they hold and use, by concession from the Sacred Congregation of Propaganda, were withdrawn by the Pontifical Decree regulating the use of faculties and indulgences for the Holy Year, now in course, and the interpretation of that Pontifical document being beyond the limits<sup>1</sup> of my powers, I thought it best, some time ago, to ask for authoritative information and instructions on the subject. I have just received from the Most Eminent Cardinal Prefect of Propaganda a letter under date of January 12, 1900, NN. 36899-36930, in which he gives me the following information:

The Most Eminent Prefect, as he was bound to do, submitted the question to the Sacred Penitentiaria, which replied

that the faculties "in foro externo" are not suspended. Moreover, as regards the "forum internum," the Most Eminent Cardinal Prefect has graciously taken pains to consult the Holy Father himself, who, in an audience of the 6th of this current month, deigned to concede that, "in foro interno," the faculties may be used in case of "grave incommodum." The words of the letter of the Cardinal Prefect to me are as follows:

Essendo stato in proposito interpellata la S. Penitenzieria, come era necessario, essa ha detto che le facolta' del foro externo non sono sospese. Quanto a quelle del foro interno il S. Padre, nell' udienza dell 6 corr. ha concesso che possono usarsi nel caso di grave incomodo."

With sentiments of highest esteem and fraternal charity, I remain,

Most faithfully yours in Xt.,

SEBASTIAN, *Archbishop of Ephesus,  
Apostolic Delegate.*

## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

### OUR ANALECTA.

The Roman Documents for the month are:

I.—APOSTOLIC LETTER designating the special faculties granted to the *Poenitentiarii et Confessores* during the Jubilee year.

II.—S. CONGREGATION OF THE PROPAGANDA:

1. Sanctions the continuance (to the end of the present scholastic year) of the dispensation allowing the Brothers of the Christian Schools to teach Latin and Greek in their American colleges. After the expiration of the current school-year the original Rule is again to take effect.
2. Interprets the suspension of Faculties and Indulgences for the Holy Year.

III.—S. CONGREGATION OF RITES gives the text of the Office of St. Bede the Venerable, which becomes obligatory on May 27 of next year (1901).

IV.—S. CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS publishes a Decree regulating the observance of the laws of fasting and abstinence for the Latin Provinces of South America.

V.—APOSTOLIC DELEGATION, UNITED STATES OF AMERICA, communicates the reply of the Prefect of the S. Congregation of Propaganda to the question whether and to what extent the "Decree regulating the use of faculties and indulgences for the

Holy Year" limits the regular faculties of the American Bishops. The answer of the Cardinal Prefect, after consulting the Penitentiary Apostolic, is that the usual faculties for missionary countries to be used *in foro externo* are not affected by the Decree, and that even for the *forum internum* such faculties may be used in cases where their non-use would cause a *grave incommodum*.

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ONLY ONE "MISSA EXEQUIALIS" PRIVILEGED "IN DIE OBITUS."

*Qu.* Will you, at your convenience, answer in the REVIEW the following question: Is it a fact that there is a decree of the Sacred Congregation according to which it is not allowed to have two solemn Requiem Masses sung, when these Masses are celebrated in different churches and on different days and with the body present in each case? and if so, would you kindly give the decree and oblige

CHICAGIENSIS.

*Resp.* The *missa exequialis* is a privileged Mass; that is to say, it may be celebrated on days when the rubrics forbid ordinary votive and Requiem Masses. But the privilege is restricted to a single Mass, even when a double funeral takes place, as in the above-mentioned case, where the corpse is transferred from one church to another. "Advertendum est," says à Carpo, "missam solemnem de Requiem iterari non posse, sed unicam esse oportere, nisi dies occurrat admittens missas privatas de Requiem. S. R. C. 23 Maii 1846."

On days when votive or Requiem Masses may be said independently of the exequial privilege, for instance, on feasts of semi-double rite; or on certain days of the week when Requiem Masses may be said on feasts of double minor rite by those who have the indult of the privileged altar; or in the case of special indults for confraternities, religious Orders, etc., two or more exequial Masses may of course be celebrated in the same or in different churches; and in that case the *missa in die obitus* is the proper Mass.

"Praeter sacerdotem qui cantat missam exequiarum solemnem, nullus alius pro defuncto, exequiarum causa seu officii funeralis, *sive in eadem sive in diversa ecclesia*, missam de Requiem celebrare potest, nisi dies illa missas *privatas defunctorum permittat*. Ex alio tamen titulo, scilicet confraternitatis, religionis, benefactoris, alia missa exequialis cantari potest in die obitus seu depositionis sed non postea, corpore non praesente aut alibi sepeliendo, iisdem diebus, quibus permittuntur anniversaria." (Decr. 19 Sept. 1654.)

### THE FACULTY TO BLESS BELLS.

*Qu.* In our faculties we receive the privilege of blessing various objects which, according to the Roman Ritual, are reserved to the bishops; but from these are excepted "benedictiones in quibus intervenit sacra unctione."

Could a bishop give the faculty, say, to bless bells (solemnly), to his rural dean; and if he did so, could the dean, being a simple priest, use the Holy Oils in the blessing, as the Ritual prescribes for the bishop?

*Resp.* If the bishop sub-delegates a priest to bless bells with the solemn ceremonial of the Pontifical, he gives also the right to use the Holy Oils for that purpose.

"An liceat sacerdoti ab Episcopo subdelegato ad benedictionem nolarum, quum debeat formam servare in Pontificali Romano praescriptam, unctiones adhibere?"

*Resp.* S. R. C., 23 Junii, 1853, "Affirmative" (*Collect. Congr. de Prop. Fid. n. 1947*).

### DR. MIVART AND THE "AMERICAN ECCLESIASTICAL REVIEW."

*Editor AMERICAN ECCLESIASTICAL REVIEW.*

*Dear Sir:*—No doubt you have noticed Dr. Mivart's attempt, in his recent article, "The Continuity of Catholicism," in the *Nineteenth Century*, to justify his wanton aspersions upon the ecclesiastical authorities of the Church by misleading references to the writings of Dr. Wilfrid Ward, and to certain statements by the Abbé Hogan which first appeared in the *ECCLESIASTICAL REVIEW*, under the heading of "Clerical Studies." Any one who takes the trouble to read in the original

Dr. Mivart's references must at once realize the thorough disingenuousness of his proceeding. But what I wish to call attention to in this connection is not so much Dr. Mivart's insincerity,—which he demonstrates only more clearly by his letter in the London *Times*, wherein he seeks to shift the responsibility of his utterances upon some vague and unnamed personages,—as rather to the vile way in which the New York *Independent*, as the leading representative of anti-Catholic religious journalism in America, comments upon the whole matter. And I venture to express the hope that the REVIEW will not neglect this excellent opportunity to expose the discreditable method which the so-called religious editor of the *Independent* habitually adopts in dealing with subjects that afford it a chance of misinterpreting the attitude of the Church authorities toward those who violate the covenant which entitled them to her privileges. I quote the last paragraph of the editorial in the *Independent* of February 1, 1900, which pretends to state Dr. Mivart's case.

"The chief interest in the case lies in the light it throws on the repression which can be and is practised on belief and investigation in the Catholic Church, and the failure of that policy. There is no need to feign surprise at the prevalence of skepticism in that Church. We suppose unbelief in the essential doctrines of historical Christianity is more prevalent in the educated circles of Catholicism than in any other Christian Church, barring the Unitarian. This is less true in this country than in Europe, and there, at least, it must not be supposed that the clergy are free from the disease. Dr. Mivart has simply stated facts, and has exposed the weakness of the policy of repression. He is the victim of his plain talk, but we do not believe he will be forced out of his Church."

It is barely possible to convey a more erroneous and unjust impression of the condition which seemingly induced Dr. Mivart to speak his religious mind to the English-speaking world through some of its leading secular monthlies. "Dr. Mivart has simply stated facts"—the *Independent* knows; and it is glad to endorse the facts; and its many readers will devoutly believe its endorsement, just as they believe what Dr. Mivart vaguely pretends to quote from the articles in the AMERICAN ECCLESIASTICAL REVIEW. Do tell your readers how not only Dr. Mivart, but also the *Independent*, with its interesting and finely-wrought literary articles and editorial comments, habitually misrepresents Catholic teaching and practice, whilst pretending to witness to the truth and, like the cultured pharisee, feigning impartial friendliness to the Church. But one need only leave the path of orthodoxy or play the rebel and traitor in her camp, in order to commend himself to the favor of the religious editor of the *Independent*. That journal has the unerring

instinct of the kite for the carrion, and is never so well at ease as when fraternizing with the discreditable camp-followers of the Church Militant of Christ. It has often been a matter of wonder to me that the REVIEW did not read it a lesson, since it ignorantly and maliciously trespasses upon the ecclesiastical field.

G.

*Resp.* The ECCLESIASTICAL REVIEW is not particularly concerned with what the *Independent* may say. We address readers who are not likely to take their views of Catholic subjects from a Protestant magazine, however plausible and successful that magazine may be in setting forth its biased views of the Church to those who are ignorant of Catholic doctrine and motives. Priests who are consulted by honest-minded persons about the truth of such statements surely ought to know what to answer. The best reply which a Catholic can give is to bid the inquirer examine the facts as they are, and the legitimacy of the deductions drawn from them by prejudiced or ignorant writers. That sort of honest proceeding will reveal the falsehood and subterfuge, the worldly wisdom and the bitter zeal, which inspire the *Independent's* misrepresentations of Catholic authority.

As for Dr. Mivart's making use of quotations from the ECCLESIASTICAL REVIEW to strengthen his utterly false and disloyal argument, we do not feel called upon to make any comment. The very fact of his citing "the number for 1897" of the AMERICAN ECCLESIASTICAL REVIEW must lead the reader to suspect the reference; and his bald statement "of a startling theological innovation" made by "a Catholic writer, with the letters H. J. H." proves that Dr. Mivart never saw or read the article in question, or, if he did so, utterly mistook its meaning. If the American writers under whose name Dr. Mivart seeks to shelter his heterodoxy were on a par with those "learned theologians" and "devout Catholics" of his acquaintance, who hold the detestable doctrines which he sets forth to a non-Catholic audience, the AMERICAN ECCLESIASTICAL REVIEW would never have published them, or else the American Episcopate would have promptly enforced its rights of censorship. Hence we hold ourselves free from the task of rendering Dr. Mivart more attention than his clamorous

tirade against the Church has already given him, and wholly endorse the sentiment of a recent writer in the *Catholic Columbian*, who says: "Regrettable, too, and not by any means to his credit, is the manner in which, in his 'Continuity of Catholicism,' Dr. Mivart lugs in the names of Dr. Wilfrid Ward and of the scholarly Sulpitian, Abbé Hogan, and tries to make it appear that those unimpeachable Catholics sustain or sustained his injurious and heretical views."

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#### A PROFESSION OF FAITH FOR CATHOLIC SCIENTISTS.

Much more important than the declaration which Dr. St. George Mivart has made of his heretical and degrading tenets regarding doctrines of the Church which do not meet his scientific experiences, is Cardinal Vaughan's letter to the clergy of the Archdiocese of Westminster, which gives us a form of profession of faith to be exacted from persons who hold views like those enunciated by Dr. Mivart. There can be no doubt that the various censurable expressions to which the English scientist has of late given utterance in public print, reflect a state of mind and heart which is not confined to the utterer or to England; although it is certainly untrue that, as he claims in his defence, the like opinions can be held by any practical and well-informed Catholic. There are nominal Catholics everywhere in whom the struggle with self and the insinuating spirit of the world has weakened the simple apprehension of the things of God; and who, under the plea that all science is from God, make it gradually the exclusive object of their worship, thus hoping to escape the humiliating condition which opens heaven only to those who have learned to regard the foolishness of this world as a gain in truth.

Dr. Mivart did not always think and write as he thinks and writes to-day. Nearly thirty years ago, when Professor Huxley published the first smarting review of Dr. Mivart's *Genesis of Species*, the latter made a splendid defence of the Catholic position, and proved, as he himself expresses it, "that even the strictest ultramontane Catholics are perfectly free to hold the doctrine of evolution;" that the principles

defended by "St. Thomas Aquinas and the Jesuits" and those "who look to Rome for doctrinal decisions . . . can perfectly harmonize with the requirements of modern science, and have, as it were, provided for the reception of its most advanced speculations."<sup>1</sup> He deemed it even then superfluous to assert "that Catholics are free and unembarrassed in their geology and palæontology" (p. 184); and could taunt his adversary with ignoring what he himself appears to have forgotten: "Professor Huxley, indeed, must know well that, in addition to the authority of approved writers of ancient and modern times, there is a *living authority* [the italics throughout are ours] in the Church. That authority, moreover, is ready at any moment to condemn heresy in the published expressions of any of her children, and *certain to detect it*" (p. 186). How well if he could have remembered as he wrote then: "I confess myself weary of these tedious declamations as to the incompatibility of science with Christianity on the one side, as also of timid deprecations on the other. The true position of these two powers justifies neither such hopes nor such fears; *for in truth no possible development of physical science* (and as to Biology I claim to speak with some slight knowledge) *can conflict with Christian dogma*, and therefore every attempt to attack from that basis is necessarily futile" (p. 189). And how is all this now? *O quantum mutatus ab illis!*

Dr. Mivart may tell us that he has learned more than he knew in 1872; that he has seen the inconsistencies of those who represent Catholic authority; and has therefore come to distrust the pronouncements of the Church against science. But all that has nothing to do with the eternal indefectibility of the Church, who, independently of science, teaches dogma in terms plain enough to anybody whose heart's eye has not lost its sight. The fact that a man has seen many things does not imply the superiority of his vision; nor is growing age a guarantee of growing clearness of sight. All his knowledge of human science has not made him any wiser than Professor Huxley, whose superiority in science he generously acknowl-

<sup>1</sup> *Contemporary Review*, January, 1872: "Evolution and its Consequences," pp. 176, 177.

edged in the article from which we have quoted. He has cast his lot with the teachers who seek to belittle authority, and has become like to them.

But even in this his career is so far not without its lesson to Catholics. "All Christians," he wrote in 1872, "owe a debt of gratitude to Professor Huxley, for calling forth more clearly the certainty that their religion has nothing to fear from the doctrine of evolution. It is, however, Catholic Christians who are pre-eminently beholden to him for occasioning a fresh demonstration of the wonderful way in which their greatest teachers of bygone centuries, though imbued with the notions and possessing only the rudimentary physical knowledge of their days, have yet been led to emit fruitful principles by which the Church is prepared to assimilate and harmonize even the most advanced teachings of physical science" (p. 188). How far the Church allows her children justly to go in this respect is well defined in Cardinal Vaughan's letter; and it is for having occasioned such a definition that we must now be beholden to Dr. Mivart, who may yet retrace his steps and thus advance to the true wisdom which is always ahead of, but always in accord with, true science. We print the Cardinal's letter, which will serve as a sort of compass to Catholics who may be in danger of straying from the old and unchangeable landmarks of Catholic dogma amid the all-pervading fogs of advanced science.

ARCHBISHOP'S HOUSE, WESTMINSTER.

*Feast of St. Peter's Chair, 1900.*

*Rev. Dear Father:*—Dr. St. George Mivart, in his articles entitled "The Continuity of Catholicism" and "Some Recent Apologists," in the *Nineteenth Century* and the *Fortnightly Review* for January, 1900, has declared, or at least seemed to declare, that it is permissible for Catholics to hold certain heresies—regarding the Virginal Birth of our Lord and the Perpetual Virginity of the Blessed Virgin; the Gospel account of the Resurrection and the immunity of the sacred Body from corruption; the reality and transmission of original sin; the Redemption as a real satisfaction for the sins of men; the ever-

lasting punishment of the wicked; the inspiration and integrity of Holy Scripture; the right of the Catholic Church to interpret the sense of Scripture with authority; her perpetual retention of her doctrines in the same sense; not to speak of other false propositions. As he has thereby rendered his orthodoxy suspect, and has, moreover, confirmed the suspicion by failing, after three notifications, to sign the annexed profession of faith when tendered to him by me, it now becomes my duty to take further action, and I hereby inhibit him from approaching the Sacraments, and forbid my priests to administer them to him, until he shall have proved his orthodoxy to the satisfaction of his Ordinary.

Believe me to be, Rev. dear Father, your faithful and devoted servant,

HERBERT CARDINAL VAUGHAN,  
*Archbishop of Westminster.*

P. S.—If it were true, as Dr. Mivart asserts, that there were persons calling themselves Catholics who hold any of the above heresies, it would be necessary to remind them that they have ceased in reality to be Catholics, and that if they were to approach the Sacraments they would do so sacrilegiously, at the peril of their souls, and in defiance of the law of the Church.

HERBERT CARDINAL VAUGHAN.

The profession of faith which Dr. Mivart was called upon to sign ran as follows:

#### FORMULA.

I hereby declare that, recognizing the Catholic Church to be the supreme and infallible guardian of the Christian Faith, I submit therein my judgment to hers, believing all that she teaches, and condemning all that she condemns. And in particular I firmly believe and profess that our Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages, in the fulness of time, for us man and for our salvation, came down from Heaven and was conceived by the Holy Ghost, and born of the Virgin Mary—that is to say, that the same Jesus Christ had no man for His father, and that St. Joseph was not his real or natural father; but only His reputed or foster father.

I therefore firmly believe and profess that the Blessed Virgin Mary conceived and brought forth the Son of God in an ineffable manner by the operation of the Holy Ghost, and absolutely without loss or detriment to her Virginity, and that she is really and in truth, as the Catholic Church most rightly calls her, the "Ever Virgin;" that is to say, Virgin before the birth of Christ, Virgin in that birth, and Virgin after it, her sacred and spotless Virginity being perpetually preserved from the beginning, then, and for ever afterwards.

I therefore condemn and reject as false and heretical the assertion that doubt or denial of the Virgin Birth of Christ or the perpetual Virginity of the Blessed Mary, Mother of God, is—or at any future time ever can be in any sense whatever—consistent with the Holy Catholic Faith. (*Cf.* Nicene and Apostles' Creed and Constitution of Paul IV, "Cum Quorundam," and Clement VIII, "Dominici Gregis.")

I believe and profess that our Lord Jesus Christ, after His death and burial, rose again from the dead, and that His Body, glorified in His Resurrection, is the same as that in which He suffered and died for us upon the Cross. I reject and condemn the statement that the Body of Christ rotted in the grave or suffered corruption as false and heretical, and contrary to the Holy Catholic Faith now and in all future time.

I firmly believe and profess in accordance with the Holy Council of Trent, that the first man Adam, when he transgressed the command of God in Paradise, immediately lost the holiness and justice in which he had been constituted, and that he incurred through that prevarication the wrath and indignation of God, and that this prevarication of Adam injured, not himself alone, but his posterity, and that by it the holiness and justice received from God were lost by him, not for himself alone, but for us all (*Cf.* Council of Trent, Session V).

I firmly believe and profess that Our Lord died upon the Cross, not merely (as Socinus held) to set us an example or an "object-lesson" of fidelity unto death, but that He might give Himself "a redemption for all" by "bearing our sins in His Body upon the tree," that is, by making a true and full satisfaction to the offended justice of God for the sins, original and actual, of all men, and that these sins are taken away by no other remedy than the merit of the "One Mediator, our Lord Jesus Christ" (1 Tim., 5), who has reconciled us to God in His own Blood; "made unto us justice, sanctification, and redemption" (1 Cor., i, 30. *Cf.* Council of Trent, Session V).

I reject and condemn all doctrines which deny the reality and transmission of original sin, and the perfect sufficiency of the atonement

by which man is reconciled to God in the Blood of Jesus Christ, as false and heretical, and contrary to the Holy Catholic Faith now and at all future time.

I firmly believe and profess that the souls of men after death will be judged by God, and that those who are saved will "go into everlasting life" (Matt. xxv, 46), and those who are condemned "into everlasting punishment." I reject as false and heretical all doctrines which teach that the souls in Hell may eventually be saved, or that their state in Hell may be one which is not of punishment. (*Cf. Constitution of Council of Lateran IV.*)

In accordance with the Holy Councils of Trent and of the Vatican, I receive all the books of the Old and New Testament with all their parts as set forth in the fourth session of the Council of Trent, and contained in the ancient Latin edition of the Vulgate, as sacred and canonical, and I firmly believe and profess that the said Scriptures are sacred and canonical—not because, having been carefully composed by mere human industry, they were afterwards approved by the Church's authority, nor merely because they contain revelation with no admixture of error; but because, having been written by the inspiration of the Holy Ghost, they have God for their Author and have been delivered as such to the Church herself. Wherefore, in all matters of faith or morals appertaining to the building up of Christian doctrine, I believe that to be the true sense of Holy Scripture which our Holy Mother the Church has held and now holds, to whom the judgment of the true sense and interpretation of Holy Scripture belongs. (*Cf. Council of Trent, Session IV; Council of the Vatican, Dogmatic Constitution of the Catholic Faith, chap. ii, can. ii.*)

I firmly believe and profess that the doctrine of faith which God has revealed has not been proposed like a philosophical invention to be perfected by human ingenuity, but has been delivered as a Divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared, and that therefore that meaning of the sacred dogmas is to be perpetually retained which our Holy Mother the Church has once declared, and that that meaning can never be departed from, under the pretence or pretext of a deeper comprehension of them. I reject as false and heretical the assertion that it is possible at some time, according to the progress of science, to give to doctrines propounded by the Church a sense different from that which the Church has understood and understands, and consequently that the sense and meaning of her doctrines can ever be in the course of time practically explained

away or reversed. (*Cf.* Dogmatic Constitution of the Vatican on Catholic Faith, chap. iv. can. iv.)

Moreover, I condemn and revoke all other words and statements which in articles contributed by me to the *Fortnightly Review* and the *Nineteenth Century* or in any other of my writings, are found to be in matter of faith or morals contrary to the teaching of the Holy Catholic Faith according to the determination of the Apostolic See; and in all such matters I submit myself to the judgment of the said See, receiving all that it receives and condemning all that it condemns.

#### SENDING THE HOLY OILS BY "EXPRESS."

*Qu.* Please inform some of your readers through the REVIEW whether the Holy Oils blessed on Maunday Thursday may be sent by express to priests living too far from the cathedral to allow them to go there without very serious inconvenience.

I live about 200 miles from the episcopal city, and have to leave at 11.45 P.M. to arrive there at 9.30 A.M. If I go, there can be no service on Maunday Thursday and Good Friday. My bishop wrote to me that I had to bless the Easter Water with the new Oils. Could a bishop oblige a priest to undertake a journey of more than ten hours, with neglect of the Holy Week services, in order that he may have the Oils for the blessing on Holy Saturday?

*Resp.* For obvious reasons of reverence the Sacred Oils are to be entrusted only to persons in Sacred Orders. St. Charles, in the Acts of the Second Provincial Council of Milan, lays down the rule that the priests charged with the distribution of the Holy Oils at the cathedral are not to give them to any lay person—"ne (olea) aliis deferenda dent, nisi iis qui sacris ordinibus initiati sunt . . . ut non laicus homo illa in itinere deferat."<sup>1</sup>

But whilst no arbitrary ruling or custom can dispense from this law of reverence, necessity (moral or physical) must set it aside, when its observance would prevent the prescribed use of the Holy Oils in the rites of the Church; for the injunction against intrusting the Holy Oils to lay persons is less stringent than that of observing the solemn liturgy in parochial churches, and of administering the Sacraments with reverence, that is,

<sup>1</sup>*Acta*, P. I., Con. Pr. II, Decr. IX.

with the prescribed matter and form. Hence liturgical interpreters allow that a lay person may carry the Holy Oils in case of necessity, such as the one given in the above query, where the personal absence of the priest means not only great expense and a long journey to himself, but likewise the privation of the Holy Week services, and of Holy Communion, etc., for his parishioners during that time. "In necessitatis casu, si nempe sacerdoti non suppetat tempus ecclesiam adeundi, ut ipse sacrum oleum assumat, deficiente alio ministro sacro, potest *laicus* minister illud deferre, occulte tamen et reverenter."<sup>2</sup>

But if trustworthy laymen may carry the Oils there appears no reason why these same Oils may not be entrusted to a reliable express company or the national mail. In the United States, at present, the carrying service is probably as perfect as that of any country, owing to a system which former lawlessness in certain parts has made imperative; and a parcel clearly directed and sent by registered express is as safely guarded as *any person, cleric or lay, carrying the same*, could be. It cannot, of course, be expected that the cathedral authorities undertake the transmission of the Holy Oils to individual priests in distant parts; but with a double set of stocks a priest who cannot leave his post could arrange to have some brother priest procure him the Oils and send them from a safe point of transport. This would be licit in case of such necessity as we have spoken of.

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#### DOES THE "CASUS APOSTOLI" APPLY TO BAPTIZED PROTESTANTS?

*Qu.* James, a Catholic, at the age of eighteen years leaves his good parents for the wilds of the Southwest. In his peregrinations he meets and marries Kate, who is unbaptized, and whose former husband, Charles, is not baptized. James and Kate live together for many years and rear a large family. At the death of their eldest son, whom the priest baptizes before death, James repents of his past and seeks reconciliation with God and the Church, alleging that although his wife is not a Catholic, she has lately become a Baptist, and should therefore profit by the Pauline privilege. I would ask in this connection: Does

<sup>2</sup> *S. Liturg. Comp.*, Pourbaix-Coppin, N. 687, ad 3.

the Pauline privilege ever extend to Protestants? If Kate should become a Catholic and could not challenge her former husband on account of physical impossibility, could she avail herself of the privilege of the Apostle?

*Resp.* If at the time that Kate (before she was baptized) contracted marriage with the Catholic, James, her former husband, Charles (unbaptized) was living, the attempted marriage with the Catholic, James, was invalid; for marriage between two unbaptized persons, when there is no other impediment, being a *natural contract*, is a *true marriage*.

But might Kate free herself from her former bond to Charles because of the fact that she received Christian baptism, even in an heretical sect? In other words, does the Pauline privilege apply to validly baptized Protestants? The generally accepted opinion of Catholic theologians, an opinion which has been practically endorsed by the Holy See,<sup>3</sup> is that Protestants validly baptized are subjects of Christ's Church, although they are in error as to Christ's true doctrine and fail to obey, consciously or unconsciously, His law as administered by Christ's Vicar in the Catholic Church. Such a marriage might, therefore, be considered valid under the Pauline privilege if the other required conditions are verified. But the Church does not dispense in such cases, and consequently such marriages are illicit.

In order that the Pauline privilege may avail in any case, it is requisite that the newly baptized party wishing to contract a new marriage (with a Catholic) obtain from the former, that is, the infidel spouse, the assurance that he (or she) is unwilling to live with the newly baptized party on the score of their religious difference. Where it is impossible to ascertain the disposition of the infidel party, who has practically separated himself (or herself) from cohabitation, a dispensation from the Holy See may be obtained.

Therefore, if Kate should become a Catholic and could not challenge her former husband, on account of physical impossibility, such a dispensation might be obtained with a *sanatio in radice, ad legitimizandam prolem.*

F. T.

<sup>3</sup> Cf. Konings, *Theol. Mor.* II, p. 394.

**A CASE OF MIXED MARRIAGE.**

*Qu.* John, who is not baptized, marries Jane, who is baptized, but not a Catholic. They live together as man and wife for a number of years, when Jane grows dissatisfied and makes known to her husband her determination to seek a divorce. John, soon after, "gets religion" among the Methodists and is baptized. For two years more he and Jane continued to live together as man and wife, until Jane, who constantly reiterates her resolve to separate, actually obtains a writ of divorce. Now John marries Teresa, a Catholic girl, before the local minister. What of this latter marriage?

*Resp.* The attempted marriage between John, who is unbaptized, and Jane, a validly baptized Protestant, is invalid. To render it valid by reason of John's subsequent baptism (in the Methodist Church), requires a renewal of the *matrimonial* consent. This consent Jane expressly withholds by persevering in her intention to procure a divorce, that is to say, a separation, *a vinculo*, as she understands it. The two years' cohabitation under such circumstances is not a renewal of consent of marriage, but simply a continuation of their previous invalid and illicit relationship. John's subsequent marriage with Teresa would, therefore, be valid, if no other impediment intervenes.

F. T.

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**THE RECENT DECREE REGARDING THE INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS.**

According to a decision of the S. Congregation of the Propaganda, the original text of which we publish in the *Analecta* of this number, the teaching of Latin and Greek in the American colleges of the Brothers of the Christian Schools is to be discontinued at the close of the present scholastic year. Everybody familiar with pedagogical affairs in the United States will realize that this change in the educational programme of the Christian Brothers is likely to cause, at least for a time, considerable decrease in the attendance at their schools. The fact that the secondary education imparted in these schools has been of a very high standard is generally, we believe, recognized by practical educators. The graduate

classes of the "Brothers' schools" have furnished a large contingent of preparatory students to our theological seminaries; they have likewise recorded signal triumphs in competitive examinations for professional courses in which Latin and Greek were made a condition of admission; and altogether they represent a high standard among students who attend the professional university courses. Naturally, it has been the aim of the Christian Brothers to strengthen this hold which commands the avenues to scholastic distinction and efficiency; and the implied deviation from the original purpose of an Institute which never contemplated the wide scope assumed by the American sons of Blessed Jean Baptiste de la Salle seemed altogether justifiable in this case in view of the novel circumstances that brought about this change enlarging their field of activity.

On the other hand, it cannot be forgotten that the strength of a religious institute rests wholly upon the faithful adherence of its members to the scope and purpose for which its rules were designed. It is not a question of how the Brothers may accomplish the greatest amount of good, but how they may accomplish the greatest good within their appointed field. It is easy to imagine how they might attain much broader results, even in the matter of education, by adding to their Rules and Constitution some elements of the Order of St. John or of St. Augustine; but they would lessen the energies that inspired them individually to seek their personal sanctification by embracing the life of renunciation which their holy founder traced for them in particular. Religious Orders derive their vitality not from the profession of vows, or from the systematic pursuit of a life devoted to charity, although both these elements are integral to their constitution; but the secret which makes the members of different Religious Orders with similar purpose and like means labor under their distinctive constitution with a devotion which would desert them under any other constitution, lies in the spirit which each separate institute derives from its founder, and which carries with it a deep reverence for every precept and act in which he laid the foundations of his Order. We all remember the famous Ignatian reply: *Sint ut*

*sunt, aut non sint*, which enunciates this very principle of vitality and accounts for the wondrous strength of the Society of Jesus, whose Constitutions forbid all changes of whatever kind in the text of its Rule, but admit of dispensations by which temporary changes become lawful according to times and places and persons. Just such a dispensation was allowed the American branch of the Christian Brothers by their Superior General years ago when the necessity of supporting the Institute by the erection of colleges, and therefore of satisfying certain demands of higher education, not otherwise provided for at that time, seemed to demand the admission of Latin and Greek classical training in colleges whose pupils paid for their education. At present this necessity has largely ceased; and it is now a question of expediency, involving large sacrifices both of money and of educational prestige. The classical colleges of the Brothers exist; the question of maintaining them, unless they teach Latin and Greek, is a serious one, and seems for the moment suggestive of failure. Yet we have not the slightest doubt that if the Brothers remain loyal to their original profession, recognizing that the scope which the saint whom God inspired to direct their usefulness, prescribed from the first, and which contemplated mainly the fostering of primary education, is still a very ample one—they are sure to exercise a larger influence for the spread of Catholic culture than they have ever done before.

Whatever difficulties may be encountered presently in adapting themselves to the situation indicated by the Roman decision, it is plain that no religious body of men could so well take in hand and bring to perfection the higher education in the field of applied philosophy, the physical sciences, mechanical engineering, and industrial training, as the members of the Order of Blessed Jean Baptiste de la Salle. They have proved their efficiency in this direction; and with the undeveloped possibilities which the use of electricity and kindred forces have shown to exist, there appears to be an ample field for educational activity, quite distinct from the universal demand for teachers for our parochial schools. Probably the necessity for teaching Latin and Greek by the Christian Bro-

ers would never have arisen, even in America, if the clergy had found themselves able and ready, years ago, to organize schools as essential adjuncts to our parishes. Thus, what appears at first sight a serious checking of the accustomed progress of the Brothers in the United States will, in all likelihood, turn out to be a great benefit, both to our primary and higher system of education. And this we believe all the more surely, since the proper authority, after being made aware by the American Hierarchy of all the difficulties in the way of such a change, insists upon it with no uncertain voice. May the great founder of the Institute of the Brothers of the Christian Schools, who is to be solemnly canonized two months hence in the centre of Catholic Unity, bring about that perfect harmony of loyal action among his noble sons which will both edify and support the Church in her struggle for the true enlightenment of mankind!

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#### THE INDULGENCE OF LORETO NOT SUSPENDED DURING THE JUBILEE.

In the December number, 1899 (p. 651), of the REVIEW we stated that the usual indulgences, plenary and partial, which the faithful gain at other times, are suspended during the Jubilee year. From this rule were excepted, as we said,—(1) the special indulgences granted by the Ordinaries (not, however, that which goes with the imparting of the Papal Benediction twice a year); (2) the plenary *in articulo mortis*; (3) the partial indulgence for visits during the Forty Hours' Adoration, and for accompanying the Blessed Sacrament to the dying; (4) the partial indulgence of the Angelus; (5) privileged altars, and all indulgences for the dead. To these exceptions must be added the indulgence of the Portiuncula, and the indulgences granted to those who visit the shrine (Holy House) of our Blessed Lady at Loretto.<sup>1</sup>

<sup>1</sup> Special Indult of His Holiness Leo XIII, 20 Dec. 1899,—*ap. Arizzoli: Constitutiones Leonis XIII super Jubilaeo, Romae, 1900, p. 21.*

## Recent Bible Study.

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A BOUT two years ago, when Harnack admitted<sup>1</sup> that in the case of the New Testament writings criticism had begun a retrogressive movement to tradition, a number of protests arose that there would be no such return in the field of Old Testament criticism. W. Sanday said there would be no reaktion;<sup>2</sup> J. Hastings protested there would be no retrogression;<sup>3</sup> K. Budde, of Strassburg,<sup>4</sup> J. A. Selbie, of Aberdeen,<sup>5</sup> and C. H. Cornill, of Königsberg,<sup>6</sup> based the position of Old Testament critics on "grounds of conscience," I suppose of the critical conscience. Selbie<sup>7</sup> appealed even to St. Paul's words "now the law entered in,"<sup>8</sup> as if the apostle by his "spiritual intuition" and his "creative genius" had anticipated the tenets of the school of Wellhausen. S. R. Driver entitled his report of the conversion to the critical belief of the *Bibliotheca Sacra* "Magna est veritas et praevalet."<sup>9</sup>

In his "Einleitende Betrachtungen"<sup>10</sup> Prof. Cornill calls on his readers to forget all they have heard about Bible History in order to better appreciate the historical picture painted by the critics. From the creation to the patriarchs inclusive all is fable and myth; Israel's sojourn in Egypt and the nation's deliverance are regarded by many critics as incompatible with scientific research; of Israel's primitive history remain only its nomadic life in the north-Arabian desert and its gradual migration to the western bank of the Jordan. Most critics begin Israel's political history with the exploits of the Judean hero, David, who infests the land with a party of freebooters,

<sup>1</sup> *Geschichte der altchristlichen Litteratur bis Eusebius*, ii, 1; *Die Chronologie der Litteratur bis Irenaeus*, p. x.

<sup>2</sup> *The Guardian*, Jan. 20, 1897.

<sup>3</sup> *Expository Times*, viii, 1896-97, p. 241 f.

<sup>4</sup> *Theol. Ltzg.*, xxiii, 1898, p. 39.

<sup>5</sup> *Expository Times*, ix, 1897-98, p. 274.

<sup>6</sup> *Geschichte des Volkes Israel*, Chicago, 1898, p. 5 f.

<sup>7</sup> *Loc. cit.*

<sup>8</sup> Rom. 5: 20.

<sup>9</sup> *Expositor*, ser. v, vol. vii, 1897, pp. 464-9; cf. *Zeitschr. für Kathol. Theol.*, Innsbruck, 1899, pp. 263-81.

<sup>10</sup> *Loc. cit.*, p. 4.

and who advances from the leadership of a robber-band to the royal dignity.<sup>11</sup> C. Piepenbring<sup>12</sup> considers himself not so radical as Stade and Reuss when he begins Israel's history proper with Moses, regarding the entire first part of the Bible as bristling with contradictions, improbabilities, and impossibilities. Winckler<sup>13</sup> is quite emphatic in maintaining the legendary character of early Jewish history. As the astronomer takes it for granted in his calculations that the earth moves around the sun, so the historian considers it as a first principle that no nation emerging from the "state of nature" can keep the memory of its primitive times, that no unwritten history can claim the name of history after the third generation, and that any attempt to distinguish between fact and fancy in such national traditions must prove abortive.

The critics show no more regard for the history of Israel's religious development. Through the influence of the prophets monotheism slowly develops out of the cult of the tribal or national god Yahweh, being sustained and strengthened in its progress by diverse ritual observances. About the time of Manasses or Josias, some eight centuries after Moses, the priests effected a centralization of these ritual worships in the temple at Jerusalem, and the religious system as presented by tradition was the outcome of exilic or post-exilic philosophico-religious speculations.<sup>14</sup> In all these speculations tradition is wholly disregarded.

The claims of tradition begin to make themselves felt, nevertheless, whether we take early Bible History as a whole or consider a number of particular facts contained therein. Prof. Dawson<sup>15</sup> draws attention to our absolute need of such a revelation as we possess in the first chapters of Genesis.<sup>16</sup> Prof. D. S. Margoliouth, in the *Expositor*, for February, 1900, points out other "Lines of Defence of the Biblical Revelation," pp.

<sup>11</sup> Comp. Buhl, *Die socialen Verhältnisse der Israeliten*, Berlin, 1899, p. 9.

<sup>12</sup> *Histoire du peuple d'Israel*, Paris, 1898, Librairie Grassart.

<sup>13</sup> *Orientalistische Lit. Zeitung*, April-July, 1899.

<sup>14</sup> Comp. Kautzsch, *Die hl. Schrift des A. T.; Beilagen, Abriss der Geschichte des alttest. Schrifttums*, Freiburg und Leipzig, 1894, p. 152; K. Bädeker, *Pälastina und Syrien*, 4te Aufl., Benziger, Leipzig, 1897, pp. lix-lxii.

<sup>15</sup> *Expositor*, ser. v, vol. viii, p. 306 ff.

32-52. (1) About 300 B. C. the Hebrew of the Old Testament was a dead language, so that we must restore the bulk of Scripture to pre-exilic times. (2) The Hebrew vowels remained unwritten till about 750 A. D., *i. e.*, about 1250 years after the death of the old Hebrew, and about 700 years after the death of the new Hebrew; if, then, we trust tradition for such minutiae as vowel-points, why not trust it in more important questions? (3) A good writer is not anxious to shirk either the responsibility or the honor of his literary production; if, therefore, any other author than Solomon had written the Canticle of Canticles, *e.g.*, why should not his name have been handed down, seeing that this has happened in the case even of Archilochus, Sophron and Menippus? Prof. Stade, Rector of the University of Giessen,<sup>17</sup> thus expresses his qualified adherence to tradition: The tribes immigrating into western Palestine could not have formed the people Israel, their God Yahweh could not have supplanted all the gods of the country, unless the national spirit and the Yahweh worship had been developed before the time of the immigration. Now, since Israel during this period of time possessed no national bond except the oracle of Yahweh, the Hebrew people and its religion must have originated simultaneously in prehistoric times. Hence, if we did not possess the legendary account of Israel's birth and growth, we should have to suppose a process similar to that contained in the Bible; in other words, the Biblical history of Moses' times, stripped of its legendary additions, is most probably true. Though Stade's method of separating fact from alleged fiction in the first chapters of Genesis is wholly subjective, it is nevertheless interesting to see a scholar of his standing admit the qualified truth of tradition.

We proceed now to particular instances in which tradition has been confirmed by recent discoveries. While Driver derives the introduction to Genesis from mere "Semitic cosmological speculations," F. Hommel<sup>18</sup> points out that the cuneiform account of creation has its Egyptian parallel in the

<sup>16</sup> Comp. Dawson, *Origin of the World*, 6th ed., 1893, chapters i-iii; appendices A-N.      <sup>17</sup> *Die Entstehung des Volkes Israel*, Giessen, 1899.

<sup>18</sup> *Expository Times*, ix, pp. 432, 480, 524 f.

pyramid-texts of Pepy I and Pepy II, dating from the sixth dynasty.<sup>19</sup> Prof. A. B. Davidson<sup>20</sup> writes: "As these narratives are not pure creations of the Hebrew mind, but reflections of ideas common to a large division of the human race, so the strange traditions of early humanity recorded in the first ten chapters of Genesis, and much more the stories of the patriarchs from the twelfth chapter onwards, have all a real historical basis, and are not mere ideal inventions." The genealogical tables found in Gen. x offer still many difficulties; but the inscriptions in Babylon, and Arach, and Achad tell a great deal about the glory of these centres of the most ancient civilization.<sup>21</sup> Nemrod, the king of Sennaar, is the son of Chus, brother of Mesraim and Chanaan;<sup>22</sup> now, Mesraim and Chus are the forefathers of the Egyptians and Ethiopians. This relationship has been confirmed in recent times; linguistic considerations admirably agree with the migration of the Chusites from south-Babylonia through south-Arabia into Ethiopia, while G. Schweinfurth, in the session of the Berlin Ethnological Society, June 13, 1897,<sup>23</sup> relying on the discoveries of Flinders-Petrie in Tuch, of Amélineau in Abydos, of de Morgan in Nebadah, and on his own observations, strikingly confirmed F. Hommel's thesis concerning the Babylonian origin of the Egyptian civilization.<sup>24</sup> The historical character of Abraham, of his sojourn in Haran, and of his migration into Chanaan, is admitted by Cornill.<sup>25</sup> About ten years ago H. Winckler rejected the historicity of Chedorlahomor in Gen. xiv; now he believes that Gen. xiv is derived from Babylonian accounts modified by other sources.<sup>26</sup> Cornill<sup>27</sup> sees in Gen. xiv a vestige of the historical Elamitic kingdom, and C. F. Lehmann<sup>28</sup> objects to have Gen. xiv set aside as unhistorical after two of its characters have been confirmed by independent historical

<sup>19</sup> Comp. Hommel, *Der bab. Ursprung der ägypt. Kultur*, 1892; Brugsch, *Rel. u. Myth. der alten Ägypter*, 22, 107, 161.

<sup>20</sup> *Expositor*, vii, n. 1, p. 2.

<sup>21</sup> Gen. x, 10.      <sup>22</sup> Gen. x, 6, 8.

<sup>23</sup> *Verhandlungen der Ges. für Ethnologie*, 1897, pp. 263-86.

<sup>24</sup> We do not say that the last word has been spoken on this subject; but present appearances are favorable to Gen. x, 6, 8.

<sup>25</sup> *Gesch. d. Volkes Israel*, pp. 6, 21 f., 29.

<sup>26</sup> *Musri, Meluhha, Ma'in*, Berlin, 1898, p. 40.

<sup>27</sup> *Loc. cit.*, p. 24.

<sup>28</sup> *Zwei Hauptprobleme*, p. 84.

testimony. All this is conceded, whether Scheil be right in reading Ku-dur-nuh-ga-mar,<sup>29</sup> or L. W. King in substituting I-nu-uh-sa-mar.<sup>30</sup>

Were we to add the parallels to the Biblical account of the flood, we should have to expand these notes into an article; besides, most of our readers are acquainted with the principal documents.—The mention of *Aser* in the inscriptions of Sety I and Rameses II has been considered by W. Max Müller,<sup>31</sup>—the occurrence of *Israel* in the Merenptah inscription and the consequences flowing from this fact have been treated by Prof. J. Orr,<sup>32</sup> not to mention a number of other writers;—the meaning of the word *Chabiri* occurring in eight of the Tell-el-Amarna letters addressed by Abd-Chiba of Jerusalem to his Egyptian suzerain, Amenophis III or IV, has not yet been finally determined, but Winckler, Niebuhr, and Zimmern see no philological obstacle against the equation *Chabiri* = Hebrews, and J. Orr, C. Meyer, and K. Piehl are inclined to admit the identity, while Lagrange's arguments to the contrary are hardly convincing.<sup>33</sup>

Finally, the Egyptian chronologists, who were thus far like the Hebrews before they got a king, every man doing that which was right in his own eyes,<sup>34</sup> appear to have received a king in the person of Mr. F. G. Fleay,<sup>35</sup> and, what is of the greatest importance, a king who writes:<sup>36</sup> “The only note of time of any importance in the Biblical Hebrew Chronology that does not agree with my Egyptian scheme is the 480 years of I Kings vi, 1.” We must confess that in spite of this gratifying result we do not like some of Mr. Fleay's dates, and we hope therefore that Mr. F. A. Cunningham will soon work out a different parallelism between Biblical and Egyptian chronology.<sup>37</sup>

<sup>29</sup> Comp. *Revue biblique*, Jan., 1900, p. 128.

<sup>30</sup> *The Letters and Inscriptions of Hammurabi, King of Babylon about B. C. 2200*, vol. i, *Introduction and the Babylonian texts*, London, 1898, Luzac, pp. xxv-lvi.

<sup>31</sup> *Asien u. Europa nach altägypt. Denkmälern*, Leipzig, 1893, pp. 236-9.

<sup>32</sup> *Israel in Egypt and the Exodus*, *Expositor*, ser. v, vol. v, 1897, pp. 161-77; comp. J. G. Wilkinson, *The Manners and Customs of the Ancient Egyptians*, ed. Birch i, p. 38 f. <sup>33</sup> *Revue biblique*, viii, 1899, pp. 127-32.

<sup>34</sup> *Expository Times*, xi, 4, 1900, p. 164.

<sup>35</sup> *Egyptian Chronology*, London, 1899, D. Nutt.

<sup>36</sup> P. 70.

<sup>37</sup> Cf. AM. ECCL. REVIEW, Feb., 1900, pp. 212-14.

## Book Review.

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TESTAMENTUM DOMINI NOSTRI JESU CHRISTI nunc primum edidit, latine reddidit et illustravit Ignatius Ephraem II. Rahmani, Patriarcha Antiochenus Syrorum.—Moguntiae. Sumpibus Francisci Kirchheim. 1899. Pp. lii—231. (Syriac and Latin Texts.)

Higher Criticism, in its demand for information that would throw historic light upon the authenticity of the Sacred Text, has incidentally caused a great deal of searching among the stores of ancient and long-neglected manuscripts. The result has been the discovery in different parts of the old world of important fragments of early literature which may be adduced as original and contemporary testimony to prove both the correctness of Scriptural tradition maintained in the Catholic Apostolic Church, and likewise the claims she makes of being the divinely established guardian of that tradition. Among the very latest and permanently important discoveries of this kind is unquestionably the *Testamentum D. N. J. C.* just published.

Some years ago the present Syrian Patriarch of Antioch, at that time Archbishop of Aleppo, was engaged upon the composition of a liturgical work in which the different rites used for the Eucharistic celebration were to be traced to their common origin. Lagarde, in his *Reliquiae* published nearly fifty years ago, had given specimens and a Greek translation (retranslation) of a Syriac MS. which he had found in the Paris Codex 38 Saengermannensis. It was supposed to be a partial version of the Apostolic Constitutions, the original text of which had formerly been attributed to St. Clement of Rome, but is now generally assigned to the beginning of the fifth century. Archbishop Rahmani knew of the existence of a similar MS., in the metropolitan library at Mossul in Mesopotamia; and as the Apostolic Constitutions represent practically the oldest known form of the Catholic liturgy, he meant to obtain a careful copy of this Syriac version as helpful in his study and comparison of the earlier rites of the Mass. To his great surprise he found on closer examination of the Mossul MS. that it contained con-

siderably more matter than the published *Constitutiones Apostolicae*; that in fact it bore even evidence of having been translated from a text which was older than the Apostolic Constitutions, and that this text had in all likelihood furnished the basis for the composition of the Apostolic Constitutions. Thus the find promised to give us the ordinances of Church discipline and liturgical service instituted by the Apostles under the immediate sanction or direction of our Lord Himself, or, as the fortunate discoverer expresses it, "deprehendimus non leviter gaudio non solum liturgiam qualis reperitur in Octateucho, prae illa Constitutionum apostolicarum, veneranda vetustate longe se commendari, sed insuper . . . exhibere primaevum christianaे religionis codicem tum rituum tum disciplinae, quorum institutio et promulgatio non jam ab apostolis sed ab ipso Domino in coelum ascensuro repetitur" (Praef.).

It would in sooth be a magnificent acquisition to have actually the text of the detailed instructions which our Lord gave to His Apostles just before His Ascension, in regard to the hierarchical and disciplinary government of the Church and the various liturgical observances which tradition has preserved to us from the Apostles' time. At any rate the document, inasmuch as it can readily be shown to antedate the Apostolic Constitutions, is of the greatest value so long as we must accept it as a witness of the teaching and practice of Church administration before the Council of Nice. Such, at least, is the testimony of the eminent critics to whom the Syrian Patriarch communicated his discovery last year, among whom may be mentioned Prof. Funk (Tübingen), Dr. Bickell (Vienna) and the Abbé Duchesne, of the French Seminary in Rome.

In the *Prolegomena* to the document (of which the Syriac and Latin versions are printed on opposite pages) the editor makes an elaborate plea to show that the composition belongs to the second century. Yet there are details which appear to indicate an age in which the influence of Constantine on the public life of the Church had already made itself felt. Such are, for example, the rules for the construction of churches, the institution of Lent, and certain doctrinal formulas which have hitherto been assumed to belong to a later period. However, these anomalies do not really furnish a conclusive basis of objection against the second century hypothesis. It would be easier to explain them than to demonstrate that the original text which stood for the copy of the document, is altogether of post-Nicene composition. The suggestion of Professor McGiffert, of New York Union Theological Seminary, which practically coincides with that of Dr. Harnack, namely, that probably we have a composite work, seems to have good grounds, and would allow us to account for certain indications that assign the different parts

of the document in their original form, to the third and fifth centuries. Probably more light will be had shortly from other documents found by Rahmani in the course of his search, and which he has not yet published.

The newly-found codex contains the Old and New Testaments, both proto- and deuterocanonical books, as we find them in the Syriac Pshittâ, and (for the parts there omitted) in the Septuagint Syriac translation: altogether, seventy-six books. Next follow eight books, of *Διατάξεις Apostolorum*. Of these, as we said above, Lagarde published a part, calling the whole by the name of *Octateuch*, since it was to be distinguished from the previously known Apostolic Constitutions. The first two of these eight books are what is really new in the discovery of Rahmani. The remainder correspond to the *Canones Ecclesiastici Sanctorum Apostolorum*, which Dr. Bickell published first in 1843, and which was subsequently reëdited by Cardinal Pitra under the name of *Sententiae Apostolorum*.

The title given to the newly-found portion is *Testamentum Jesu Christi*.<sup>1</sup> The text introduces our Lord as speaking to His disciples just before the Ascension. He tells the signs that are to precede the end of the world, and directs His hearers how they are to build up the Church, ordain the sacred ministers, instruct converts, and manage the care of souls. In conclusion He says: "Now you know everything that I told you whilst with you, which is also contained in this Testament. If you teach these things to the nations, you will fulfil the will of My Father."

At the end of the second book the following reference is made to the authorship of the tract: "Testamendum istud (a Domino viva voce exhibitum) scriptis consignarunt apostoli Joannes, Petrus et Matthaeus; ejusdemque exemplaria ex Hierosolymis per Dositheum, Silam, Magnum et Aquilam, quos eligerunt mandados, ad omnes incolatus miserunt." This seems to dispose of the supposed authorship by Clement, and to show that the introductory superscription is spurious.

We hope to speak of the detailed contents of this most interesting work in a separate paper on the subject.

<sup>1</sup> The full title is "Testamentum seu verba, quae Dominus Noster ex mortuis resurgens dixit suis sanctis apostolis, quaeque per Clementem Romanum discipulum Petri fuerunt in octo libris scripta."

THE SIX SYSTEMS OF INDIAN PHILOSOPHY. By the Right Hon.  
F. Max Müller, K.M., Foreign Member of the French Institute.  
New York, London, and Bombay: Longmans, Green & Co. 1899.  
Pp. xxxi—618.

Not long ago an eminent professor in a German University was lecturing on Fichte's *Wissenschaftslehre*. One of his auditors asked him afterwards some question regarding Fichte's works, and was told in reply: "O, no one nowadays reads Fichte!" This was probably a bit of esoteric information as to the fact that not even the lecture of a German professor need necessarily be based on the study of original sources. Be this as it may, the incident is encouraging to those who feel like protesting against some of the arbitrary demands imposed on a man's reading capacity. It seems to be largely the tyranny of what Bacon calls the *idola fori* that makes it incumbent on a student, or even a professor of philosophy, to have read the *opera omnia* of every writer to whom the world pays homage as a philosopher. Max Müller in his latest work says that "no one would have called himself hitherto a philosopher who had not read and studied the works of Plato and Aristotle, of Descartes and Spinoza, of Locke, Hume, and Kant, in the original." Probably most professional writers on kindred subjects would agree with Prof. Müller in this not excessive demand on the reading and studying powers of one who would hold a place amongst the lovers of wisdom. It is not, however, quite apparent why research into the history of philosophy may safely be broken at Aristotle and resumed at Descartes; why St. Augustine and St. Thomas Aquinas should not have a merited claim on one who would call himself a philosopher. If to this end contact be demanded with minds that have swollen indeed the stream of philosophical speculation, but only by muddy and turbulent tributaries, why should not acquaintance with those authorities be deemed necessary who have been at once channels of a pure philosophical current, and have broadened and deepened the stream with untainted additions? Waiving this, however, one may not find fault with the length of Max Müller's list of required philosophical readings, grateful as one ought to be that the writer has not made obligatory the study of the absurdities and vagaries of Fichte, Schelling, Hegel, and Schopenhauer in the original. Nay, one should be quite willing to accept, under due limitations, the addition recently made by Prof. Müller, and to second his "hope that the time will come when no one will claim the name of philosopher who is not acquainted at least with the two prominent systems of ancient Indian philosophy, the

Vedanta and the Samkhya." One subscribes to this hope the more readily that no insistence is made that the systems of Indian philosophy must be studied in their original language. Fortunately the bulk of their material exists in the translations of the Sacred Books of the East. Amongst these translations, Max Müller's version of the Upanishads, the main source of the Vedanta system, holds a prominent place. If the same eminent scholar had done no more in his latest work than condense from that version, and from other sources, the main features of the Vedanta, he would have conferred a boon on those upon whom professional studies, or at least the *idola fori*, impose a sort of necessity of being acquainted with Hindu Pantheism. To be obliged to study the dreams of the Indian monists is task sufficient for the requital. But to be required to trace them out amidst the clouds of puerilities and manifest absurdities with which the Sacred Books are replete, would be to tempt one to renounce all claim on philosophical culture that exacts so much for so slight a return.

It must not be supposed, however, that in the present work Professor Müller sets forth a mere digest of the Indian philosophies,—though one might wish that he had given a more systematic outline, as no living authority is probably better equipped for such a task than he. His aim has been "to give a more comprehensive account of the philosophical activity of the Indian nation from the earliest times, and to show how intimately, not only their religion, but their philosophy also, was connected with the national character of the inhabitants of India." The student, therefore, who has already made himself somewhat familiar with Hindu philosophy by reading a book, for instance, like that of Ram Chandra Bose, or Monier Williams' Indian Wisdom, will be better enabled to appreciate the literary disquisitions, and the comparative method exhibited in these more erudite studies by Max Müller. Indeed, it might be said that, without some such preparatory information, the present work will prove unsatisfactory. By those, however, who bring to its reading a more elementary knowledge, it will be found helpful in securing that closer acquaintance with Hindu speculation, demanded by any claim to philosophical culture.

#### ORESTES A. BROWNSON'S MIDDLE LIFE: FROM 1845 to 1855.

By Henry F. Brownson. Detroit, Mich.: H. F. Brownson, Publisher. 1899. Pp. 646. Price, \$3.00.

The first ten years of Orestes Brownson's life as a Catholic are probably the most instructive and engrossing portion of the interesting

picture which Mr. Henry Brownson draws for us of his great father. It was at the age of forty-one years, in the full ripeness of his intellectual and moral development, that Brownson deliberately turned to the Catholic Church. He was a man proud with the consciousness of superior gifts of mind, splendidly fashioned and polished by education. Although he had renounced Christianity as he had found it in Protestantism, and rejected belief in revelation, he still possessed the strength that goes with purity of motive, unblemished social reputation, and the instinctive realization that readiness to overleap every obstacle in the way of truth is the courage that wins it. Mr. Henry Brownson has told us in a former volume (*Orestes Brownson's Early Life: 1803-1844*) what wonderful energy his father developed in the use of such endowments. He shrank from no labor, no opposition, no doubt or fear, but wherever there seemed a glimmer of truth, thither he turned, hewing and cleaving his path through rocky ways or thicknesses that would have disheartened men possessed of less keen weapons of aggressive analysis and repartee.

With such dispositions Brownson, who had been made to suspect that there was more in Catholic philosophy and theology than was worthy of study than men currently admitted, addressed himself to the Bishop of Boston for information. The Bishop instructed him thoroughly in the Catholic doctrine, allowing Brownson to determine for himself whether, if Christ actually established a Church with authority to teach, that Church was the Roman Catholic Church or another. As a result of this process Brownson came to the conviction that there is no salvation outside the Church for those who are capable of reaching its pale. The step meant a thorough bending even unto breaking of his intellectual pride ; it meant humiliation and the loss of friendships in the social order ; it meant, above all, the prospective loss of a livelihood for one who had to support a large family, since the income from his lectures and from the publication of his *Review* would presumably cease by reason of his altered convictions and position as teacher and writer. He had preached his own philosophy and found it to be wrong, and he lacked the qualification of making his original theories the channel of Catholic thought. But he went into his new work with the same whole-souled energy and intelligent scrutiny which had characterized his examination of the claims of Protestantism, Agnosticism, and Rationalism. He studied Billuart's *Summa* of St. Thomas ; then he took up St. Thomas' own works ; and finally read several of St. Augustine's works, in which labor he was aided by the scholarly Bishop Fitzpatrick. Thus Brownson became familiar with the use of the scho-

lastic method, which, far from despising, he greatly admired ; but just here he showed his independence of judgment, for instead of accepting the theories of the scholastics as he accepted the facts and conclusions of revelation, he believed that the scholastic method was defective in this, that it tended to make the student lose sight of the objective aspect of Catholic doctrine taken as an organic whole. It is easy, however, to understand this view in a man who had so long been in search of organic objective truth, that this feature in the Catholic Church appealed to him beyond all others.

We are not allowed the space to enter here into the masterly manner in which he utilized his newly-acquired knowledge of Catholic truth as an apologist of the first order. Not that he apologized for the faith ; no, it was what he most despised in those that had gone before him among the defenders of the Church in this country. He was an American, who valued his liberty at its proper worth, and believed that the truth and its teacher, the Catholic Church, had no reason or right to bow before the self-constituted judges of our claims. He had encounters with all the leading religious and philosophical champions of his day, and it is not overstating the truth to say that wherever the rights of Catholicism and Catholics were concerned he was as successful in gaining the mastery as he was bold and aggressive. Nor were his polemics always confined to attacks on enemies of the Church. Like most men of strong parts, he found enemies in his own house. Whilst he was defending Catholics against the so-called Know-Nothing party, he found himself obliged to defend his rights to be an American against Catholics.

But all this the reader should ascertain for himself by the reading of Mr. Brownson's very interesting volume, which adds a splendid chapter to our written history. We look with eagerness for the next volume.

THE PARADISO OF DANTE ALIGHIERI. Italian Text edited by Mr. H. Oelsen, M.A., Ph.D. English Translation by the Rev. P. H. Wicksteed, M.A. THE LITTLE FLOWERS OF SAINT FRANCIS. Newly translated out of the Italian, by T. W. Arnold. (The Temple Classics.) New York: The Macmillan Co.; London: J. M. Dent & Co.

Two pocket-books, filled to the fullest with the gold of wisdom, with coin that rusteth not, with the truest standard of values temporal, and the surest medium of exchange for goods eternal! And, in another sense, two books for the pocket—veritable vade-mecums! Size

and weight, the outside and the inside, and the prettiness of printing, make them just what you want to snatch from your table in your run for train or trolley; most delightful companions too for the recreating stroll and the loitering in silent nooks where communion with great souls is most fruitful.

All the world, as the French say, knows the Temple Classics,—that string of many pearls, ancient and new. And yet there may be those who read this page that have not seen this fair little *Paradiso*. There are many, many editions of Dante, and not a few translations. But the student and the lover of the *Divine Comedy* may welcome this newest accession to the list. The Italian text is on one page and directly opposite, line for line, the English. No translation can of course give back the soul of Dante that ran over into his limpid Tuscan. The reader in whom Italian lives has no need of translation. And yet, even he may not at times forbid his eye from wandering across from the *terza rima* to the opposite triplets, though they are prose, but in his mother tongue. To one, however, who is not blessed in the possession of Dante's language, the clear, literal, and withal idiomatic English rendering will surely be helpful. The tables and maps will serve all—the advanced and the incipient student. Notes there are in fair abundance, yet not too many. They throw much light on obscure passages and historical allusions. It is a distinct pleasure, too, to find how singularly free they are from the manifestations of anti-Catholic prejudice one is wont to meet with in commentaries by those who share not Dante's religious faith.

The *Fioresetti* of St. Francis we couple here with the *Paradiso*, not for its kinship of matter, although such might well be traced, or for its contemporaneity of origin, but simply because there may be amongst our readers some to whom a knowledge of this dainty *livre de poche* may be welcome. The translation is by one whose instinct of faith enables him to appreciate the transcendently spiritual sense of the original, and whose skill in the lettered art ensures a fitting form. Besides the smoothness and grace of style, there breathes throughout a certain quaint aroma of the antique that keeps us conscious ever of the sweet scent of the *Fioresetti*,—an element, too, which the material setting of the booklet does much to intensify and fasten.

F. P. S.

## Recent Popular Books.<sup>1</sup>

ABOARD "THE AMERICAN DUCHESS": George L. Myers. \$1.00.

The villains of this cheerful tale earn a dishonest living, with something over, by quietly murdering superfluous persons, such as the heirs to large fortunes coveted by their next of kin. It is their humorous way to poison these persons while at sea, and they maintain a magnificent steamer for this purpose, paying its expenses and blinding suspicion by taking ordinary invalids as passengers. Their pretty scheme is at last thwarted by an honest captain and a detective. The book is unevenly written, but good of its kind. Some days after its issue, its publishers discovered that it had been plagiarized from Mr. F. Grainger's "*The Queen of Night*," published in England in 1896, and not copyrighted in the United States, and immediately compensated the real author, and sent a statement of the affair to the newspapers.

ARTS AND CRAFTS: Essays by Members of the Arts and Crafts Exhibition Society. \$1.00.

The thirty-five papers in this volume discuss carving, embroidery, book-binding, printing, lace-making, designs for needle-work, and other decorative arts, and also glass, wall papers, furniture, hangings, brass-work, and cast-iron. Its value is found chiefly in the inculcation of conscientious, diligent honesty of workmanship, but it gives much excellent instruction. The late William Morris and Mr. Walter Crane are among the contributors. It would be useful in the library of an industrial school.

BROOK FARM: Its Members, Scholars, and Visitors: Lindsay Swift. \$1.25.

This volume is not only the latest, and, on that score, the fullest account of an experiment in community made in 1840 by Mr. and Mrs. George Ripley and their friends, but it does not take anything for granted on the reader's part, and explains the whole matter, the general causes of the experiment, the particular reasons actuating individual members, their behavior, their withdrawal, and the final extinction of the "*Institute*." In the effort to avoid the sentimentalism of many former writers on this topic, the author is sometimes rather cold and is little less than Arctic when referring to Mr. Brownson and Father Hecker. Perhaps this is really a compliment, an admission that Father Hecker is not a figure to be attractively presented to those who desire to remain Protestants, but probably it is purely involuntary.

<sup>1</sup> The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

CHARLES FRANCIS ADAMS: Charles Francis Adams. \$1.25.

This newest volume of the American Statesman Series is chiefly valuable for its clear, plain history of American-English diplomacy during the Civil War; but as the life of the third of an illustrious line, a devoted patriot, an upright politician, and a successful diplomatist, it is a refreshing book to read just now. Mr. Adams had the honor of being sincerely hated by the Massachusetts Know-Nothings and "*Cotton*" Whigs, and highly respected by the foreign statesmen with whom he fought for his country's good, and his story is no tale of peace. Portraits of Earl Russell, Mr. Bright, Mr. Cobden, an excellent picture of Mr. Adams himself, and a vignette of his Quincy home illustrate the book.

D'ARCY OF THE GUARDS: Louis Van Shipman. \$1.25.

The earlier half of the story deals with the England of George III, and shows the hero struggling to obtain active service after offending a War Office dignitary. Rescuing the angry personage from a highwayman secures his appointment, and he comes to the United States during the Revolutionary War and is captured by a fair American after displaying timidity not supposed to be characteristic of his race. It seems a pretty play rather than a story of real life, but it is pretty indeed.

DECAY OF SENSIBILITY, AND OTHER ESSAYS AND SKETCHES: Stephen Gwynne. \$1.25.

These are pleasant papers, audacious and perverse here and there because such is the fashion, not because the author has nothing to say. The subjects are literary and social and are treated in novel ways, something in Mr. Birrell's fashion, but with less of scholarly allusion.

GENTLEMAN PENSIONER: Albert Lee. \$1.50.

The hero, one of Elizabeth's body-guard, while carrying a special message to one of her trusty counsellors, has nightly escapes from assassins and is in daily danger of ambush and murder. He has some experience in secret chambers and dungeons, but, thanks to a wonderful armorer, and to a fool whose fine wits serve him well enough on occasion, he escapes and lives to wed the lady whom he loves. He tells the story himself, and has only bad words and evil names for all Catholics who attempt to thwart him, Queen Mary ex-

cepted. Nothing else could be expected from the soldier of such a princess, but its very truth in representing him makes it unpleasant to the Catholic reader, and unfit for the young.

**GOD'S REBEL:** Hulbert Fuller. \$1.50.

Here is a meritorious attempt to bring the grim truth of Mr. H. D. Lloyd's "Wealth and Commonwealth" before novel readers. The oil monopoly; department shops; the grasp of the railway companies upon production and the markets; the tendency to crush individuality and to make honest independence unprofitable, are the topics. The author's ability is not quite equal to his intention, but the book is of average literary merit and may be efficacious in sharpening popular insight. Most unfortunately for its influence with all Catholics and with devout Protestants, its author indulges in some violent attacks on Christianity, assailing it as powerless to cure various economic evils. The real truth, that the responsibility lies with surviving heathenism and imperfect Christians, escapes him.

**GOLDEN HORSESHOE:** Stephen Bonsal. \$1.50.

The story is told in letters exchanged by two American officers, one in the Philippines, the other in Puerto Rico, and they are intended to set the policy of annexing foreign territory in the most flattering light. The author attempts to show that the United States are doing genuine missionary work in the islands of the sea, and that it is their Christian duty to persist, and to pursue the work begun by Captain John Smith in Virginia. The present improved and happy condition of the Virginian Indians is not mentioned. The two officers are fine fellows, and the book is extremely interesting as an account of what is going on in the new American territory, and of the devotion of the American soldier to his colors, but it does not quite reveal Uncle Sam as an evangelist.

**HANDBOOK OF DOMESTIC SCIENCE AND HOUSEHOLD ARTS FOR USE IN ELEMENTARY SCHOOLS:** Lucy Larcom Williams Wilson. \$1.00 (net).

A course of study for the ten months of the school year is laid down in this volume, which has an introduction by Mrs. Ellen H. Richards, of the Massachusetts Institute of Technology, and chapters by other writers skilled in various branches. It has been tested in public schools with classes miscellaneous in character, and has been found very good; and although its scheme seems to include a variety so great as to make thoroughness impossible, it may be that this is no serious defect. No child who has gone through this course will fancy that housekeeping and home-making are less than serious work.

**HEALTHY EXERCISE:** Robert H. Green. \$1.25.

This treatise on the value of exercise and the evil results following upon its neglect

is supplemented by an excellent list of exercises with explanatory figures. The author is no friend of the Turkish bath or massage as substitutes for exercise, but he perceives that few persons have sufficient resolution to persevere in solitary exercise, and consequently describes a great variety to make the work more tolerable. The chapter on neurasthenia is likely to work much good among sufferers from the disease, for it enumerates so many symptoms that it leaves few with which any sufferer may plume himself as especially distinguished.

**HISTORICAL TALES FROM SHAKESPEARE:** A. T. Quiller Couch. \$1.50.

"Coriolanus" and "Julius Caesar" and the English plays, "King Henry VIII" excepted, are the sources whence the author takes material for eight stories suitable for children's reading. The narrative and descriptive parts are drawn from the utterances of the personages, and follow admirable condensed introductions. The speeches and colloquies shorn of their explanatory phrases, are transposed into good prose, making a whole in which one ignorant of Shakespeare would suspect no work not original. Shakespeare's version of personal character has been followed in all cases, except in that of Joan of Arc, who is presented as she really was, the author declaring that no conscientious writer for children can repeat Shakespeare's portrait. A few historical errors are corrected, but those forming essential parts of the play are retained in the tales. Except in a single line, in which the "old faith" is spoken of as "dissolving" at the close of the Middle Ages, the author betrays no sectarian bias.

**HOW WOMEN MAY EARN A LIVING:** Helen Churchill Candee. \$1.50.

The author does not attempt to guide the young, or to advise the fully equipped, but offers counsel to those who, without preparation for the struggle, find themselves compelled to earn a living. Nursing, keeping boarders, horticulture, hair-dressing and the practice of other arts of the toilet; the humbler lines of artistic work; architecture, writing advertisements for shopkeepers, supervising shops, hack-writing, and soliciting advertisements, are some of the trades proposed. Being written for women of discreet age, with gain as their principal aim, the book has very little to say about honor or principle, but insists strongly on punctuality and diligence. It is a good guide to pecuniary success, but a woman with no other aim invariably transgresses the unwritten law of every trade or profession which she practices, and disgraces it and herself. This is not the fault of the author, who fulfills the pledge of her title.

**ILLUSTRATIONS OF BALANCE AND RHYTHM IN DESIGN:** Denman W. Ross, Edgar O. Parker, S. Clifford Patchett. \$3.50.

A portfolio of designs showing the varied combinations to be made with a small

number of elements, and how they must be disposed and opposed to produce harmonious effects. It is intended for the use of teachers striving to instruct children in the art of expressing their ideas in form, and is accompanied by brief hints as to its varied uses.

**LOVE OF PARSON LORD:** Mary E. Wilkins. \$1.25.

The themes of the stories are good, but they are treated with complete lack of real sympathy for anything not ugly or ludicrous. The style is an extraordinary patchwork of rusticity and the latest affectations of those writers who use elegance to mask vacuity, and although it indicates industry and honest effort to improve on the author's earlier manner, it is not agreeable to readers not interested in watching the growth of a novelist.

**MAN'S WOMAN:** Frank Norris. \$1.50.

A cross-eyed hero, a heroine whose pastime is typhoid and whose recreation is surgery, both sorely afflicted with Comte's philosophy in dilution, go through various adventures, the account of which connects severally correct descriptions of dissecting-table horrors and sick-room offensiveness. As might but be expected, the book is more repulsive than the author's last production and is to be avoided by readers not desirous of supping full of horrors related in phrases of brutal coarseness.

**MARY PAGET:** Minna C. Smith. \$1.50.

The hero is one of those voyagers from whom, in Mr. Kipling's opinion, Shakespeare heard of the cave and beach mentioned in "The Tempest," and he wins his lady's heart in Othello's fashion, by telling of the perils he has passed. The descriptions of tropical scenery are very vivid, the style is a fair imitation of the Elizabethan, and the personages, Shakespeare excepted, well represent their time. He is no Elizabethan, but an American poetaster publicly hunting phrases, and planning his work, and less manly than any of the everyday mortals in the plot. The heroine is a very pretty figure, and her wilful godmother and gentle mother are also very real.

**NERVE OF FOLEY:** F. H. Spearman. \$1.25.

Matter-of-fact stories of railway service, mildly technical and rather wordy, compose this book. The American masses, in the judgment of American editors who give more space to railways than to any other subject, are more deeply interested in railways than in anything else, and the manufacture of books like this is lucrative. Genius can make them interesting, but this author, although he knows his subject, is not a master in literature.

**NERVOUS SYSTEM OF THE CHILD:** Francis Warner, M.D. \$1.00 (net.)

Dr. Warner considers teaching in its effect upon the body, and the matter of

bringing the physical forces to the teacher's aid. The book is founded on a long series of observations, aided by experiment whenever experiment was possible without making the child self-conscious. Although meant for teachers, the book may prove useful to nervous invalids, for it gives self-knowledge and teaches self-control.

**PASSING OF THE EMPIRE:** G. Maspero. Edited by A. H. Sayce. Translated by M. C. McClure.

This, the third volume of Prof. Maspero's work, is illustrated with five colored plates, and twenty full-page pictures in black and white with many smaller pictures in the text. It records the latest discoveries fitting them into a complete and intelligible narrative of the years between 850 B. C., and 830 B. C. The S. P. C. K., which publishes the book in England, prefaces it with a note declining to take the responsibility of Mr. Maspero's inferences and interpretations, a very wise measure, inasmuch as late discoveries have compelled him to write this third volume without regard to consistency with its two predecessors. The sum of these discoveries is so immense that the book is more exciting than most novels.

**PLEASURES OF LITERATURE AND SOLACE OF BOOKS:** Compiled by Joseph Shaylor. \$1.25.

A well-selected and well-printed series of quotations bearing on the subject mentioned in the title, but chiefly valuable for a spirited introduction by Mr. Andrew Lang, estimating the average man's devotion to literature as shown by his expenditure upon its treasures. The little paper is as wholesome as Mr. Hubbard's "Message to Garcia," and as wholesome medicine for human complacency.

**RATIONAL MARRIAGE:** Florence Marryat. \$1.25.

The heroine, finding that she can support herself by working a type-writing machine and writing for small London papers, conceives herself to have a "career" before her, and consequently to be of much too fine material to be wasted in the ordinary duties of a wife and head of a household. Accordingly, she persuades her lover to consent to a secret marriage, and enters upon a series of highly ludicrous and embarrassing adventures which leave her entirely converted to belief in the wisdom of conventionalities. The book is hardly to be recommended to girls, excepting those afflicted with desire to be free from the obligations imposed by general opinion, for Miss Marryat's frankness is excessive.

**REAL FRENCH REVOLUTIONIST:** Henry Jephson. \$1.75.

The author makes effective use of the great mass of documents and records brought to light by the researches caused by the centenary celebrations of 1889, and describes not only the revolutionist, but the Breton loyalist, too often pictured as a faithful fool, loyal because ignorant. The

work provides the student with a fair basis for judgment of current praise of the existing revolutionary spirit claiming descent from the ideas of '89, and enables him to see the profound imbecility of regarding the French Revolution as the offspring of the American.

**RECOLLECTIONS OF MY MOTHER :** Susan I. Lesley. \$2.50.

This book, originally printed for the author's family, and consequently written with perfect frankness, describes a woman who, without writing anything but letters, without making a single public speech, without cherishing any aspirations or theories, became one of the most influential persons of her time and country. She was a good wife, devoted mother, and hard-working housekeeper; she read everything good that she could obtain; she thought and talked and brought together other thinkers and talkers. She was born in 1789, and her work came to a virtual end in 1849, but her name is still a household word in the town that was her home, and her influence is still felt. She knew nearly all the prominent Americans of her time, and the book abounds in anecdote and gives an excellent picture of one of the best women produced by American Unitarianism.

**REMBRANDT :** Estelle M. Hurl. \$0.75.

This, the second volume of the series begun by "Raphael," contains a series of sixteen Rembrandt pictures, selected not only for their merit, but with thought of the use of the book by the young. Lists of Rembrandt's contemporaries, a chronological table of events in his life, a pronouncing vocabulary, and a general criticism are added to the critical description of the pictures.

**SAVROLA :** Winston Spencer Churchill. \$1.25.

The hero, a reformer in a fancied republic, ends his patriotic efforts by departing hastily with the widow of the chief magistrate, that official having been shot during the rebellion. The man is a thoroughgoing tyrant and brute, and he and his satellites are very well described, but the reformer is more shadowy, and, although the dictator forces him into a position compromising both him and the dictator's wife, he accepts it too easily. The best portrait in the book is that of the unreasoning, fickle, brutal mob, which is described with scornful truthfulness.

**SIR PATRICK : THE PUDDOCK :** L. B. Walford. \$1.50.

A volume of pretty comedy, in the course of which an ugly but excellent baronet becomes the captive of a pretty young woman of the kind able to rule the world by force of issuing orders and making demands which must be honored, under penalty of giving pain or offense. A sensible, clever, rich man and his more clever wife; a wondrously conceited ugly girl, destined by the wife to subdue Sir Patrick, and a

scheming dowager, are the minor characters of this new version of "Beauty and the Beast."

**SWORD AND CRUCIFIX :** E. S. Van Zile. \$1.50.

Romance disguised as history composes this book, in which the characters are supposed to be the comrades of De la Salle. The hero, fleeing from the French court because he has slain a certain Spaniard for love of a Spanish girl, comes to America, where he finds her become the object of worship to a savage tribe; his adventures in rescuing her make the story. All the characters, the unconverted Indians excepted, are supposed to be Catholic, but the author treats their religious belief as if it were a highly explosive and needed to be handled with care. A little more literary skill would have made a very good story, but the actual narrative is more than a little stiff.

**TALIESIN :** Richard Hovey. \$1.00.

This, the fourth of the poetical dramas in which Mr. Hovey is relating the story of Lancelot and Guenevere, is called *Masque*, and tells the story of Percival's search for the Holy Grail, and also the loves of Taliesin and Nimue, the Lady of the Lake. It is allegorical, and its moral teaching is not Christian, but it is to be followed by other poems and it is not fair to predict what may be the lesson of the complete work. Some of the songs are very musical, and the whole work is thoughtful.

**TERENCE :** B. M. Croker. \$1.25.

The hero, who is The Desmond, becomes a coachman, partly from poverty, partly from pride, and wins the heart of a brave lady, who risks both life and reputation to save her silly sister from the consequences of a piece of mad folly. The tale is entirely incredible and very amusing.

**THOMAS PAINE :** Ellery Sedgwick. \$0.75.

The author's design of writing an impartial life of Paine is facilitated by his slight sensitiveness to Paine's attacks upon religion, and his gratitude for Paine's undoubted services to the United States during the Revolutionary War prevents him from perceiving the prosaic truth that the man, wheresoever he might be, was in opposition to authority, whether it were just or unjust. In summarizing Paine's character he calls him a religious man.

**TO HAVE AND TO HOLD :** Mary Johnston. \$1.50.

The Virginia of Opechancanough is the scene; the hero is Rolfe's friend; the heroine a court beauty fleeing from the pursuit of a fictitious personage, a favorite of King James. He follows her to the colony, and uses innumerable devices to take her from the hero, whom she has married from necessity but has learned to love. The author shows amazing ingenuity in

fitting actual history and pure invention together, and by this faculty and by a style of extraordinary merit, transforms the rough Colonial life into a romantic pageant. The book is better than any one of the three brilliantly successful American historical novels published during the last eighteen months.

**UNDOING OF JOHN BREWSTER:** Lady Mabel Howard. \$1.50.

In the last scene, the heroine, having caused her lover to become insane by breaking her betrothal vows in order to enter a convent, is consoling herself by remembering that his soul is saved, inasmuch as he, a member of a family fanatically Protestant, became a Catholic in order to be able to marry her. Her vocation for religion antedates her betrothal, and is donned and doffed too easily to make her anything but unpleasing, and the views of the lover's family are stated at such length that the impression left by the book is unfavorable to Catholicity, although the author seems to mean to be impartial. One of the clergymen is especially disagreeable, giving counsel and permitting behavior neither pious nor honorable.

**WARD OF THE KING:** Katharine S. Macquoid. \$1.25.

The ward is married, while yet very young, to a nobleman her senior by many

years, and left in her mother's castle to wait her husband's return from the wars. He comes back mortally wounded and his vicious young kinsman endeavors to marry her or to compass her death, with pleasing indifference as to which end he may attain. She is aided in escaping him by a man for whom she had a girlish affection, but she has enough adventures to make an entertaining story into which the Constable de Bourbon is brought for no particular reason, but with a good effect.

**WORLD'S MERCY:** "Maxwell Grey." \$1.00.

Five short stories, very well told and treating very unlike themes. The first tells of a woman whose drunken husband turned her and her sick child into the street one winter's night, causing the child's death, and leaving her no choice between death and wickedness. The shock of discovering that he has killed the child and, hearing a false rumor that his wife has committed suicide, reforms the husband and years after, respected and prosperous, he encounters his wife a hopeless outcast and perceives what the world's mercy is, and sees the difference between it and God's mercy. The story is marred by a scene which one would rather believe that no woman would write, and which most women would prefer not to read. The other stories are better but less powerful.

## Books Received.

**VESPERS AND COMPLINE.** A. Sogarth's Sacred Verses. By the Rev. Matthew Russell, S.J. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 156. Price, \$1.00.

**LEAVES FROM ST. AUGUSTINE.** By Mary H. Allies. Edited by T. W. Allies, K.C.S.G. Second edition, revised and corrected. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. xiii—483. Price, \$1.35.

**A DAUGHTER OF FRANCE.** 1464—1505. Being Records of Blessed Jane, Foundress of the Order of the Annunciation. Curtailed from the French of Countess de Flavigny by Lady Martin. *The Same.* 1900. Pp. 145. Price, 60 cents.

**THE NATIVITY OF OUR LORD JESUS CHRIST.** From the Meditations of Anne Catherine Emmerich. Translated from the French by George Richardson. *The Same.* 1899. Pp. 106. Price, 70 cents.

**THE DIVINE CONOLER.** Little Visits to the Most Holy Sacrament. By J. M. Angéli, of the Lazarist Fathers. Translated from the French by Geneviève Irons. *The Same.* 1900. Pp. xiv—139. Price, 70 cents.

- LA VIE DE JEUNE HOMME. Par le Docteur Surbled. Paris : A. Maloine, 23, rue de l'Ecole de Médecine. 1900. Pp. 160. Prix, 3 fr.
- LA SALLE DES MARTYRS du Séminaire des Missions-Etrangères. Par le P. Adrien Launay. Paris : Ancienne Maison Charles Douniol, P. Téqui. 1900. Pp. 218. Prix, 2 fr.
- PENSÉES CHOISIES du Vénérable Curé d'Ars. Nouvelle édition. *La même librairie.* 1900. Pp. 200. Prix, 1 fr.
- THE SPIRIT OF THE THIRD ORDER OF ST. FRANCIS. Translated from the French of the Very Rev Fr. Peter Baptist, O.F.M., by a Tertiary of St. Francis. With a Preface by Cardinal Vaughan. London : Catholic Truth Society. 1899. Pp. 252. Price, 2s. 6d.
- LED BY A DREAM, and Other Stories. By Katharine Tynan (Mrs. Hinkson). *The Same.* 1899. Pp. 190. Price, 1s.
- WORDS ON WINGS. Compiled by A. E. Sewell. *The Same.* 1900. Pp. 123. Price, 6d.
- A BIRD'S-EYE VIEW OF CHURCH HISTORY. *The Same.* 1900. Pp. 86. Price, 3d.
- BROWNSON'S MIDDLE LIFE: From 1845 to 1855. By Henry F. Brownson. Detroit, Mich.: H. F. Brownson. 1899. Pp. 646. Price, \$3.00.
- ORDO DIVINI OFFICI RECITANDI Sacrique peragendi, in usum Cleri Dioecesis Indianapolitanae, ex Apostolica Concessione, juxta Kalendarium Cleri Romani proprium dispositus. *Cum auctoritate:* A.D. 1900. Indianapol : typis The Hollenbeck Press. 1900.
- THE CHRISTIAN AT MASS; or, Explanation of the Mass in all its parts. By the Rev. Joseph L. Andreis. New York, San Francisco, Cal.: Christian Press Association. 1900. Pp. xx—277. Price, 75 cents.
- THE STORY OF THE DIVINE CHILD. Told for Children in Pictures and in Words. By the Very Rev. Dean A. A. Lings. New York, Cincinnati, Chicago : Benziger Brothers. 1900. Pp. 256. Price, 75 cents.
- DICTIONNAIRE DE THEOLOGIE CATHOLIQUE, contenant l'Exposé des Doctrines de la Théologie Catholique, leurs Preuves et leur Histoire. Publié sous la direction de A. Vacant, Dr. en Théol., Prof. au Grand Séminaire de Nancy, avec le concours d'un grand nombre de collaborateurs.—Fascicule II: Acta Martyrum—Agnus Dei. Paris: Letouzey et Ané. 1900. Pp. 160. Prix, 5 fr.
- CRITIQUE D'UNE NOUVELLE EXEGESE CRITIQUE. Par M. le Chanoine Magnier. *La même librairie.* Pp. 91. Prix, 1 fr.

# AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. II.—(XXII).—APRIL, 1900.—No. 4.

## THE NATURAL LAW IN MARRIAGE.

THE motive of the present article is to set forth the provisions of the natural law in the matter of marriage. Perhaps fully two-thirds of the members of our vast population have not been submitted, whether validly or invalidly, to the waters of Baptism. They are, therefore, not endued with the virtue of Christian faith. At the very best, unaided reason alone can be their guide to the knowledge of the natural law. One time, when the law began to be dimmed in the minds of the chosen people on account of evil habits, that law was written for them on tables of stone. In the new dispensation there is no graving upon tables of stone. Still, Christ tells us that He did not come to destroy the law, but to perfect it. He has left a divinely appointed guardian of the full truth of the law; and in His Church alone have the precepts of the law been preserved in their entirety and purity. From the sixteenth century, when this divinely appointed guardianship of the moral truth was repudiated as existing in the Church militant, there has grown up again that same old darkness, on account of which the law was once written for the Israelites on tables of stone. Without the divine guardianship and without the tables of stone, those who are walking in the darkness are falling back more and more upon arbitrary civil statute as their sole basis of morality.

From all this there arises a condition of things which is well worthy of our attention. With our higher teacher in the supernatural order, we get our moral truths easily in the declarations of faith. Hence we are apt to give less attention to the reasoned basis of the decalogue, since we have them from revelation in the divine positive law. On the other hand, those who have

not the faith are thrown back more and more upon the arbitrary human civil law. Thus we get farther and farther apart, forgetting the common fundamental ground of the natural law. We get our morality from a divine declaration. Those upon the outside tend to accept their morality from the declaration of a majority of human voices in council. If the majority says "white," the morality of a deed is white; if to-morrow the majority says "black," the deed becomes as black as the majority pleases.

There has been a very peculiar instance of majority rule in the case of Mr. Roberts, polygamist, before the House of Representatives of the United States. The majority report of the committee was for excluding him by a plurality vote, precedent being cited for such power to exclude. The minority report affirmed that he had the qualifications required for admission, and could not, therefore, be justly excluded; that he should be admitted, and thereupon be expelled by a two-thirds vote, such vote being sufficient for expulsion, with or without reason assigned. There is a haziness about the whole proceeding. The final decision was objectively right—Mr. Roberts was excluded. But the real basis of the right was not presented. What might be the decision of Congress on a case of the divorce and successive polygamy which is pronounced perfectly moral by State legislatures? It is evidently opportune for us to make a review of those principles of the natural law—unchangeable principles, which must govern the matrimonial society.

A *society* is universally recognized to be established there wheresoever is found *a stable moral union of two or more persons joined together by the mutually manifested common intent of pursuing a common end in community of effort*. The name society is given to the stable union only. We are not accustomed to apply it to a pic-nic party, for instance, or an indignation meeting, but solely to such unions as have an element of permanence and stability. Mere number of persons will not make a society. The mere gathering of many in the same place will make a crowd, but not a society. The bond must be a moral bond, uniting men in that in which they

are distinctively human, in intellect and free will. The bond is the common purpose known and pursued by all. There must also be community of effort in the use of common means to the attainment of the common end.

Man's sociability is the universal fact of human history. It is strictly the result of a natural law; for the fact is universal and constant under all possible variations of climate, and speech, and mode of living. The social condition is human nature's first dictate as to the means it requires to supply both its absolute and suitable needs. This primary dictate of human nature is one which man, with all history open before him, has never thought to correct, to modify, or to annul.

The possible kinds of human association are as multifarious as the ends for which men can work together in common. Whenever the force impelling men to the formation of a given society is human nature itself, considered in its essentials, and thus urging mankind *in general* to the formation of that given society as to the means necessary for the existence of human nature, for its extension, and for the possibility of the fuller complement of the welfare of human kind, such society is very justly styled a natural and necessary society. There are two such societies—domestic society and civil society. Man is impelled by the essential conditions of human nature, considered in the aggregate of humanity, to the establishment of the family and of the State.

We need not here go into the philosophy of this matter. But that man is impelled into these two kinds of society by the very force of nature is evidenced by the universal and constant fact of history. The existence of the family and of civil association go back to the beginning. No changes, not all of the changes and upheavals of all the centuries, have been able to dissipate the innate momentum by which human nature is borne to the establishment of these two societies. No other forms of society have unfailingly and universally survived all the changes in the records of the race. But out of the scattering of families

and the destruction of States, the new family and the new State have always risen immediately, as by inevitable law. This fact in the history of humanity, universal and constant where all else has changed, human nature alone remaining intact, must necessarily be ascribed to the inherent force of human nature impelling.

The first natural and necessary society, then, which we find amongst men is marriage. Marriage is a stable union between fit persons, a man and a woman, for the purpose of generating and rearing children. This stable union is brought about by a contract, by which a man and a woman bind themselves, one to the other, to the end proposed. It cannot be established otherwise than by contract, since it implies the yielding up of a certain personal independence and autonomy, which is the native right of each individual member of the human race. In the Christian dispensation, the contract has been raised to the dignity of a Sacrament. We are limiting ourselves here, however, to the question of marriage considered simply in the natural order, and not in its higher sacramental character.

To be a real contract, marriage must fulfil all the conditions of a contract. There must be a real, free, mutual, internal consent, on the part of both the man and the woman, and this internal consent must be manifested by some external sign, by words or their equivalent, so that the internal consent of each of the persons contracting may be fully made known to the other. The consent must be a present consent, and be understood to be such. In the formula commonly used the consent is expressed by the words, "I will." These words, as they stand, might indicate consent to take effect at some future time. But they are understood and are intended to signify a consent given and accepted at the time of its expression, and not a consent which is to take effect at some future time, whether fixed or indefinite. The consent must also be given with all the deliberation, knowledge, and liberty demanded for the validity of a contract.

The matrimonial union is a natural society. It will not be deemed necessary for us at this date, with history back of us,

to undertake to establish that marriage is a natural thing. It is of no use for men to decry it and to say that it is a failure. As a natural thing, it cannot, in itself, be a failure. If there are, often enough, uncomfortable circumstances connected with the concrete marriage, these are due, not to marriage in itself considered, but to the individual who will not govern his passions according to the laws of nature: the inconveniences are due to the wilful departure from the norm of conduct which should be followed by all those who enter into the married state. The naturalness of this state does, by its very continuance, assert and re-assert itself, over and over again, in each succeeding generation, despite all the recorded experiences of the past.

Marriage, then, is a natural thing. It is the natural means provided by nature for an end. This natural end of marriage is the generation of offspring, the propagation of the human race. Still, the end of the contract is not merely the generation of offspring. This end includes, also, the putting of that offspring in a condition fitting to its nature. Hence, in the contract there is necessarily implied the assumption of all the duties consequent upon the fact of offspring.

The parent, as responsible for the existence of the child, is also responsible for all that is demanded by the fitting existence of the child. The child, from the first moment of its existence, has a solemn claim against both father and mother. It has a right against them for the means necessary to continue the existence for which they are responsible. It has a right against them also for that early discipline, training, guidance, advice, upon which the fitness for a becoming career in most part depends. The parents have, therefore, the solemn obligation of bestowing upon the child the care demanded to bring forward its existence to a certain physical, mental, and moral development. The precise degree to which this development has to be pursued, we have not to consider here. Neither is it necessary to enter into the accidental case of the orphan, which forms matter for discussion among the civil problems. All that we have to affirm here is that the rearing, the education of the child is necessarily tied up with the generation of the child, so as to form with it one complete end intended in

marriage. Hence the obligation of taking the necessary means to this complete end, an obligation inseparable from the event of offspring, is assumed in the marriage contract.

The complete primary end of matrimony must, therefore, always be laid down to be "offspring to be brought to the condition demanded by the nature of the offspring." The rearing and the education must be considered to enter as an inseparable part into the undivided end. It does not matter that this duty of development may, sometimes, by the death or inability of the parents, be thrown back upon others, in accordance with the general laws of humanity or the special obligations of the civil community. These accidental possibilities do not enter into the present question.

It will appear, now, why marriage was defined at the outset as a *stable* union. The character of the end to be attained demands that fixedness and unity, to the exclusion of promiscuity, have to enter as essentials into the matter of the contract. Stability is required for the secure as well as for the suitable attainment of the end. It is demanded especially for the fitting education of the new accession to the human race. The simple fact of a father and a mother is not enough. The child requires determinate and continuous parents, both father and mother. Whatsoever may be the accidental possibilities for the due rearing of the child under other conditions in some individual cases, these do not establish a universal law; furthermore, no such possibility of the fulfilment of the law, without stability, can ever be foreseen.

The wonderful partition made in the natural gifts that are bestowed respectively upon the man and the woman indicates that a stability of union is intended as one of the natural and necessary conditions of the contract. We find in the two a diversity of bodily and mental gifts and of emotional susceptibilities, and a very marked distribution of tastes. There is a division of the qualities which must go to make up the full equipment for the complete end of marriage. Where one seems to be less supplied, the other abounds. Force upon the one side is tempered by delicacy on the other; ruggedness is smoothed by refinement. At the same

time, gentleness is strengthened and made secure by reliance upon force. And yet this dependence, on the one hand, is elevated by reverence on the other. In fact, from every point of view, we behold complementary phases of character, distinct but harmonizing gifts—the whole leading up to a balance, an equilibrium which is contemplated in the order of nature to necessitate, to constitute, and to establish, to encourage, to foster, and to cement a *union*, and to strengthen the unity and give it the stability required for the better attainment of the natural end. This is something that has always been clear and evident to mankind. It is a truth which, without analysis or argument, has entered into the instinctive knowledge of humanity. It is arrived at by a primary judgment, which is made without philosophizing; and so deeply rooted is the conviction of the truth of this instinctive judgment, that no phenomenon in human society is more repellent than a masculine woman, and none more ridiculous than an effeminate man.

Though marriage is in the order of nature, yet it is not an obligation upon each and every member of the human race. The inclinations which point to the laws of nature are of two kinds. Some indicate laws which have for immediate end the perfection of the individual; others, that of the race. Those laws which have for their end the necessary perfection of the individual are of obligation for each individual; such is the obligation of taking food to preserve life. Laws which have for their immediate end that which is intended for the race, create an obligation for the race, but not necessarily nor consequently for each individual in the race—provided that the end can be attained without compliance by each individual. Such, indeed, is the assuming of the marriage bond, which has for its end the fit propagation of the race.

Nature, then, gives the impulse to the stable union for the fit propagation of the race. At the same time, it is not nature's law for every individual to enter the married state. No one may employ nature's means except to nature's end. But nature does not bind each individual to a prosecution of the end. This is evident from the fact that the end can be fully attained without putting the precept upon each individual.

If it be argued that nature's tendency shows that it is nature's law that men shall increase and multiply; we answer, again, that the law is for the race, and not for each individual, absolutely. If the law is to be taken as absolute for each individual, then must it be taken to be binding absolutely upon each individual so soon as he is capable of carrying out the law. There is no one who would think of entertaining the absurdity of the latter proposition; but the other, on the same grounds, is equally absurd. There will never be any danger for the race. Should there ever be, it will be time enough, then, to consider what may be the special precautions to be taken against such an event. But we are, just now, so far from any danger, that the literature of the world is taken up with the question of marrying and giving in marriage. The book that does not contain the wooing and the winning and the orange blossoms has a sorry fate in the public library.

Moreover, nature's end in giving the impulse is not simply to increase and multiply. Man's progressive nature shows that he individually, and the race collectively, are intended for something more than increase and multiplication. Religious and moral culture, learning and the arts, belong to the new member immediately upon the fact of multiplication; and they belong by a law just as stringent as the one that calls for multiplication. They belong by the very same law taken in its entirety. Now, no one will deny that celibacy is far more conducive than is marriage to the providing of the higher intellectual, moral, spiritual goods for the race. The few who follow the inspiration of giving themselves to the life of the celibate for the purpose of providing these higher goods for the race are doing far more for humanity than those who simply people the earth. Those who pose as the enemies of celibacy are not often found to be very . . . St. Paul told the whole story centuries ago.

On whom, then, is marriage obligatory? This question would have to be discussed according to the circumstances of a given time, when the race as a whole was not fulfilling its obligation. But the race is safe to-day. It has always been safe, and without doubt it always will be. So that, as we

have said, if one or another individual chooses to abstain from marriage in order to give himself to a higher life, there is no law to the contrary. Marriage is not necessary to him personally, and his marriage is not necessary to the race. On the contrary, it is certain that he can give himself better to the higher life as a celibate than he could as burdened with the cares of a family. And it is certain, too, considering the few who will embrace the life of celibacy, that he can, as a celibate, provide for society advantages which it could not otherwise have. This does not at all imply that one can abstain from a definite marriage in order to lead a life of promiscuity, a little lower than the animal; for this would be a life of crime, a use of nature's means against nature's end, to the debasement of himself and others and to the promotion of general depravity.

In this comparison between marriage and celibacy, the comparison is between the states and not between the persons found in them; for true marriage is a holy thing, in which personal sanctity can be fully attained. But the state of celibacy is a higher state, which affords the opportunity that is not so easily found in marriage, for closer union with God and the elevation of the soul to spiritual things.

Marriage, then, is not necessary for all. The end, which is the propagation and fit education of the race, can be attained without the marriage of all the members. Hence, the obligation does not fall upon any determinate individual taken singly. The most that can be asked or conceded is, that there be increase and proper rearing.

As marriage is a natural thing, nature's means to an end, it must be ruled by the laws which are necessary that the means may be really directed to the end. Hence, any arbitrary act upon the part of man which would render the use of the means unsuited to the becoming attainment of the end, would be against the law of nature. It is against the natural law to use nature's specific means in such a way as to hinder nature's specific end, or to use the means in such partial way as to render impossible the employment of the complete means demanded for the due establishment of the end.

Moreover, marriage is a contract. Considered even in the

natural state, and not as a Sacrament, it must have all the conditions of a contract. It must, therefore, necessarily be conditioned by the inherent nature of its subject-matter. Hence, as a contract, it can never be lawful in opposition to the natural laws that govern its subject-matter.

From these principles it follows that the matrimonial contract must have two natural and necessary properties: unity and indissolubility as opposed to polygamy and divorce.

To the unity of marriage is opposed *polygamy*, which is simultaneous marriage with more than one person. The marriage of one woman to two or more men is called polyandry. The marriage of one man to two or more women is called polygyny. Both polyandry and polygyny are against the natural law.

Polyandry is clearly against the primary end of matrimony. It is also necessarily an obstacle to the secondary end, or the establishment of that domestic society which is the necessary means to the complete end. Polyandry is a direct impediment to the existence of offspring. The usual result of it is infertility. Even when this does not occur, the child is left fatherless. Every child is born without a definite father. Its natural consequence is, thus, a race of orphans for whom no man is responsible. The lot of the fatherless family is a hard one both for mother and child, even when it happens in the unavoidable uncertainties of life. Who can presume to say that such a universal disposition is in keeping with the laws of nature?

But even though the two preceding difficulties should be passed over (as they cannot), the domestic society, the necessary means, cannot be established under the conditions of polyandry. It is morally impossible for the woman to live as the wife of half a dozen husbands. It is impossible that there should be that natural association which nature has provided for in the distribution of her gifts, and which is necessary to the end. Thus the unnaturalness of the thing is not only in hindering nature's end, but also in hindering nature's means to nature's end. What kind of a household can it be—that of the woman with many husbands? Only a den of disorder; a household never in peace; the scene of endless quarrels and jealousies, absolutely

inimical to the establishment of a society, and especially of a society which nature demands for the fit rearing of the human being. Imagine a woman with seven husbands! Put five hundred such households in a city, and five hundred police courts will not be able to regulate them.

In some respects polygyny is not so roundly and comprehensively opposed to the natural law as is polyandry. It does not, in itself, present the same impediment to the fact of offspring, but it defeats everything else. It is incompatible with that society which some call the secondary end of marriage, but which we have called nature's means to the undivided end, a society which is necessary for the due formation of the child, a formation, moreover, for which the child has an absolute right against the parents. It renders the true conjugal society impossible. There can never be established the necessary equality between the several wives and the husband, nor the equality of treatment that is due in the rearing of the child. A man cannot fulfil his duty to two wives and to two sets of children, much less to half a dozen separate families. Nature has ordained that there be love between two, and the man who gives his love to one woman must abide by it. Nature has ordained a single intense love, to the end of the formation of a stable society, which society it ordains, further, to that complete end we are so repeatedly holding up to view. Plurality of wives divides the love, destroys the love. This divided love of the man, with its fickle preferences and neglects and consequent jealousies, can produce only a household of furies or a household of slaves. It can result only in a condition of things which is directly inimical to the schooling to which the human nature of the child has a right from those who are responsible for its existence.

We are not obliged, here, to make any account of a stray incidental case. Such a case cannot be taken as a rule. We must consider human nature as we know it around us and in history. Neither do we have to enter into the question of the plurality of wives under the old law, with the special safeguards instituted by divine authority to obviate the evils destructive of the end of marriage. Apart from such divine ordinations, which

can be known only by an undoubted supernatural revelation, human nature is such as we have described it, and as such we have to take it.

Matrimony is a society. It is a stable union. The union is established by contract. What is the duration assigned or assignable to the contract? Is this left to the free choice of the parties contracting? Must they contract for a given term of years? Or may they contract for an indefinite term to be closed by agreement, on displeasure? Or is there anything in the contract itself by which the term is fixed?

A contract must be entered into always according to the conditions of the matter that comes under the contract. The definition of the term of a contract must necessarily be subject to the will of one who may have absolute control over the matter of the contract. If the parties contracting have such absolute control, the contract may be made for a period according to their will, or it may be made for an indefinite time to be fixed later by mutual consent. As matrimony is a contract in the order of nature, there is no doubt that it can be dissolved by the Author of nature, as also by one who might have power to the same effect from the Author of nature. But can the bond be broken by any purely human authority acting on its own lights and responsibilities? Or have the parties contracting the power to put an arbitrary limit to the contract, whether at the moment of the contract or at some future time? Have they, by nature, such power over the matter of the contract as to be invested with the prerogative of dissolving the bond at will? The bond cannot be broken, whether by the parties themselves or by any mere human authority.

We must make a distinction between imperfect and perfect dissolution, imperfect and perfect divorce. We can admit the imperfect divorce in which a mere separation is allowed in some circumstances,—all precaution, however, being taken to provide for the better welfare of the children. But the question here does not concern the mere separation. The question is about breaking of the bond, about the perfect divorce,—such that each party may validly contract marriage again whilst the other party is living. There is no difficulty in recognizing the possible

legality of a mere separation under certain circumstances. But the matter of the contract is such in the order of nature that the dissolution of the contract, to the effect that either party may marry again during the lifetime of the other, is something that is altogether outside the jurisdiction of the parties contracting, as it is outside the jurisdiction of any purely human power whatsoever. Any attempted dissolution by mutual agreement, or upon the presumptions of human legislation, is null and void, and is a crime against a primary precept of the natural law, because directly opposed to the end for which the conjugal society has been by nature ordained.

Divorce (we refer, now, only to the presumed severance of the bond) is destructive of conjugal society, of the rights of the child, and of public order and decency. Under the recognition of divorce and divorce legislation, marriage becomes only a temporary friendship, a temporary infatuation, a whim to follow to-day and to give up to-morrow, a thing to foster hasty loves and perpetual hates, a pretext for crimes that may enable the dissatisfied to separate. Married life, instead of being a state of mutual love and faith, of harmony, devotedness, and forbearance, is made a special occasion for suspicion and distrust; and the rights of the child are thwarted from the outset in the repudiation of parental obligation.

Divorce puts an end to the common decencies of society. It becomes an invitation for married men and women to carry on their loves with the married and the unmarried. It is not necessary to recapitulate the crimes and disorders actually arising from this. The growing calendar of crimes bred from this one cause is an omen of decay, the inevitable vengeance which the violated laws of nature take upon men and States that presume to discard those laws and to set up their own base irregularities as the substitute for the norm of nature's rectitude.

Divorce makes impossible the employment of the means which nature has established for the attainment of an end. It destroys the natural conjugal society. It cuts away *a priori* the elements which nature has ordained to give that society its necessary stability and coherence—love, trust, harmony, coöperation, etc. It defeats the end of the society. It rules out the

right of the child to the united care of a father and a mother. It leaves the child to be born without a definite father. With the possibility of a divorce to-morrow, neither party will care for the duties of to-day, which have their great significance in that they tend to the end which is to have its attainment to-morrow.

It cannot be said that all or any of these things must be set down as fully approved by the natural law; yet if the justice of divorce be affirmed, they are all thereby declared to be in full accord with and approved by the natural law. Such a disposition of nature cannot be entertained. Therefore, it is in the order of nature that the lot of the married couple be cast together until death severs the bond. This is the natural law.

The chief objection that is made against the permanency of the contract is, that it requires a certain amount of self-restraint. No one will deny that patience, self-restraint, forbearance, watchfulness, and a host of virtues are required for the proper conduct of the matrimonial society. But these same are required for the proper conduct of any work that is worth engaging in. If every immorality is to be justified because self-restraint is required to keep it in check, and if thus self-restraint is to be ruled out of society, especially the self-restraint that is demanded in the married state, then human society must go to pieces. The difficulty of restraint will have just as much force to justify theft and murder as to justify adultery.

But what is to be said of divorce after the end is fulfilled, that is, after all the children have received their due and are settled in life? Even in this case nature has provided the circumstances which indicate her law. By long and faithful association, nature herself strengthens the bond and confirms the union. In the universal horror of humanity at such a thing as a divorce after so many years of love and of the virtues of domestic life, nature shows, without further argument, that there is in such a separation a hideousness revolting to the dullest human perception, and in this way she gives a practical promulgation to her law. There is nothing human that the natural instinct of humanity regards with greater sentiments of admiration and reverence than the picture of the aged couple faithful to the end in the love in which they entered on their career to

the fulfilment of nature's end ; and there is nothing in human society from which humanity turns so universally in disgust as the grandsire deserting the companion of his life's fortunes—richer and poorer, better and worse, in sickness and health—to make an unholy, senile caricature of his repudiated love.

It is said that mutual love may grow cold. Then let men and women not rush to matrimony as to a street parade. Of course, the cooling of the love is at the root of every pretext. Make it the hidden justification in conscience, and you open the door to all the free love and fickleness of which the human heart is capable. It will loosen the rein to every passion which men and women can use to make home unbearable ; it will foster wrath, peevishness, sullenness, cruelty, and every evil disposition which can be brought into play to bring about the repudiation of the bond. The common restraint demanded in every situation will be cast aside within the castle walls between man and wife, all in hope of coming to a state of things which may be regarded as a justifiable plea for the divorce. Thus the whole moral law is put in jeopardy, and human society is reduced to a condition lower than that of the brute animals that obey at least the instincts of nature.

Matrimony is a sacred, moral state, a field for virtue. It may not be made the ground for cruelty and licentiousness which necessarily follow the doctrine of divorce. There is no virtue in the house of the adulterous, nor in the house of those who are looking for the day when they can break the sacred tie and fly to unholy nuptials. Let us add that, if men can be bound in conscience by the mere civil law against inclinations that are not in themselves unlawful, and with an inconvenience not felt by other citizens, how much more are they bound by the natural and higher law to the conditions of a state which they have assumed freely under the provisions of the higher law !

What about infidelity ? It may be a reason for separation, but never for a complete divorce. All that we have said about pretexts for dissolving the bond applies in the case of infidelity with hundredfold urgency. If infidelity were recognized under the natural law as a justification for the severance of the bond,

human society would soon be turned into something like a herd of free-lovers.

But it is objected again that matrimony is a contract. Yes, matrimony is a contract. And precisely as a contract must it under the natural law be governed by the conditions implied in the contract. It is under these conditions alone that the contract can be made. No particular individual is bound to make the contract. If anyone, however, does make it, he must make it subject to all the conditions which the nature and end of the contract demand.

As Christians, we may never lose sight of the fact that matrimony, though a contract, is a contract that has been raised to the dignity of a Sacrament of the Christian religion. Here, however, we are not considering it as a Sacrament. As a contract, then, in the ordinary course of human history it takes place in human society, that is to say, within the civil community. Nevertheless, it is a contract which takes place between individuals, and is prior to the formation and very notion of civil society. Civil authority, therefore, cannot touch it in its essentials. Civil authority can take cognizance of it, officially, only in regard to civil effects; and this cognizance will be, really, to the end of guarding the rights of the prior existing society and of the children.

Civil authority can demand that there be some external record of the marriage, some satisfactory certification of its existence, in order that the same authority may be able to determine, civilly, the rights of family and of children and the civil effects of heirship. It may also use its power to prevent disorder by the prosecution of polyandry and polygyny, whether simultaneous or successive; that is to say, whether exercised under the form of polygamy or of divorce. Moreover, if in a given community marriage between certain persons is positively incompatible with social order, the civil authority can refuse to give civil recognition to such marriage. This does not mean that the civil authority has the power to annul the marriage, but it can refuse to such marriage civil recognition for civil effects.

Outside of these purely social accidents and civil effects,

matrimony, in its essentials, whether considered as a contract in the natural order or as a contract raised to the dignity of a Sacrament, is totally independent of all civil jurisdiction. In the order of nature, matrimony as a contract is prior to the existence of civil society. It is the basis of civil society. It has its inalienable rights and duties which civil society is bound to respect and secure, as it would guard the conditions of its own existence. Civil society is for the individual. The individual is not for civil society. Civil society is for the temporal ends of the individual. Civil societies cease to be. The individual goes on to a higher life. The preparation of the individual for this higher life is committed to those who, in the order of nature, are responsible for his existence. To them he has to look for this, and not immediately to civil society. The man is first and essentially a being, an immortal and a member of the family, and only provisionally a member of the civil organization. And when civil authorities infringe upon the prior and inalienable rights of the aggregates, whether individual or domestic, of which societies are composed, such authorities become despotisms instead of being blessings to mankind.

The civil authority in some communities does presume to pronounce the marriage bond dissoluble, and to actually declare the dissolution, and to confer upon the parties the right to marry again; but the pronouncement is null and void. Civil authority has no power whatsoever over the natural law. It can no more annul the law that binds the married couple than it can annul the law of gravitation. Its action is simply criminal public countenance given to adultery, which is forbidden by the natural law. Even in its very presumption of power, the civil authority recognizes the importance of the bond by putting restrictions on the divorced and the pleas for divorce, thus recognizing that there is a higher law creating the bond which it presumes to break. The inconveniences which some persons may experience under a general and a higher law give no right to men to sit in judgment on the law, and to make and break and change the law.

Whenever civil legislators have presumed to trifle with na-

ture's law of marriage, they have created depravity of morals, and have loosened the very foundation stones of civil and social life which they were sworn to protect. The conditions of civil society, for which also man is intended by nature, demand absolutely the firmness of the marriage bond, which is its basis. The fact of the continuance of certain civil societies in the nineteenth century, notwithstanding the prevalence of divorce in them, make for nothing against this principle. Complete collapse and ruin of civil societies does not come in a day. The canker that is at the root of the social fever in many civil societies to-day is precisely the presumption of their law-makers to legislate and decree over the very laws of nature in this matter of the bond of marriage. The public presumption to annul the laws of nature, and the consequent flagrant violation of those laws under the mantle of the civil statute, which should stand as the custodian of nature's laws in society, will bring its retribution. There is a nemesis, and it is at hand.

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#### VINUM DE VITE: THE WINE OF THE MASS.

##### II.

LIKE other fruits, like corn and wheat, like the potato, sweet or Irish, like the tomato and the cauliflower, the grape has its good and bad seasons. In a bad year the vineyardist may have to face a short crop or a harvest of ill-ripened grapes. If his short crop were corn, wheat, or potatoes, he could not increase it; nor could he market it, being poor in quality, except at a price determined by the buyer, and based on a comparison between middling, less than middling, and good. The vineyardist is not necessarily bound by the law that restricts the farmer. All grapes the vineyardist views as wine, and wine to him is cash. He will press his few grapes or his poor grapes. Of the juice, fermenting or fermented, he will increase the

quantity, perhaps. Fermenting or fermented, should it be unmarketable, he may take means to make it marketable. Choosing the least objectionable means, he will sophisticate the poor stuff he has in the vat, the cask, or the butt.

Neither to the sun, nor to the winds, may the defects of a wine be due, but, indeed, to the ignorance or the neglect of the vineyardist, who has not cultivated the soil, or cared for the vines or the must duly. Having slighted the vine or been otherwise negligent, will he condemn or condemn the acrid, feeble, unsalable juice housed in his cellar—a cellar that may be faulty? Experience teaches that, neither condemning nor contemning, he will, too often, cover his own negligence by sophistication, and thus turn into wine what should and would have been vinegar. Whether sophisticated or pure, wines customarily reach a market through a vintner, whose credit and profit depend on his ability to please his clients by giving them, always, something that tastes like the latest compound they had from him. The palate of his client he tickles and his own credit and profit he maintains, too often, by sophistication.

Certain sophistications are assumed to be, commercially, very proper; and among these we note first: blending or mixing. This method of bettering a pure wine that would not have matured, or of turning a cheap wine into a higher-priced wine, or of rendering marketable a wine once unmarketable, or of "doctoring" a spoiled wine, invites the attention of the moral theologian as well as of the connoisseur. We shall confine ourselves to the question of blending, as it affects the matter of the *vinum de vite* licit in the Holy Sacrifice of the Mass; though, to illustrate the subject, we shall not despise the views of the connoisseur.

Within the limits of each country, the wines of one county, State, department, province, are mixed freely with wine from other departments, States, provinces, counties; and the wines of one country, likewise, are blended with wines of other countries. "The amount of mixing carried on at Bordeaux"—we quote the words of Dr. Thudichum—"is incredible; for its exports are twelve times as great as the production of the entire Médoc, and one-half of these exports sells as Bordeaux wine, so that it is quite fair to assume that the Gironde

wine is multiplied several times by the addition or substitution of other wines of France."<sup>1</sup>

Most intelligently, the characteristics of the wines of every locality in France have been studied. One may be poor in color, but rich in alcohol; it is chosen to tone up a wine deficient in alcohol though good in color. Another is thin, acid; with it a full, sweet wine is blended. Still another is souring, rotting; to it a half-dozen healthier wines will be prescribed as remedies, each contributing a share of health to the patient—one strengthening, one sweetening, correcting, one coloring the diseased wine. The term "doctoring" became popular only when the artist-blenders, vain of their art, popularized the word. Wines of the Gironde, wines of the Saône and the Rhône, wines of the Loire, of Burgundy, of Roussillon, of Languedoc, wines of every shade of white and red, are transported here, there, everywhere, within the French borders, solely for blending. By the artful intermingling of various wines, the vineyardist or the vintner creates a wine so resembling a genuine natural wine, or so like the good wine of some noted vineyard or section, that the clients, paying well, are fully satisfied by a deceptive label and a pleasing *gout*. There are French wines having no market other than the blender's market. The wines of Languedoc, according to a recognized authority, are classed, generally under the name of *Vins du Midi*; and "to the ignorant this name is the equivalent of cheap, bad stuff." As a matter of fact, these wines are exported to all parts of France, and they are "mixed with the Burgundies, the Bordeaux, and other varieties of French wine drunk in the country or exported."<sup>2</sup>

"Hermitage" is a name to conjure with, and we mention it just because the natural wine is so good and so rare. "Red Hermitage goes to Bordeaux"—again we quote a safe authority—"to be mixed with the colder growths of the Gironde; its first qualities are never sold in the trade as such, just because of the value which they possess for adulterating Bordeaux wines."<sup>3</sup>

<sup>1</sup> *Origin, Nature, and Use of Wines*, p. 333.

<sup>2</sup> *Thudichum, loc. cit.*, p. 391.

<sup>3</sup> *Ibid.*, p. 411.

"Adulteration" is the term applied by Dr. Thudichum to the mixing of wines. We have used the word "sophistication." The Doctor is not wholly right and we are not wholly wrong. Last year a vineyardist, through no fault of his own, obtained a wine, not bad, but yet not as good as it should be. This year his vintage is bodied, spirited, well-flavored. With the less good wine of last year, he mixes the good wine of this year; and of course his main motive is profit. The two, the three wines *may* coalesce, ripen, and in time mature into a wine sound and savory. Natural wine has been blended with natural wine; and, as we suppose, an honest, intelligent overseer has controlled the wines and knows, of his own knowledge, that each of them is pure. Surely this is not "adulteration." The exacting connoisseur will call a wine thus blended a "sophisticated" wine; but the Church is considerate. Blended wines, provided they be sound natural wines, and that no extraneous matter has been added to them, are licitly used as "Altar wines."

The exacting connoisseur, however, stands on firm ground, and so does Dr. Thudichum. Ordinarily the vineyardist or the vintner, for the process of blending, buys a wine or wines that he has no control over; nor is he too inquisitive about their purity. "Business is business." The chances are, as we shall see, that the wine bought from the stranger is adulterated. Blending an adulterated wine with one needing correction, the resultant wine will be an adulterated wine. Dr. Thudichum's term, therefore, was not ill-chosen. Safely we may assume that almost all the ordinary commercial wines are adulterated wines.

We have not done with the connoisseur. His ideal is one of purity and also of genuineness. The wine he would drink should be a wine from the vines of one vineyard, or, at least, of one territory; a wine born in a determined year; and, always, a matured wine—pure juice of the grape, rightly fermented. The false name labelled on a blended wine he will resent. He desires to drink pure St. Emilion or pure Pontet Canet—not the name, but the thing. Rightly he may call blending, deceitful blending, a "sophistication." Let us repeat, however, that pure wines, honestly blended, are licitly used in the Holy Sacrifice of the Mass.

Commercial wines, we have said, are adulterated wines as well as blended wines. The ports and sherries exported to the United States or elsewhere are, in almost every instance, mixed wines. Not many years ago, the Mayor of Jerez de la Frontera described the wine cellars of the neighborhood as "mysterious laboratories, whose secrets no one is allowed to penetrate," and furthermore, he declared that "the spurious wines usurp (the place of) the genuine wines."<sup>4</sup> The wines used by the mixers in Portugal and Spain are selected with a freedom and an expertness not surpassed in France.<sup>5</sup> To enter into details concerning the sophistication of the wines familiarly known as port and sherry should be unnecessary, so generally is the system in vogue among the vintners known to inquirers, and so thoroughly have the processes been exposed by authoritative writers. Like the commercial wines of other countries, the wines that are transmuted into sherries or ports come into the hands of the vintners either as grapes or as musts, bought in gross from the vineyardist, or as *new* wines, unripe wines, wines whose fermentation has not been completed. Noting again that neither art, nor Science, nor greed, is the monopoly of any nation, we dismiss the wines of Hungary and of Italy. Of the Rhine wines we should say, however, that, barring the few famous brands, these wines escape sophistication, by reckless blending, no more than those of Bordeaux. In Germany, Science has been most generous to the vineyardist and the wine merchant, who, on their part, have endeavored, successfully, to bring no discredit to their cunning benefactor.

The purpose of the blender of wines, even of pure wines, is, very often, to make a speedy market for an immature wine. Whatever their purity, blended wines are subject to fermentations. Mixing, they decompose; and the process of recompensation is, at least, as uncertain as in the case of the fermenting juice expressed from ripe grapes. If the blended wine, however good, be not held in the cask for years, as a natural

<sup>4</sup> *Vide* the London *Times*, Aug. 30, 1888.

<sup>5</sup> We refer the reader to Thudichum, *loc. cit.* pp. 651, 677; *Facts about Sherry*: H. Vizetelly, pp. 50-53; *Facts about Port*: Vizetelly, pp. 119-120; *The Wine Press and Cellar*, pp. 112, 120-124; *The Wines of the World*: Vizetelly, p. 131.

wine should be, the process of fermentation will be completed in the stomach of the drinker—a receptacle that nature, evidently, does not favor equally with the butt or the cask.

A word from a moderate defender of the mixing of pure wines, M. Maigne, will suggest the risks one runs when buying the mixed wines of commerce. Premising that the mixing of wines is practised by producers as well as by dealers, in order to correct the defects of thin, or rough, or flat wines, and expressing the opinion that such an operation is quite "natural," he adds, very justly, that it gives rise to objections of all sorts and awakens suspicion, because, "performed by dishonest hands of which, unfortunately, there are too many, it so favors fraud that it is almost impossible to fix the line at which honesty ends and deceit commences."<sup>6</sup>

Thus far, we have been seeking information concerning the mixing of Spanish wines with Spanish wines, of Portuguese with Portuguese, of French with French. In no country, though, do the blenders confine themselves to the mixing of native wines. On the Continent, Spanish, Italian, and American wines are mingled with French growths. What is done at Cette and at Marseilles, where they manufacture everything vinous into everything else, except what it once was, even the simplest American should know; for Cette and Marseilles have blended—adulterated is the word here—willingly, expansively, in order that our educated and exacting taste might be satiated.

Though the more famous, these are not the only laboratories in France. A dozen years ago—in a year producing a short crop—the quantity of wine made in France, according to statistics prepared by the Commissioners of Indirect Taxes, amounted to 546,797,900 gallons. From dry raisins and the dregs of the winepress 123,000,000 gallons of so-called wine were made. And yet, during the same year, 260,595,000 gallons of foreign wines were imported into the country. From Spain one-half of the imports were derived. Italy supplied a third of the other half.<sup>7</sup> Add a laboratory to a laboratory,

<sup>6</sup> *Nouveau Manuel, etc.*, p. 318.

<sup>7</sup> *London Times*, Jan. 5, 1888; *The Saturday Review*, Aug. 16, 1884; Thudichum, pp. 333, 381-388; 396-398; 652-658; *Facts about Sherry*, pp. 94-99; *Facts about Port*, pp. 25, 141-146.

and a laboratory remains. Sherries are compounded in France, as are port wines in Spain. At the London docks the many-blended are reblended, and we have other reblenders nearer home.

Seeking relief from the *ennui* induced by long viewing these innumerable and subtle works of art, let us turn once again to the ingenuous achievements of Science. In France, a hundred years ago and more, chemists as well as vineyardists endeavored to make up for the natural defect of musts pressed from unripe grapes. As the result of various experiments, the chemists and the vineyardists agreed that, by freely adding sugar and water to the musts, a wretched mixture could be changed into a potable wine. In the juice of an unripe grape there is an excess of acid and a deficiency of grape sugar. Adding water, the acidity was diminished; the lack of grape sugar was supplied by cane sugar. M. Chaptal, one of the first of popularizing chemists, and a Minister under the Directory, encouraged this form of adulteration; and, diversely modified, this fashion of "improving" wines was practised by advanced vintagers in and out of France, until M. Abel Petiot de Chamirey introduced a more effective and economic method of turning sugar and water into wine. At the bottom of the vat holding a must, there lies a mass of grape-skins, stems, and of other undissolved substances, a mass properly known as "the murk," "the marc," "the pomace," and, less properly, as "the husks," or "the lees," or "the dregs." M. Petiot de Chamirey, having first drawn off the fermenting fluid, thus assuring a fair share of good or middling wine, distributed a measured quantity of cane sugar over the murk, and then poured in water. When this solution had fermented, it was drawn off; and as it looked, tasted, nay, smelled like wine, the brilliant Frenchman boldly dosed the murk a second time with sugared water. Drawing off this new solution, imagine his delight at finding that it also smelled, tasted, and looked like wine. Only a genius would have risked soaking the drenched murk a third time. M. Petiot did not cease even then. A fourth and a fifth time he sweetened and irrigated; and the last tincture tasted, smelled, looked like wine. Had M. Petiot permitted his

must to become natural wine, he would have had but one-fifth of the liquid he acquired by his process. Nor was it in quantity alone that he gained. His washed wine did not spoil easily; it demanded less care. "Many persons have tasted these wines, have found them good, and have not been able to distinguish them from the wines pressed from the grapes directly, and yet they cost but one-third of the price of the latter. . . . The best grapes or finest growths, when treated according to Petiot's process, yield the greatest advantages; for that which remains best to the very end of the operation is the bouquet—the particular flavor that distinguishes each situation and each product, and which gives it its value."<sup>8</sup>

Nigh fifty years have passed since M. Petiot de Chamirey was instigated to "improve" grape-skins, grape-stems, the murk, and, at last, even the dregs, by means of the *adulteration* we have curtly described. We do not wish to diminish the fame of Antoine Alexis François de Vaux, or of M. Maguet or M. Macquer, or M. Maupin, or of Messieurs Lenoir, Payen, Dumont, Dubrunfaut, Maumené—forerunners or assistants of M. Petiot; nor would we deprive German Science of whatever credit be due to it for adapting French methods to the "improvement" of German wines, by the use of cane sugar, long before Petiot disclosed his profitable secret. Dr. Ritter, Dr. Doeberiner, G. C. Bartels, Professor Balling, Baron von Babo, Dr. Fresenius, J. C. Leuchs, and even a Medical Commission authorized by the Prussian Government, had favored the Chaptalization of wines before Petiotization was discovered. To-day, Petiotizing is practised the world over. Doubtless, at least one connoisseur among our acquaintances has been captivated by the exquisitely fragrant "bouquet" of a Petiotized wine—sugar-water-wine.

A German, Dr. L. Gall, claims and receives credit for having fabricated German wines a quarter of a century before Petiot, using sugared water after the Frenchman's fashion. Quoting the German chemist, we shall do him no injustice: "Having devoted considerable time and pains to experimenting on wines, and different methods of making and amelio-

<sup>8</sup> Thudichum, *loc. cit.*, p. 113.

rating them, I came, in the year 1828, upon the idea of trying whether I could not produce a drinkable wine, *without using any grapes at all for the purpose*; and, verily, I succeeded far beyond my expectation. I took nothing but grape-twigs, chopped into pieces and allowed them to ferment with half an ohm of sugar-water. The result was a very palatable wine. . . . In subsequent years I made repeated experiments by adding sugar-water to musts, thereby not only increasing the quantity by 20 to 30 per cent., but also improving the quality." <sup>9</sup> Only twenty-two years later did Dr. Gall feel justified in publishing his essay: "On the Manner of Making Very Good Medium Wines Even from Unripe Grapes."

M. Petiot having bounteously—I hesitate to say disinterestedly—taken the vineyardists and vintners into his confidence about this time, Dr. Gall undertook to systematize, scientifically, the French experiments, which were not precise. Guessing, not calculation, determined M. Petiot's contributions of sugar and water to the murk. The German chemist devised instruments and machines to aid the vineyardist in the fabrication of salable "wines" from unripe grapes, from murks and from husks. Besides, he prepared "tables," fixing the amount of sugar and of water to be added to the murks and musts, according to their tested acidity. Nor did Dr. Gall rest here. Devising a cheaper method of "improving" wines, he acquired new fame as an original "Improver;" and now Gallized wines are as common in the markets of the world as Petiotized wines, and probably more common.

On the natural sugar of the grape the name "glucose" was long ago conferred; the general opinion being that the natural sugar of grapes was "of a peculiar kind, though it is now thought to be a compound of two different kinds of sugar—fruit sugar and grape sugar." <sup>10</sup> Cane sugar is not found in wine, and, therefore, M. Petiot was more liberal with his murk than Nature has been to any variety of grapes. The notion of supplying artificial grape sugar to musts lacking in the natural sugar of wine had appealed to French vineyardists

<sup>9</sup> *Grape Culture, Wine and Wine-Making:* Haraszthy, pp. 271-272.

<sup>10</sup> Thudichum, *loc. cit.*, p. 222.

before Dr. Gall ventured to make the process his own. Indeed, grape sugar factories were not innumerable, even in Germany, at the time of Petiot's improvement. Under the name of glucose, commercial grape sugar has been "improved" by the chemist; and, nowadays, glucose does not always deserve the old familiar appellation of "potato sugar." Where the chemist finds starch, the capitalist will try to make commercial glucose profitably."

Replacing cane sugar, or ancient grape sugar, by modern glucose, Dr. Gall has further "improved" the wines of the world; and he offers the testimony of respectable men to prove that, by a proper application of his method, the net result will be not merely a tenfold increase in the profit of the fabricator, but even a twentyfold increase. Such is the premium offered by Science to the owner of every vineyard—a premium to which that tendered to the artist in blending is not comparable. He mixes a something that has in it, or that has had in it, the fermenting or the fermented juice of grapes; but the disciple of Dr. Gall may water must, or murk, or husks, or dregs, as best pleaseth him. From one or the other he will extract a cellar-full of "improved" wine.

M. Petiot was a Burgundian. We mention the fact lest it might be assumed that the vintners at Bordeaux were cleverer than the vineyardists of other portions of France. As for the vintners of the Rhineland, Dr. Gall will speak for them. "Experience has taught us," he said, "in all the German grape districts, that a proportionable addition of water and sugar forms the means to produce, even from the most sour must, as drinkable and as good a wine as is otherwise produced in good medium seasons." One counsel of the illustrious Doctor will commend itself to squeamish folk: "Neither water from still-standing ponds nor from foul wells should be used."<sup>11</sup>

Petiotizing and Gallizing we have numbered among adulterations; though, fairly, the wine fabricated by either process might be termed *artificial*. M. Petiot, it will be remembered,

<sup>11</sup> As to these processes, cf. Thudichum, pp. 110-119; *The Cultivation of the Native Grape*, etc., George Husmann, pp. 149-173; Haraszthy, *loc. cit.*, pp. 234-297; *The Wine Press and Cellar*, pp. 13-18; Reemelin, *loc. cit.*, p. 44.

washed a sugared murk five times and was satisfied with the fifth dilution. After ten sweetened baths other experimenters have found their wine drinkable. However, the color varies with each bath, and a careful man, who is anxious to have the color just right, may have to use drugs now and then.

"When this method was first introduced"—we quote an American maker of wines—"it was calumniated and despised, called adulteration of wine, and even prohibited by the governments of Europe; but Dr. Gall fearlessly challenged his opponents to have his wines analyzed by the most eminent chemists, which was repeatedly done, and the results showed that they contained nothing but such ingredients as pure wines should contain; and since men like Von Babo, Doeberreiner, and others have openly endorsed and recommended Gallizing, prejudice is giving way before the light of scientific knowledge."<sup>12</sup>

"The light of scientific knowledge!" we exclaim, recalling both the Angels and the "ineffable and tremendous Sacrifice." Can it be that the citizens of Heaven, who hate even negligence, will commend as scientific the artifices, trickeries, frauds of selfish fabricators, veritable alchemists who do indeed turn base things into gold! Whatever commerce may owe to the so-called "light of scientific knowledge," by which the doctoring blender, the Petiotizer, the Gallizer, are illuminated, those whose privilege it is to guard the honor and the worship of the most Holy Sacrifice will seek a steadier, a clearer, a whiter light.

JOHN A. MOONEY.

*New York, N. Y.*

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### LUKE DELMEGE: IDIOTA.<sup>1</sup>

#### VI.—ADIEUX.

MORTIFIED and irritated, vexed at himself for his shortcomings, savage with others for their unkindness, Luke passed into the drawing-room. Somehow, his anger gave a tinge of pallor to his brown, healthy face, that made him look

<sup>12</sup> Husmann, *loc. cit.*, p. 148.

<sup>1</sup> Copyright, 1900, by the AMERICAN ECCLESIASTICAL REVIEW.

quite interesting ; and it was with something like kindness that Mrs. Wilson beckoned him to a seat near herself on the sofa, and chatted affably with him for a few moments. She also engaged his services in helping around the tea from a dainty wicker-work table ; and he was beginning to feel a little more comfortable, though still determined to escape at the first opportunity, when the Canon asked him abruptly to turn over the leaves of the music on the piano, at which Barbara was now seated. Luke was about to excuse himself by saying with perfect truth that he knew nothing about music ; but in a weak moment he rose, and whilst Miss Wilson's fingers wandered over the keys, he stood, statue-like and motionless, near her. In a few seconds she nodded, and he turned the leaf with the air of an expert ; and then the full absurdity of the situation broke suddenly upon him, and dyed neck and face and up to the roots of hair in deep crimson of shame and confusion. For he remembered that at the last retreat, a picture of a worldly priest was held up to their reprobation—a picture, not too highly colored, but grimly painted by a strong and merciless hand. There it was, lurid and ghastly, or pitifully ludicrous, as you choose or your mood may be—the limp, unmuscular, feminine, artificial priest, who, with all the insignia of Christ and the Cross, is perpetually aping the manners and customs of the world, and in dress and manner and conversation is forever changing and shifting, like a mime on the stage ; and the culmination of all this nimble coquetry is when he leans over the keys of a young lady's piano, turns over the leaves of her music, and sings "Champagne Charlie," and "Not for Joe." Ah ! Luke ! Luke ! and hither hast thou come, even on the day of thy first Mass. Burning with shame and self-scorn, he had sense enough left to whisper, "You will excuse me !" and retreated ignominiously to a corner, where, over the pages of an album, he thought unutterable things. He woke up, after what appeared to be an hour, by hearing the Canon say :

"That duet from—ah—*Trovatore*, Barbara; or, perhaps, Louis would sing, "Hear Me—ha—Gentel Maritana!"

The two voices blended beautifully, and at another time Luke would have listened with pleasure, but not to-night. Oh,

no! it has been a day of humiliation and suffering, and even the gentle spirit of Music for once fails to bring peace and healing on her wings.

There was a hushed and whispered colloquy between Barbara and her mother, and then the former, with some hesitation, approached to where Luke was sitting, and said timidly, holding her hands pleadingly before her:

"Mother would like to hear you sing, Father. I'm sure you sing well—"

"I assure you, Miss Wilson, I'm quite unaccustomed to—"

"Now, I know you have a lovely baritone from the way you said the 'Prayers' to-day. Do, Father!"

What could he sing? "Believe Me, If All?" Hush! "Oh! Doth Not a Meeting Like This Make Amends?" Absurd! "There's a Bower of Roses by Bendameer's Stream?" Sickly and sentimental! Yes, he will, by Jove! He'll take a subtle revenge by ruffling the placidity of this smooth and aristocratic circle. Won't they laugh when they hear it at home? Won't Father Pat smite his leg like a Vulcan, and declare that it was the best thing he ever heard in his life? But it will be impolite and shocking! No matter! Here goes!

And drawing himself up to his full height, and leaning one arm on the mantelpiece, Luke sang out in the noble baritone, that had often echoed at Christmas plays around the gloomy halls of Maynooth—

From Howth away to famed Dunboy,  
By Kerry's beetling coasts,  
With lightning speed the summons flew  
To marshal Freedom's hosts.  
From Limerick's old historic walls  
To Boyne's ill-omened tide  
The long-watched signal swelled their hearts } *bis.*  
With Vengeance, Hope, and Pride.

The Canon was gasping and his face lengthening as in a spoon; the ladies smiled in horror; Apollo looked up, angry and contemptuous; Griffiths was about to say:

"Now, you know, Father Delmege, that's rank treason, you know"—but on went Luke, his rich voice thundering out the song of rebellion in the ears of these excellent loyalists:

They're mustering fast—see, Slievenamon  
 Its serried lines displays ;  
 Mark how their burnished weapons gleam  
 In morning's ruddy blaze ;  
 While proudly floats the flashing green  
 Where purl the Mague and Lee.  
 Hurrah ! my boys, we've lived, thank God, } *bis.*  
 To set the Old Land free !

The Canon was shocked beyond expression; yet a tender old-time feeling seemed to film his eyes, for the Mague was rolling past his door, and the summit of Slievenamon could be seen from the window. Luke rapidly shook hands with the ladies, whilst Barbara, in her enthusiasm, asked :

"Who wrote it? You *must* give me the words and the music, Father! 'Tis worth all the operas ever written."

He nodded to Griffiths, took no notice of the Apollo, shook hands with the Canon and thanked him for his hospitality, and dashed out into the cool air with a throbbing heart and a burning forehead.

He was pushing along in his swift striding way, and had reached the road, when he heard a flutter of silk behind him; and there was Barbara Wilson, a little out of breath and very white. He waited.

"Father," she said, pleadingly, "I understand you are going on the English mission?"

"Yes," he said, wonderingly.

"Might I ask where will you be?"

"I cannot say," he said, "but in one of the southeastern counties."

"Thank God," she said fervently. Then after some hesitation, and gulping down some emotion, "I want you to make a promise."

"If I may."

"You may meet my brother in England. He is in Brighton, an assistant to a physician there. He goes up to London three times a week to St. Thomas' Hospital. If you meet him, will you be kind?"

"I'm not much attracted by your brother, Miss Wilson," Luke said bluntly.

"I know; but you are a priest, and his soul is at stake. You do not know, but I am afraid that he is—that he is—oh! my God! weak in his faith. You may be able to help him!"

"Of course, if I come across him in the course of my ministrations—"

"The Good Shepherd *sought out* the lost sheep," said Barbara.

"But, you know, one does not like a repulse," said Luke.

"It is a question of a soul," said Barbara, her eyes filling with tears.

"Say no more, Miss Wilson," said Luke, "you shame me. I heard your brother give expression to some shocking things this evening; and I confess I conceived a strong and violent aversion to him; but now that you have appealed—"

"Thank you, oh, so much! And there's something else about poor Louis—"

She put her fingers to her lip, musing. Then, after a pause, she said: "Never mind. You'll find it out for yourself; but you promise?"

"I promise," he said.

"And you won't allow his arrogance and pride to repel you?"

"I hope not," said Luke.

"God bless you!" she said fervently, clasping his hand.

"Hallo, old man! Alive and kicking?" was the cheery welcome of Father Pat, who, snugly ensconced in a spacious armchair in the parlor at Lisnalee, was stroking down the fair curls of a little lad, an orphan child of a younger brother, whom Mike Delmege had adopted. How calm, and simple, and homely the little parlor looked to Luke's eyes, dazzled and dimmed by the splendors of the Canon's house, and half-blinded from the emotions aroused during the evening. The image remained imprinted on the retentive retina of Luke's memory for many a day, and came up, amongst strange scenes and sights, to comfort him with its holy beauty. Often, in after years, when sitting at the tables of noblemen, who traced their blood back to the invaders, who bit the sands at Hastings, that

cloud-dream of his seaside home rose soft and beautiful as a piece of enchantment raised to the witchery of soft music; and often, on the streets of Southwark at midnight, when the thunder of the mighty stream of humanity rolled turbid and stormy along the narrow streets, did he see, as in a far-off picture, narrowed in the perspective of memory, the white farmhouse above the breakers, and the calm, beautiful, twilight holiness that slept above it—a canopy of peace and rest. He saw the two windows that ventilated the parlor—the one looking northward over soft gray meadows and golden cornfields, that stretched away till they were lost in the purple and blue of the shadowy, mysterious mountains; the other looking southward over masses of purple heather, to where the everlasting sea shimmered in silver all day long, and put on its steel-blue armor against the stars of night. There was the tea-table, with its cups and saucers and its pile of dainty griddle-cakes, cut in squares, and fresh from the hands of Margery; and golden butter, the best that was made in the *Golden Vale*; and thick, rich cream; and fragrant strawberries, nestling in their grape-like leaves. And there was his good father, a stern old Irish Catholic of the Puritan type, silent and God-fearing and just, who never allowed a day to pass without an hour of silent communion with God, in his bedroom after the midday meal, and on whose lands the slightest whisper of indelicacy was punished by immediate expulsion. There sat the kindly mother, her beautiful white hair arranged under her snowy cap, and the eternal beads in her hands. There, gliding to and fro, was Margery—a perfect Martha of housewifely neatness and alertness; and Lizzie, the grave, thoughtful Mary of the household; and there was Father Pat, best and kindest and truest of friends, to whose arms children sprang for affection, and in whose hands the wildest collie or sheepdog was glad to lay his wet nozzle, after he had valorously defended his premises. Luke flung himself into the armchair by the southern window, and asked Margery for a “decent cup of tea.”

“Well, I suppose now you are fit to dine with the Duke of N—,” said Father Pat. “You have passed your entrance examination into decent society to-night.”

"It wasn't so severe an ordeal as I supposed," said Luke.  
"The Canon was kind; and Miss Wilson—"

Margery paused with the teapot high in air.

"Miss Wilson made everything easy."

Margery drew a long, deep breath of doubt, and shook her head.

"Do you know what I think, Father Pat?" said Luke.

"No. Go on," said Father Pat.

"That there's a lot of real kindness under all the Canon's formalism; and that he is at heart a good-natured man."

"Humph!" said Father Pat. "How did you come to that conclusion? For I have longer experience of him than you, and I have not reached it yet."

"Well, I don't know," replied Luke. "It is a little thing; but it is little things that tell. A straw, you know. I was singing—"

"You were singing?" said Father Pat.

"Did you really sing?" said Margery.

"What did you sing, Father Luke?" said Lizzie, who was a more obedient pupil than her sister.

"I was just saying that when I was singing 'The Muster'—

Father Pat jumped from his chair.

"You don't mean to say that you sang that red-hot rebel song in the Canon's presence?" he said.

"Every line of it," replied Luke, "and I have promised the words and the music to Barbara Wilson." He looked in a quizzical way at his sister.

"Well, I'm blessed," said Father Pat, resuming his seat, "but that beats Banagher. Wait till I tell Tim and Martin."

He looked at Luke with a certain feeling of awe during the rest of the evening.

"Well, I was saying," said Luke coolly, "that I thought—perhaps 'twas only imagination—that the Canon's eyes softened, and that something like kindness came into them, as from the memory of the past."

"Ay, indeed! and so well there might," said Mrs. Delmege. "I well remember when there wasn't a more tender or more

loving priest in the diocese than you, Father Maurice Murray. Sure 'twas well known that his sister had to lave him because he had not two shoes alike; and he used to stale the mate out of the pot to give it to the poor."

"I mind well the day," said old Mike Delmege, in a musing way, as if he was trying to call up a fast-vanishing picture, "when he wint in, and took up that poor girl, Bride Downey (she is now the mother of the finest childhre in the parish), out of her sick-bed, sheets, blankets, and all, and she reeking with the typhus, the Lord betune us and harm, and spotted all over like the measles, and took her over and put her in the van for the hospital, while all the people stood away in fright, and even the man from the workhouse wouldn't go near her. And it was you, Canon Murray, that arranged her bed in that workhouse van; and sure you took the faver, and went near dying yourself at the time."

"He's not the same man, Mike, since thin. They say the faver turned his head, and he got tetched," said Mrs. Delmege.

"No! but his grand sister, who ran away from the sickness, and wint up to Dublin, where she got into a castle or something, and married a big man, 'tis she that turned the poor man's head."

"I wish she had turned it the right way," said Father Pat, "for certainly 'tis screwed on the wrong way now."

"Father Martin says, too, that he is a rale good man under all his airs and nonsense—"

"Father Martin? No one minds him," said Father Pat; "he'd speak well of an informer or a landgrabber."

"Why, thin, now, Father Pat, no one knows as well as your reverence that there 'ud be many a poor family on the roadside to-day but for the same Canon. Sure they say that when they see his grand writing up in Dublin, with the turkey-cock on the top of the letter, and two swords crossed, that they'd give him all he ever asked for. And sure whin the Widow Gleeson was served last autumn, and there was nothing before her but the workhouse, and the Canon wrote to the agent, but he had only plain paper without the

turkey-cock, they took no more notice of him than if he was an ordinary poor country parish priest. What did he do? He took the train up to Dublin, and walked into the office. Phew! whin they saw his grand figure, they ran into rat-holes before him. Believe you me, Father Pat, there are very few priests in the country can make the Canon's boast, that no little child will ever sleep in his parish without a cover betune it and the stars."

"That's all right, Mike," said Father Pat; "but why doesn't he keep his grand airs for grand people?"

"Why," said Mike Delmege, "sure he must practise; and where would he practise but on you and me?"

"Well, he might keep them for Sundays and holidays," said Margery, who hated the whole lot, "or when his grand sister and niece come down from Dublin, and speak plain to plain people."

"True, Margery," said Father Pat; "we're a plain, simple people, and we want plain, simple priests."

But somehow Margery didn't like that either.

"Luke," said Father Pat, buttoning up his coat, "do you mean to say you're not joking, and that you sang 'The Muster' to-night?"

"I was never so serious in my life," said Luke.

"You sang it all?"

"Every line!"

"Down to—

'No more as craven slaves we bend  
To despot, king, or queen;  
God shields the right,—strike sure and fast,  
'Tis for our native Green.' "

"Quite so!"

"And he didn't get a fit?"

"Not up to the time I was leaving."

"Well, he has got one now. I'll have a sick-call to him to-night. By Jove! what will Tim and Martin say? Well, let me see! You're off on Friday. Tim will have you to-morrow; Martin on Tuesday; you'll be with me on Wednesday. We'll leave him to you, ma'am, on Thursday. Is that all right?"

"All right," said Luke.

"The best creature that ever lived," said Mrs. Delmege, as Father Pat strolled down the moonlit field. Just at the stile he thought of something and came back. They were all kneeling, and Luke was reciting the Rosary. Father Pat heard the murmur of the voices, and paused. And there outside the window he took out his own Rosary beads and joined in that blessed prayer that echoes night after night from end to end of Ireland. Then he stole away quietly and mounted the stile.

"By Jove!" he said to himself, as he crossed shadow after shadow from the trees on the high hedges, "I believe he's in earnest. But who'd ever believe it? What will Tim and Martin say? We'll be talking about it till Christmas."

On Tuesday Luke called to see the Canon and make his adieux. He was not quite so nervous as on previous occasions, but he expected to receive a severe reprimand and a long lecture on his future conduct. Nor was he disappointed.

"I think it my duty," said the Canon, after they had exchanged preliminaries, "to say—ha—that there were a few things at our little—domestic meeting on Sunday, which I—ha—could hardly approve of. Is it possible that you were never—ha— instructed by your professors to rise with the ladies after dinner, and hold the door open as they—ha—departed?"

"It is not only possible, but a fact," said Luke, with the old contentious spirit of logic-chopping coming back to him. "Besides, sir, I was engrossed at the time, and didn't hear you say 'Grace.'"

This was really good for Luke; but he didn't see how his rapier struck home.

"I can really hardly credit it," said the Canon. "It is painful to reflect that we alone should be supposed to learn,—by—ha—some kind of intuition, the amenities of social intercourse."

The Canon was so pained that for a few moments there was dead silence, broken only by the ticking of the clocks.

"Then," he resumed, at length, "your *rencontre* with my—ha—clever nephew was hardly a happy one. I thought the inter-relations between body and spirit were part of your—ha—philosophical curriculum."

"Your nephew was Christian enough to deny that there was such a thing as soul at all," said Luke, flushing. The idea of being catechised on philosophy by this old man, who probably had never heard of any more recent writer than Tongiorgi or Liberatore! And all this to a "First of First!"

"Ha! that was only for a post-prandial argument," laughed the Canon. "But you lost temper and got confused. And you never heard of these—ha—Odic forces? Dear me! What are our professors doing? And what singular equipments they furnish our young men for the battle of life!"

There was another spell of silence, during which Luke drew up to the bar of justice, and solemnly condemned his professors as a set of "effete old fossils."

"I should hardly," said the Canon, resuming, "care to allude to that—ah—ill-timed and rather vulgar—melody to which you treated us; but you are—ha—going to England, and your mission will be—ha—inoperative and ineffectual if you import into the ministrations of your daily ministry such treasonable principles as those contained in that—ha—street-ballad. You were never taught operatic music in Maynooth?"

"No, sir," said Luke; "it was sternly interdicted."

"Dear me! how reactionary! And it is so—ha—refining. Did you notice that pretty duet, *Ai nostri monti?*" The Canon placed the tips of his fingers together.

"Yes, it was pretty," murmured Luke.

"And my nephew's rendering of *Hear me gen—tel Mari-tana?*"

"I did not follow that," said Luke.

"And then to compare that fiery *Marseillaise*, which you so unwisely, but, indeed, rather melodiously rendered! Do you think now really—ha—that *Hurrah, me boys*, is an expression suited to a drawing-room audience, or do you not see that it would be more fitting in a street-corner ballad or the heavy atmosphere of a—ha—taproom?"

Luke was silent and angry.

"It is quite possible," continued the Canon, "that you will be thrown a good deal into—ha—English society. You may be invited to dine with the—ha—aristocracy, or even the—ha—

nobility. I hope, my dear young friend, that you will never forget yourself so far as to introduce into such lofty and refined circles such dithyrambic and—ha—revolutionary ballads as that under discussion."

Luke said nothing, but continued tracing the pattern of the carpet.

" You must sink your extreme national sensibilities," said the Canon, " in the superior ambitions of the Church, and take care not to offend the prejudices of our dear English brethren by too-pronounced references to those—ha—political issues on which we—ha—differ."

There was truth in all that the Canon was saying, though put rather brutally, and Luke had only to listen. Then there was a surprising change of front.

" I have written to the bishop and obtained the requisite permission for you to celebrate three Masses in your father's house, not only now, but on all subsequent occasions when you may—ha—be resident in your paternal home—"

" Oh, thank you so much, Canon," said Luke, most gratefully; " that's a great favor."

The Canon went on, not noticing the ebullition.

" As I was saying—ha—I think this arrogation of rights that are parochial seems hardly consistent with Canon Law; but I have not insisted too warmly on my privileges as parish priest, lest I should seem wanting in the respect due to the lofty dignity of the episcopal bench. But I took—ha—the opportunity of remonstrating with His Lordship for having set aside one of my parishioners, and selected one of rather mediocre abilities, if I am rightly informed, for a position in the diocesan seminary which demands both talent and character."

Luke was at first bewildered. Then he saw through the Canon's kindness beneath his coat of buckram.

" I'm sure I'm greatly obliged to you, sir, for such trouble. I confess I did feel some annoyance at first, but now I should prefer to go to England."

" And I quite approve of your decision," said the Canon suavely; " indeed, it is one of the chief regrets of my life

that I was unable to graduate on the English mission. Nevertheless, the slight to my parishioner remains, and I shall not forget it."

Here the Canon sank into a reverie, as if meditating a subtle revenge against the bishop.

"Do you know," he said, waking up suddenly, "anything of the science of heraldry?"

"No," said Luke promptly.

"That's a very serious loss to you," replied the Canon; "what *did* you learn, or how did you employ your time?"

"To tell the truth, I'm beginning to think," said Luke, "that whatever I learned is so much useless lumber, and that I must get rid of it somehow and commence all over again."

"Very proper resolution," said the Canon. "Now, let me see!—Delmege! That must be a French or Norman name. Could your family have been Huguenots?"

"They were Palatines," said Luke. "They lived over there at Ballyorgan in the valleys, and became Catholics several generations back."

"How very interesting!" said the Canon. "Our family, as you are aware, are Scotch—Murray, Moray. It was one of my ancestors who held the painter of the boat for Mary Queen of Scots when she was escaping from that castle, you know; and it was the great queen who, extending her gloved hand to my—ha—ancestor, gave our family its motto. 'Murray,' she said, "'Murray, *sans tâche*.' I hope," continued the Canon, after a pause, "that I and my family will never bring a blot upon the fair escutcheon of our noble house."

Luke did not know exactly what to reply, but he was saved the trouble; for the Canon rose, and saying, in his most grandiose manner, "that he understood it was customary to demand—ha—a young priest's blessing," to Luke's consternation, the old man knelt humbly on the carpet. Luke repeated the words, but dared not, from old veneration, touch the white hair. And the Canon, rising, placed an envelope in his hands, and said:

"When you have said your three Masses, kindly say ten Masses for me! Goodby! I shall hope—ha—sometimes to hear of you from your excellent father. Goodby!"

The astonished and bewildered young priest opened the envelope when he had passed out of sight of the presbytery, and took out, with mingled feelings of surprise and gratitude, a note for five pounds.

"Tis a queer world," said Luke. "I wonder when shall I understand it." If you value your peace of mind, Luke, let the mighty problem alone! It has vexed humanity from the beginning, and shall remain insoluble to the end. Find your work and do it. But who was ever content with this? Or what greatest sage was ever satisfied to look at the Sphinx of life without asking the meaning in her eternal eyes?

#### VII.—EN ROUTE.

The next few days passed pleasantly and cheerfully for Luke. The inestimable privilege of being able to say Mass in his father's house blessed and hallowed the entire day; and if occasionally he allowed himself to be tormented by the accidents and circumstances of life, or by grave questionings about men and their ways, all these vexatious troubles evaporated the moment he sat with his three clerical friends; and all jarring and dissonant sounds were merged and disappeared in the glorious dithyramb of friendship.

The three friends were known in the diocese as the "Inseparables." They formed a narrow and exclusive circle of themselves, and all candidates for admission were sternly blackballed. They dined together and supped together on all festive occasions. They took their summer holidays together at Lisdoonvarna; and there they insisted that their rooms should be on the same corridor and adjacent, and that their chairs should be placed together at the same table. At Kilkee, which is popularly supposed to be the hygienic supplement of Lisdoonvarna, just as the cold douche is supposed to wind up a Turkish bath, they bathed in the same pool or pollock hole, went together to Loop Head, or the Natural Bridges of Ross, fooled around during the hot day together; and if they ventured on a game of billiards after dinner, two played and the other marked. If any one else came in or interfered, the three walked away together. At home, they were equally exclusive.

Every Sunday evening, winter and summer, they met, to "celebrate the Eleusinian mysteries," said jealous outsiders, but in reality to dine; and the dinner on each occasion, and at each table, never varied—chickens and ham, followed by a tiny piece of roast mutton; one dish, generally of apples, as second course, and that was all. The only occasion when there was a shadow of a cloud between them was when Father Martin got a new housekeeper, and she treated her guests to what she was pleased to call a chancellor-pudding. The guests looked at it suspiciously, but declined to partake. Father Martin, always gentle and polite, made profuse apologies: "Give me the old horse for the long road," said Father Tim. So, too, the "Inseparables" held the same opinions on politics, the only difference being that Father Martin looked upon such things from a theoretical and academic standpoint, whereas Father Tim held himself passive, and Father Pat was disposed to be fiercely and relentlessly aggressive. Some said it was genuine, downright patriotism; some thought it was opposition to his pastor. No matter. There it was; and the great newspapers spoke of him as a "true soggarth, who was upholding, under difficult and trying circumstances, the noblest traditions of the Irish Church." These laudatory lines Father Pat had cut out, and pasted into the cover of the *Pars Aestiva* of his breviary, where they formed occasionally the subject of an *impromptu* meditation. And as these three excellent men were obliged to make their wills in conformity with the statutes of the diocese, it was understood (though this of course was a secret) that the two executors of him who should predecease the others were to be the survivors. What the last survivor was to do history does not tell.

And yet, with all the unbroken intimacy extending over many years, no three men could be more unlike in character, disposition, and education than the "Inseparables." Father Pat Casey was an open-air priest, who lived in the saddle, and was the familiar and intimate of every man, woman, and child in the parish. We might say, indeed, in the three parishes; for his brother clerics often good-humoredly complained that he forgot the rectification of the frontiers, and poached rather extensively on their preserves. He had a genuine, undisguised

horror of books. His modest library consisted of St. Liguori in two volumes, Perrone in four, Alzog in two, and Receveur in ten. There were, also, about fifty volumes of the Delphin classics, which had come down to him from a scholarly uncle; and in the midst of these was a single volume of De Quincy, with an account, amongst other essays, of the last days of Kant. This volume was the occasion of perpetual inquiry and interrogation.

"Where in the world did I pick it up? Who the mischief was this Kant? What a man for a Christian! Martin, I am sure I must have stolen it from you in a fit of abstraction."

But he would not part with it—not for its weight in gold. It had served him well a few times. It was always lying on the parlor table, except during meals, when it went back to the bookshelf; and once a high-born English lady, who had called to inquire about some poor people in the neighborhood, took it up, and said:

"I'm glad to see you interested in my favorite author, Father."

And once, when the bishop paid an *impromptu* visit, he found Father Pat deeply immersed in abstruse studies.

"Reading, Father Casey?" said the bishop, as if he were surprised.

"Yes, my Lord," said Father Pat, demurely.

The bishop took up the volume, turned over the leaves with a slight uplifting of the eyebrows, looked at Father Pat questioningly, looked at the book, and sighed.

There were a few prints of sacred subjects around the walls, one or two engravings signed Kaufmann, which Father Pat was told were of priceless value. But the masterpiece was over the mantel; it represented three or four horses, bay and black, their skins shining like mirrors. One was hurt, and a groom was chafing the fore foot. It was by one of the old masters, and it was called "Elliman's Embrocation."

"Take down that vulgar thing," said his parish priest, on one of the few occasions when he visited his curate. Father Pat obeyed, but put it back again. It was the source of innocent and ineffable pleasure to him.

Father Pat didn't preach. He only spoke to the people. Hence, after thirty years of zealous ministration, he remained a curate; and there seemed no likelihood that he would ever be asked, in his own words, "to change his condition."

Father Tim Hurley was pastor of a neighboring parish—a one-horse parish. He had no curate—a fact in which he took great pride when speaking to his fellow-pastors, but which he deplored, almost with tears in his eyes, when in the company of curates. Once, in his early days, he had had the supreme misfortune of making an excellent *bon mot*, and an unwise admirer had called him "Thou son of Sirach." From that day forward he assumed the aphoristic mode of speaking; and sometimes it was a torture to his friends to see him, in much agony, laboring to twist and extort from his inner consciousness some pithy phrase that would help him to conserve or extend his reputation. Under the unwise advice of his friend, Father Martin, he had laid in a stock of writers who had been remarkable for their wit and powers of repartee; but it was mighty hard to bring around Rochefoucauld in a conversation about the diocese, or Epictetus when they were talking about the harvest. And so Father Tim was driven, by the stress of circumstances, to fall back upon his own originality; and if, sometimes, he failed, he found, on the whole, that in his flights of fancy his own gray feathers were better than borrowed plumage.

Father Martin, again, was almost a direct antithesis to his friends; and as it was from him Luke's future life took chiefly its trend and bias, I must give him a little more space just here.

Father Martin Hughes was not originally intended for the Church, but for the Bar. For this purpose he had spent two years in Germany, passing from university to university, lodging in humble cottages by the banks of legendary rivers, or in the solitudes of black mountain forests; and here he had learned to prize the simple, cleanly lives, gray and drab in their monotony, but gilded by the music and the mystery that seems to hang like a golden cloud above the Fatherland. In after life he often recurred, with all the gratefulness of memory, to the kindness and unaffected politeness of these simple peasants and wood-cutters; and the little marks of sympathetic friendship, such as

the placing of a bunch of violets with silent courtesy on his dressing-table, or the little presents on his birthday, when his portrait was decorated by some child-gretchen, were graved indelibly on a memory almost too retentive. Then the pathos of the German hymns, sung by a whole family around the supper table, and to the accompaniment of a single table-piano, such as you see in every German household, haunted him like a dream; and when, by degrees, he began to realize that this country, which but a few years back had been cursed by a foreign tongue, had now, by a supreme magnificent effort, created its own language, and a literature unsurpassed for richness and sweetness, he saturated himself with the poetry and philosophy of the country, which gave a new color and embellishment to life. Not that he troubled himself much about the cloudy metaphysics of this school or that, or the fine hair-splitting of philosophical mountebanks who ridiculed the schoolistics for logic-chopping, yet imitated in untruth the worst features of systems they condemned; but he allowed the fine mists and mountain dews of Herder, Richter, and Novalis to wrap him round and saturate his spirit, and thanked God that He had given poets to the world. The last months of his pilgrimage he had spent above the Necker, in the grand old town of Heidelberg, and he never saw it after but in such a sunset dream of coloring and such an overhanging heaven of azure as arches the golden landscapes on the canvases of Turner. But it was there and in the lonely recesses of the Hartz mountains, where village after village clustered around the church spire and the white tombs of the dead, that the gentle afflatus was breathed on him that turned his thoughts from the forum to the pulpit and from the world to God. But he never abandoned his German studies during all his after life. He had conceived the original and apparently extravagant idea of engraving German ideas, German habits and manners on the peasantry at home, and he had written one thoughtful article on the affinity between German and Irish thought and tradition. He thought to show that German idealism and Celtic mysticism were the same, and that the issue of an alliance between the thoughts and sympathies of these nations

should necessarily be a healthy one. But he was hooted from the literary stage. France, and France alone, was to be our wetnurse and duenna—and Father Martin went back to his books and his dreams. He was, therefore, a cypher, a non-entity, for a silenced voice is supposed to denote and symbolize emptiness in a loud-tongued, blatant land. Then, again, his accomplishments and learning were merged and forgotten in the fact that he was the gentlest, the most imperturbable of men. And partly by native disposition, partly by habit and cultivation, he had come to that pass when he did not think it worth while to differ with any one about anything. He answered “Quite so!” to the most absurd and extravagant statement. Hence, after conferences and such like he was generally reputed dull, because he did not choose to take part in discussions, which had no interest for him. But there was a tradition amongst the “Inseparables” that after these occasions strange sounds of laughter used to be heard from the recesses of his library. But this was a mistake. It was only a musical box that used to play twelve airs, and which always required winding on these particular occasions. So said the “Inseparables” to the gentiles; but they had a Freemason secret amongst themselves that Father Martin did verily and indeed enjoy a joke. And in one of the secret recesses of his library, which no one was allowed to penetrate but the “Inseparables,” he had a large ring or rosary of photographic portraits—Kant, Fichte, Schelling, Hegel, Goethe, Wieland, Richter, Novalis, and Herder. The centre panel was for a long time vacant. Then one day it was filled—filled with a cabinet portrait of a man who, at his own dinner table, used to say by gestures, if not articulately to his worshippers and sycophants: “Behold, am I not your lord and master?” and they answered him and said: “Yea, verily, thou art our lord and king.” And the horrible story went abroad that Father Martin, the demure monk and eremite, used to sit in his armchair for hours together, contemplating this circle of genius with the centre of conceited emptiness, and laugh loud and long at the dismal contrast.

Luke was privileged to spend his last three days in Ireland in the company of these kindly men. Why he was ad-

mitted within the magic circle was a great enigma to him, the only answer to which he found in his prospective exile. The profit he derived from this intercourse was probably not an appreciable quantity; but his nerves got smoothed out and calmed. It is true, indeed, that Father Tim gave labored utterance to one or two of his oracular sayings, which, not being quite consistent in their moral bearing with what Luke had been taught, occasioned him not a little anxiety and scruple. For example, Father Tim strongly inculcated on Luke the paramount necessity of "not selling himself cheap."

"The world takes you, me boy, at your own valuation. Hold your head high, and put a big price on yourself."

"But surely, Father," remonstrated Luke, "that would be quite inconsistent with Christian humility."

"Humility? God bless me, me boy, you'll be pulled and dragged through the mud; you'll be trampled into compost by the hoofs of men if you attempt to make little of yourself."

Luke was silent.

"An eel has a better chance than a salmon," said Father Tim, on another occasion, "of making his way in the narrow, and twisted, and shallow channels of Irish life." After a long pause of pleasure, he added: "But an eel is not a salmon for all that."

The brethren nodded assent.

"You have a good name to go to England with, me boy," he said, at his own dinner-table on Monday evening. "Who was the fool that said: 'What's in a name? A rose by any other name would smell as sweet.'"

"A great fellow called Will Shakspere," said Father Martin.

"I thought so. One of those cuckoos who hatches the eggs of others. Now, will any one tell me that Delmege—and if you can pronounce it in the French fashion so much the better—is not a wholesomer name for an exile than O'Shaughnessy or O'Deluchery? You'll find that this fellow will come back to us with an accent like a duchess, and that he'll find out that his ancestors fought at Poictiers, and that he is a first cousin, in the collateral line, to Joan of Arc."

"It is a curious form of insanity," said Father Martin, "and everyone is more or less affected."

"Except myself and Father Pat. I could never trace the Hurleys or the Caseys beyond the three-years-old and four-years-old factions. But I believe they were very conspicuous in these crusades." He added, in his tone of quiet sarcasm: "When I get a little money together, which is a rather problematical issue at present, I'm going to get my notepaper crested, like the Canon—two shillelaghs rampant—very rampant—on a background of red—very red, with the motto, *Nemo me impune lacessit*, or its Irish translation, *Don't tread on the tail of my coat*; and I'll also pay for Father Pat's, for he'll never have a penny to bless himself with."

"And wouldn't you kindly suggest an heraldic crest and motto for Father Pat?" said Father Martin.

"Certainly. A death's-head and crossbones couchant, on a black ground, with the motto of Napoleon: *Frappez-vite—frappez-fort*, or in the vernacular: *Wherever you see a head, hit it!*"

"No! no!" said Father Martin; "that would not be appropriate. Give him the surgeon's knife and the motto *Rescissa vegetius resurget*."

To explain which parable we should add here that Father Pat was an amateur surgeon, principally in the veterinary department. He had a little surgery, a room about eight feet square, off the hall; and here he performed operations on animals that would have made Lister die of envy. Here he had put into splints the broken leg of a blackbird, who, in exchange for the gratuitous service, then and there abdicated his freedom, and became the melodious companion of the priest. Here, too, dogs of all shapes and breeds were brought to him, and whilst he treated them with infinite gentleness, and they licked his hand in gratitude, and the wistful, swimming look gathered into their eyes, as indeed into all eyes, human and other, in crises of their lives, some thought that he dropped a tear into the embrocation, and moistened the ointment in this old human way. In spiritual matters, too, he was an able and tender physician. I am not sure that he was a distinguished theologian, and that he could tell what Tom, Dick, and Harry thought on these important subjects, or that

he could weigh opinions in the balance, like that sensitive plate in the Bank of England, that flings good coins to the right, and light, spurious ones to the left, and quivers, as if in doubt, when a dubious coin is submitted, and reasons in its own mechanical way, and finally drops it. But Father Pat had a sovereign remedy, a pure anæsthetic, an antiseptic salve for all the wounds of humanity, and that was *Epikeia*. It was never known to fail him, and the consequence was that patients flocked to him from town and country and went away rejoicing.

"I can't make it out," he said. "I'm not much of a theologian, and the Lord knows I'm not a saint. I suppose 'tis the grace of God and an honest face."

"No matter," said Father Tim, in reply; "he'll never come to decent notepaper. Ah, me! if Pat had only held his head high, how different he would be to-day! Luke, me boy, hold your head high, and let every year increase your valuation."

"Tell him about Tracey," said Father Pat; "it might frighten him."

"About Tracey, that poor *angashore* in the city? Well, he's an awful example. He had a good parish—as good a parish as there is in the diocese. It is my own native parish—"

"It is the Siberia of the diocese," hinted Father Martin.

"It's my own native parish," said Father Tim, "and though I shouldn't say it, there's as good a living there—well, no matter. What did our friend Tracey do? Instead of thanking God and his bishop, he flew into the face of God, he insulted the bishop, he insulted the people, and he insulted me." The memory of the insult was so vivid and painful that Father Tim could not speak for several seconds.

"He began to make meditations, if you please, with the result, of course, that he went clean off his head. His delusion was that he was too elevated as a parish priest, God bless the mark! and that his salvation would be more secure on a lower rung of the ladder. He resigned his parish and became chaplain to a city hospital. He is low enough now. He may be

seen wandering around the streets of the city with a coat on him as green as a leek, and he looks like an anatomy. Of course he is off his head; and the fun is, he likes to be told it. And if you'd politely hint that he has been, and must have been, suspended for an occult crime, he'd shake your hand like a hungry friend whom you had unexpectedly asked to dinner."

"By Jove!" said Luke, forgetting himself, and striking the table, "the first vacation I get, I'll make a pilgrimage to the city and kiss that man's feet."

"That's easy enough," said Father Tim, "because his shoes are usually well ventilated, and he's not shy about showing his trotters. Meanwhile, Luke, spare these few glasses of mine. They are all I have, and this is a hungry parish."

"Tell me, Father Martin," said Luke, as the two went home together, "is that true what Father Tim told about that priest in Limerick? Because one never knows when he is serious and when jesting."

"Literally true," said Father Martin, with that tone of seriousness which was natural to him, and which he only suppressed in moments of relaxation.

"And are cases like this very rare?" asked Luke.

"Not so rare as you may imagine," replied Father Martin, "but not so remarkable."

"I suppose the man is worshipped," said Luke, gauging the popular estimate by his own.

"Quite the contrary. He is regarded by all as an imbecile. The people only think of him as one 'tetch'd in his mind.'"

"But the brethren—his own—who understand his heroism?"

"Oh!" said Father Martin with a long breath. "Well," he said deliberately, "here, too, there is compassion, but no great admiration. He is not called a fool, but he is treated as such. I remember a few months ago a magnificent sermon, preached by a great pulpit orator, on 'Humility.' It was really beautiful, and the picture he drew of St. Francis, hooted by the people of his native town, and called 'a fool,' was photographic in its perfect details. But when he met Father Tracey, with his old green coat at the dinner table afterwards, it was delightful to see

his condescension. He shook hands with him, apparently with some reluctance, but said immediately after to one of a group of his admirers: 'Poor fellow! poor fellow!' But the cream of the joke was that an excellent man, immediately after, spoke of the distinguished orator as the exact and happy antithesis of wretched failures like Father Tracey."

"It's a dreadful enigma," said Luke, wearily mopping his forehead. "I don't know where I am."

"You see Father Tim's advice was not so far absurd as you seem to think. We are all like frogs in a swamp, each trying to croak louder than his fellows, and to lift his stupid head somewhat above them out of this dreary Slough of Despond. And for what, think you? That he might have a better opportunity than his fellows to see the fens and quagmires of this dreary existence, and inhale the more deeply the marsh-miasms of this fever-stricken and pestilential planet."

"But, surely, you do not agree with what Father Tim said?" said Luke, in an accent of despair.

"I fully agree with his conclusion that, if you are humble and lowly and self-effaced, you will certainly be crushed into compost under the hoofs of wild asses. But—" He stopped, and Luke watched him.

"I believe, also, that the highest Christian teaching is true; and that no real work is done in the world except by humble and lowly men. Did you notice the two photos on my mantelpiece?"

"Yes; your idols?"

"According to mood. When I am disposed to be contemptuous or scornful or too zealous, I turn to Savonarola; he was my deity for half my life. When I am in a gentle and charitable mood, I light a taper before the Curé of Ars."

"'Tis all a mighty puzzle," said Luke.

"Ay, 'tis a mad world, my merry masters," answered the priest. Then, after a long pause, he said:

"I dare say you're pretty tired of the advice and wisdom of your seniors. But you have had a great misfortune. You have come into the world worse equipped than if you had been born blind or lame. You have a hundred naked, quivering

nerves, wide open on every square inch of your body. Happy you if you had been born with the hide of a rhinoceros. As this is not so, I say to you first, with the Grecian philosopher:

“*Habita tecum.* Dwell as much as you can with your own thoughts. Secondly:

“Make God your companion, not men. Thirdly:

“Feed not on ephemeral literature, but on the marrow of giants. Good-by! till to-morrow.”

On Friday afternoon, Luke was launched on the high seas in the London steamer, and into the mighty world at the same time. The enigma of life was going to be shown him for solution on larger canvas and in deeper colors in the strange and unfamiliar environments of English life.

[To be continued.]

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### THE PRIEST AT THE SICK-BED.

#### SIGNS OF PROBABLE DANGER OF DEATH BY SICKNESS.

“*Infirmitur quis in vobis? inducat Presbyteros Ecclesiae et orent super eum, unguentes eum Oleo in nomine Domini.*”—Jacob. 5: 14.

THE purport of this article is to throw out such practical hints, concerning the visitation of the sick, as may be serviceable to the newly-ordained priest about to enter upon mission work in the hospital of the world. Emanating from one whose work, for several years part, in perhaps the largest infirmary of its kind in the United Kingdom, has brought him daily into contact with almost every form of disease, the remarks embodied herein may be found helpful in determining when there is probable danger of death by sickness.

The young apostle emerging from his hidden life in the seminary—his mind stored with theological knowledge; rejoicing in the power of sacerdotal grace; fortified with the unction of his consecration and filled with zeal and fervor—goes forth like his Divine Master, nineteen centuries ago, into the reeking hospital of misery and pestilence.

It has been said with truth that the visitation of the sick is the touchstone of apostolic zeal and charity. But whatever be the fervor and charity of the young priest; whatever his theological attainments, he will often, at the outset, when summoned to attend the sick, find himself in a quandary. His very earnestness may oftentimes occasion much needless anxiety and lead to his anointing an invalid when *de facto* there is no probable danger of death at all. In cases where there is no nurse at hand he can consult, or when, again, the visits of the doctor are few and his time of calling uncertain, a priest is left entirely to use his own discretion. Not infrequently, therefore, "in dubio standum est pro aegroto" is the only principle that comforts him in his dilemma. Furthermore, a priest is always exposed to fraud. I remember some years ago being called out, on a dark wet night, to a girl in one of the courts of the district. I found, on my arrival, the father and mother moaning and crying beside the bed on which their sick daughter lay. But a superficial examination satisfied me she was in no danger of death at all. It was merely a begging case.

Again, it is well known that the doctor's principle is never to abandon hope. Hence he may often raise delusive hopes in a parent and mislead an inexperienced priest. To quote a case in point: I was once summoned to attend a young man evidently in a dying condition; yet though the death-dew was upon his brow, the doctor said he hoped to pull him through. I administered the last Sacraments and the patient died a few hours later.

It is to be regretted, I think, that the acquirement of a knowledge of, at least, the elementary principles of medicine is not included in the curriculum of ecclesiastical studies in our seminaries. A few lectures delivered by a physician, say in the last year of a student's course, might be feasible, and certainly would be invaluable. I know a priest is not expected, nor is it advisable for him, to enter too deeply into medical science; nevertheless, there is much that it is well for him to be acquainted with. I would say, in the first place, that every mission-priest should know how to take a person's pulse, should know something of respiration and temperature.

For the benefit, therefore, of the uninitiated, I may point out that the *pulse* is ascertained by placing the three middle fingers on the radial artery at the wrist near the ball of the thumb. As to the pulse, it may be said that in health the pulse beats about 120 per minute in infants, 80 in children, from 60 to 70 in maturity, and 50 in old age, and should be rhythmical. While an irregular pulse is a sign of exhaustion, a full, bounding pulse is an indication of fever.

With regard to *respirations*, it should be noted that they should be 50 per minute in infants, 36 in children, and about 20 in adults. Like pulse-beats, they may be irregular. And under this head I would direct attention to what, perhaps, few priests have witnessed—"Cheyne-Stokes respiration," as it is called. This may be best described as rapid breathing, becoming gradually slower until there is temporary cessation—a cessation lasting, in some cases, from ten seconds to nearly a minute. Where this is found it is practically a fatal sign, and the sick man should be anointed forthwith. There is also another kind of breathing—well to mention—occurring in later stages of diabetes, known as "air-hunger," evidenced by the deep-drawn sigh. Here we have another fatal omen, and, when recognized, the patient should be, likewise, immediately anointed.

A word now upon *temperature*. One may take it as a guiding principle, that in health the temperature of a person is 98.4° Fahr. It rises slightly during night-time and falls in the early hours of morning. A temperature of 100° is indicative of fever. A temperature of 104° may be regarded as serious, and when it attains 106° very hopeless if maintained. Conversely, in times of collapse, it may descend to 96°, or lower still. From what has been stated, therefore, a priest will act wisely in anointing any parishioner whose temperature has risen to 105°. I lay this down merely as a *general rule*.

We will now proceed to comment upon such diseases as are commonly met with by a priest in the carrying out of his ministerial duties in the hives of our large cities. And here it is only fair to state that it is impossible for me to deal, within the narrow compass of this short paper, with all the diseases that may be

brought under his notice. I shall limit my observations to some of the most common.

PNEUMONIA.—The symptoms or signs of pneumonia may be put down in general thus: rust-colored sputa, rapid pulse, and, consequently, high temperature, with danger of delirium, and respiration increased in a more marked extent than is pulse. It may supervene on *influenza*, and is of more serious import in *alcoholic* subjects. Any sufferer from pneumonia over fifty years of age, or who has a pulse over 140 beats per minute, or betrays indications of cyanosis,—that is, blue lips, blue cheeks, and blue finger-tips, or again is discovered to have cold extremities,—should be anointed without any hesitation.

TYPHOID.—The next disease I would speak of is typhoid. Typhoid or enteric fever is a disease which claims our earnest attention by reason of its grave character, since mortality in this instance may be stated as one in ten. This serious fact of itself leads me to remark that where there is no trained nurse, as is frequently the case in large missions, it is always prudent to anoint the sufferer. This disease has often a duration of thirty days, death more commonly occurring during the third or fourth week. Whenever, then, the temperature of the sick person is 105°, a priest has always good reasons for anointing; but certainly when there is found to be hemorrhage from the bowels, one should not fail to anoint *hic et nunc*. And here I may be permitted to digress for a moment, in order to suggest that, in regard to typhoid cases, it is advisable for a priest to administer the Holy Viaticum after having moistened the Sacred Particle, or to give water to the sick person immediately he has received It, owing to the parched state of a typhoid's tongue.

CARDIAC DISEASE.—Passing next to the consideration of heart-disease, or "cardiac," as it is termed, I will begin by attending to a common fallacy, that those who suffer from this disease are in serious danger of dying suddenly. As a matter of fact, experience testifies that few cardiac subjects die suddenly (I except the case of "angina pectoris"). Death

ensues in rare cases *suddenly*, but is generally *gradual*. Yet there are almost infallible signs of proximate danger, which all priests should know of. I mean irregular pulse, cyanosis, cold extremities, oedema or swelling of feet and legs, cough and irregular respiration. And I may point out that *pericarditis*,—that is, inflammation of the membrane of the heart,—is of common occurrence in rheumatic fever. When, therefore, such signs are in evidence, the invalid should be promptly anointed.

PHTHISIS.—Let us now go on to treat of a disease which is very prevalent in large towns, namely, phthisis or consumption, the subjects of which disorders can be easily detected by their wan and wasted appearance and constant spitting of phlegm or sputum. In many advanced stages, appear cold sweats and haemoptysis or blood-spitting, and whenever this latter begins to occur, a priest may be sure there is imminent danger, and should anoint the patient *at once*; because, after haemoptysis has begun, the sick man may have a severe attack at any moment, and die without warning. And now just a word by the way. It sometimes happens that, because a man spits a good deal, as all consumptive patients do, a priest is filled with apprehensions lest if Holy Viaticum be administered, he may spit it up again. For the sake of those just ushered into the sphere of mission-work, I would remark that sputum comes not from the stomach, but from the lungs.

HICCUP.—After this observation, I would draw the reader's attention to the fact that hiccup, so little thought of in young folks, is frequently a fatal omen when it occurs in old people, and when this is noticed, it is wise to anoint.

I will now make a few observations on *kidney-disease*, *bronchitis*, and *delirium tremens*, and I have done.

KIDNEY-DISEASE.—Among the signs of this disease in its last stage may be enumerated swelling of the feet and legs (often pericarditis), pallor of face, coma, and vomiting and fits; when, therefore, this disease reveals indications above stated, the patient should not fail to be anointed.

BRONCHITIS.—Perhaps the affliction or disease known as

bronchitis is brought under a priest's notice more frequently than any other. And in speaking of this, I would say that there is a dangerous form of *chronic bronchitis* occurring in old people, especially in cases of valvular disease of the heart, accompanied with feverish temperature and copious expectoration. Those laboring under these conditions should be anointed. But there is another form of this disease called *acute bronchitis*, the signs of which are fever, quick respiration, expectoration of frothy sputum, and at times a complication of heart-mischief. A priest, here likewise, should anoint.

**DELIRIUM TREMENS.**—Now to our next and last disease, *delirium tremens*. Proh dolor! would that it were less common! One beholds in it the sequel and penalty of the vice of intemperance. The victim of this affliction is easily discoverable by his loss of sleep, hallucinations, often imagining rats round about him and blue devils, and by the tremulous motion of his hands, and general excited and frequently violent manner. Not seldom is this disease accompanied by pneumonia (induced by lying in damp places), and when a priest finds this to be so, he should at once anoint.

To sum up. As a rule a priest should anoint when—

In adults pulse is abnormally feeble and very irregular,

or again, when pulse is over 140—excessively rapid;

if respiration is very irregular;

in all cases of "Cheyne-Stokes" respiration and diabetes breathing;

in cases where temperature is  $105^{\circ}$ , or very low ( $94^{\circ}$ );

when the patient suffering from pneumonia is over fifty years of age, or has pulse over 140, and cyanosis is conspicuous, and there is marked coldness of extremities;

as a rule, on the district, when a typhoid subject shows temperature  $105^{\circ}$ , and has hemorrhage;

in all heart-cases where there is evidence of cyanosis, cough, oedema, and faulty respiration;

in consumptive cases where there is haemoptysis;

in old people when hiccup is marked ;  
in kidney-disease when there is coma (unconsciousness) or excessive vomiting or convulsions ;  
in bronchitis when chronic and the sufferer is aged and has high temperature and cyanosis ; in all cases when *acute* and the patient shows signs of heart failure, with cyanosis ;  
in a case of *delirium tremens* when pneumonia is present.

In bringing these observations to a close I must crave the indulgence of the perusers of these pages, the subject-matter of which, I am fully conscious, has been dealt with in so cramped and fragmentary a fashion. I venture, nevertheless, to express the hope that the advice it contains may be found to be of practical utility, at least to the neophyte leaving his *alma mater*, full of apostolic zeal, patience, and charity, to perpetuate amid pestilence, disease and misery the noble work of his Great Exemplar, who walked among men, meriting, by word and by deed, the sublime and endearing name of "The Good Samaritan."

ALFRED MANNING MULLIGAN.

Birmingham, England.

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#### A CATHOLIC NORMAL SCHOOL FOR HIGH-SCHOOL TEACHERS.

A LETTER from Cardinal Vaughan on the "Intellectual Needs of Catholic Women in England," which was printed and circulated among the convent schools in August, 1897, warned all teachers, religious and secular, that the English nation was urgently pressing for legislation on the subject of secondary education. "The Catholic Church in England," His Eminence said, "will have nothing to fear in the coming struggle if her Orders and Congregations, dedicated to the work of education, are faithful to their high mission. But in order to compete with the educational powers of the non-Catholic world, they will have to submit to the common test—a public examination to gain a diploma of recognized value."

Hitherto there had been no centre where Catholics could follow the higher course of study necessary for this; and Protestant training colleges were closed to religious, even had they been disposed to enter them. The English Hierarchy, therefore, expressed a wish to establish a Catholic Training College for the scientific preparation of women teachers in Catholic schools. Accordingly, the Superiors of the Society of the Holy Child Jesus, to whom the Cardinal entrusted the work, prepared several of their Sisters to pass the requisite examinations, and a diploma was granted them by the Syndicate of the Cambridge University. A small class was then opened at the Convent, Cavendish Square, London, to work for a time under the supervision of Sir Joshua Fitch, one of Her Majesty's inspectors of training colleges. The result of the first year's work was so successful that the University formally recognized the Convent as a training college, under the same conditions and to enjoy the same privileges as any other college in the country. This public recognition has put the seal to the work, and the testimony borne to its excellence by inspectors and visitors—the majority of whom are non-Catholics—is most encouraging and gratifying.

The programme of studies carried out is that prescribed by the University, except in the matter of Catholic philosophy. Two diplomas are conferred—one for theoretical work, the other for practical teaching. The theoretical is tested by a written examination in the following subjects: Art of Teaching, Psychology, Logic, History of Education, School Hygiene, Methods, School Organization, etc. The practical diploma is granted only to students who have attended, for one year at least, an authorized training college, and there learnt to put their theories into practice. A lesson given before an inspector and the report of the student's criticism lessons during the year decide the grade of this diploma, whether first, second, or only third class.

Perhaps some account of the work will be more interesting than a mere list of subjects and books studied, especially to those who cannot visit the College to see its practical working for themselves.

The most important lecture is the Psychology, which for the first two terms is given on the lines of Catholic philosophy, in order to safeguard the students against the errors of such modern writers as Sully, Bain, and Croom Robertson, whose books are prescribed by the University for the final test examination. However, in time, as Catholic students become more numerous, it is hoped they will be allowed an alternative syllabus in this subject. But meanwhile, the extra work of laying a Catholic foundation, so far from hindering, has given a broader view to the mind, and the students from the Catholic College have been told more than once that their papers show a greater insight into the subject than those of their Protestant neighbors.

The Art-of-Teaching lectures are held once a week; and, as the name implies, deal with such subjects as class discipline, kinds of skill required in teaching, notes of lessons, criticism lessons, etc. In the second term of the year, the question of School Organization is studied, and more advanced problems are discussed as the students gain experience or meet with new difficulties in their school work.

School Hygiene and its practical application to children's health is one of the most valuable lectures, and for this reason extern teachers not otherwise doing the College work have been glad to follow this course.

Technical work and the criticism of lessons are very essential items in the training syllabus. The former consists of practice on the blackboard, of illustrations suitable for lessons, followed by some oral teaching exercise, such as telling a story to a class, or impressing some salient point of a lesson in a new way. Generally, these exercises are intended as a test of readiness and resourcefulness, and they are criticized most vigorously by the Mistress of Method and by all the students in turn, so that much friendly help is given to the beginner or the diffident. The variety and difficulty of the exercises give great zest to the work, and the readiness of illustration and fluency of speech thus acquired are of great value to the teacher.

Voice-production and Elocution, Methods of teaching the various school subjects, and an elementary course of Logic and

Ethics complete the curriculum in the way of lectures. Two or three afternoons a week are devoted to giving lessons under criticism in practising schools of various grades. For these, more or less elaborate "notes" have been prepared beforehand; but they are not used in class, the teachers striving to be, as Pestalozzi declared a good teacher must be, "independent of any extraneous aid except his blackboard and chalk."

The students at the College have been for the most part Nuns of various teaching Orders, and each and all have expressed themselves perfectly satisfied with the arrangements made for their accommodation. The Sisters follow all the lectures in company with the secular students; but if they prefer to do so, they may study in their own rooms instead of in the common library; and their meals are all taken apart from the other students. They are afforded every opportunity of fulfilling their own particular religious duties, so that as far as possible each can carry out her own rule. Already the Franciscans, Servites, Dominicans, Daughters of Christian Education, Sisters of the Holy Family, of the Retreat of the Sacred Heart, and of the Holy Child Jesus, have been numbered on the College roll, so that many of the leading convent high schools in England have now a certificated mistress on their staff.

The secular students, of course, fraternize together out of college hours, and during worktime the example of and constant intercourse with their religious fellow-students have been found to have a most salutary effect upon them.

The appreciation of the advantages and means of progress offered by the London Training College is on the increase; and it is hoped that in the near future a still greater advance may be made in a work upon the success of which depends the intellectual and moral education of the rising generation of English Catholics.

M. S. R.



## Hnalecta.

### EX ACTIS LEONIS XIII.

CONTRA ABUSUM DIFFERENDI BAPTISMII ADMINISTRATIONEM.  
AD EPISCOP. ANGLONEN. ET TURSIEN.

*Venerabilis Frater, Salutem et Apostolicam Benedictionem.*

Gratae vehementer, Dilecte Fili Noster, tuae Litterae titulo *Mali e Rimedi* ad istum Clerum et Populum elapso mense Martio datae, Nobis fuerunt, quibus pastorali sollicitudine paternoque affectu inveteratum lamentaris abusum S. Baptismatis in hebdomadas, in menses imo et in annos pueris differendi, atque ad eum ab ista Tibi concredita Dioecesi exterminandum totus incumbis. Nil sane hac mala consuetudine iniquius, nil ecclesiasticis sanctionibus magis contrarium: utpote quae non solum tot animarum aeternam salutem, inexcusabili temeritate, in manifestum periculum infert; sed eas insuper, intra id temporis, certo fraudat ineffabilibus gratiae sanctificantis charismatibus quae per regenerationis lavacrum infunduntur; resque aliquoties eousque deducere potest ut, quod proprio tempore omissum fuit, nunquam amplius in posterrum sit faciendum. Dum igitur Tibi, Dilecte Fili Noster, ut incoepsum opus strenue perficias ultro vires addimus; non possumus quin tam detestabilem usum, in Deum simul impium ac in homines, ubicumque infelicitate invaluerit, ex animo improbemus et exsecremur.

Atque ut, Deo adiuvante, prospere Tibi res cedant, Tibimet,  
Dilecte Fili Noster, Tibique subdito Gregi Apostolicam Bene-  
dictionem peramanter impertimus.

Datum Romae apud S. Petrum die XIII mensis Augusti  
MDCCCXCIX, Pontificatus Nostri anno vicesimo secundo.

LEO PP. XIII.

### E S. R. UNIV. INQUISITIONE.

#### I.

ORDINARI NEQUEUNT DISPENSARE IN ART. MORTIS AB IMPEDIM.  
MATR. ILLOS QUI CIVILI MATR. NON SUNT CONIUNCTI, NEQUE  
IN CONCUBINATU AMPLIUS VIVUNT.

*Beatissime Pater :*

Vicarius Capitularis Dioecesis N. N. ad pedes S. V. provolu-  
lutes quae sequuntur exponit.

Decreto S. R. et U. Inquisitionis diei 20 Februarii 1888,  
Sanctitas Vestra benigne annuit pro gratia, qua locorum Ordinarii  
dispensare valeant sive per se, sive per ecclesiasticam per-  
sonam sibi benevisam, super impedimentis publicis matrimo-  
nium dirimentibus, cum iis qui in gravissimo mortis periculo  
constituti, et quando non suppetit tempus recurrenti ad Sanctam  
Sedem, iuxta leges civiles sunt coniuncti, aut alias in concubinatu  
vivunt, ut morituri in tanta temporis angustia in faciem  
Ecclesiae rite copulari et propriae conscientiae consulere valeant.

Nunc vero in hac civitate N. N. nonnulli concubinarie  
viventes prolem genuerunt, et postea, relicto contubernio, iam  
iam graviter aegrotantes, cum eadem persona, cum qua in  
concubinatu vixerunt, ad prolem legitimandam, vel mulieris  
famam aut damnum reparandum, vel ad scandalum tollendum,  
vel ad propriae conscientiae consulendum, matrimonium contra-  
here desiderant.

Hisce praehabitis, suprascriptus Vicarius Capitularis Sancti-  
tati Vestrae dubia, quae sequuntur enodanda proponit :

I. Utrum sub citato decreto S. R. et U. Inquisitionis diei  
20 Februarii 1888 etiam comprehendi valeant aegroti in mortis  
periculo constituti, qui actualiter non vivunt in concubinatu,  
sed tamen in eo vixerunt, prolemque genuerunt quam legitimare  
oportet ?

II. Utrum comprehendendi etiam valeant aegroti, qui actualiter non vivunt, sed tamen vixerunt in nefario concubinatu, quin prolem generint, vel genita iam obierit?

*Feria IV, die 3 Maii 1899.*

In Congregatione Generali Sacrae Romanae et Universalis Inquisitionis, propositis suprascriptis dubiis, rite perpensis omnibus tum iuris tum facti rationum momentis praehabitoque RR. DD. Consultorum voto, Emi ac Rmi DD. in rebus fidei et morum Generales Inquisitores respondendum censuerunt:

*Detur Decretum fer. IV, diei 17 Septembris 1890 latum super dubio proposito ab Archiep. Compostellan.*

Porro huiusmodi dubium ita se habebat: "Utrum vi decreta torum diei 20 Februarii 1888 et 1 Martii 1889 valeant Ordinarii "per se vel per parochos dispensare super impedimentis . . ." "in articulo mortis constitutos, licet matrimonium civile quod "vocant non celebraverint, nec vivant in concubinatu?—Emi "PP. respondendum mandarunt: *Negative.*"

Feria vero VI, die 5 eiusdem mensis Maii SSmus D. N. Leo div. prov. PP. XIII in audientia R. P. D. Adssessori S. O. impertita, habita hac de re relatione, resolutionem Emorum PP. adprobavit et confirmavit.

I. *Can. MANCINI, S. R. et U. Inquisit. Notarius.*

## II.

### (DUBIUM.)

DE HOSTIIS EX FARINA DE CUJUS GENUINITATE NON CONSTAT.

Episcopus N. N. S. Sedi, ut sequitur, exponit:

In hac mea dioecesi N. et in circumvicinis Dioecesibus venuemdantur a pluribus annis in magna quantitate, farinae haud genuinae, quae saepe fuerunt adhibitae etiam in efformandis hostiis pro S. Missa.

Plures sacerdotes in bona vel in dubia fide circa validitatem materiae, celebrarunt divinum Sacrificium cum hostiis ex hac farina confectis.

In peragenda S. Pastorali Visitatione, quum gravitatem negotii perspicerem, totus fui in applicandis energicis remediis, providendo in singulis locis, sub severis sanctionibus; quae

provisiones et sanctiones confirmatae fuerunt, et dein ad totam Dioecesim extensa per specialem litteram.

Ex illis dispositionibus turbata fuit *quoad praeteritum* conscientia nonnullorum sacerdotum, qui a me postulant quomodo sese gerere debeant relate ad missas iam celebratas cum supra-dicta materia, et aliquando cum dubio circa validitatem.

Quapropter E. V. Rmam precor ut dignetur obtinere a S. Sede Aplica benignam sanationem in favorem praedictorum meorum sacerdotum (etiam pro missis extra dioecesim celebratis) et illa concessa, obtinere etiam ut possint ab omni gravamine conscientiae immunes fieri, recitando exiguum numerum missarum, qui iuxta mitissimam proportionem determinari possit, ab Ordinario in singulis casibus.

#### RESPONSUM.

Et S. Congr. Suprema S. Officii, mature perpenso hoc quaesito, in fer. IV die 27 Ianuarii 1897 auditio voto Consultorum rescripsit: *Supplicandum Sanctissimo ut suppleat de Thesauro Ecclesiae, quatenus opus sit, habita ratione circa missas celebrandas eorum qui in bona et eorum qui in dubia fide celebrarunt.* Sequenti vero fer. VI, 29 eiusdem mensis, facta relatione SS. D. N. Leoni PP. XIII, SSmus. resolutionem *E. morum Patrum confirmavit, et petitam gratiam benigne concessit.*

#### E SACRA CONGREGATIONE INDULGENTIARUM.

##### DUBIA DE CONFRATERNITATIBUS A SS. ROSARIO NUNCUPATIS.

Episcopus Augustanus plura dubia huic S. Congni Indulgentiarum dirimenda proposuit, quae, post Constitutionem *Ubi primum* de Confraternitatibus a SS. Rosario nuncupatis nuper editam iussu SS.mi D.ni Nostri Leonis Papae XIII, ipsi oborta sunt. His et alia superaddidit quae ex nonnullis Decretis huius S. C. repetenda videntur, eo quod quaestio movetur an, et quomodo illa Confraternitatibus SS.mi Rosarii sint applicanda.

Dubia vero proposita sunt sequentia:

I. In dioecesi Augustensi iampridem existunt fere in omnibus ecclesiis parochialibus Confraternitates SS. Rosarii, quin

tamen habeantur litterae patentes Magistri Generalis Ordinis Praedicatorum, in plerisque locis desperdite. Quamobrem orator petit, utrum ad canonicam Confraternitatis existentiam sufficiat per aliquod documentum, puta, per processum verbalem ipsius erectionis, vel inscriptionem commemorativam in Regesto sodalium Confraternitatis, aliudve huiusmodi in documento authentico asservatum, certam haberi notitiam quod litterae Magistri Generalis pro tali ecclesia iam concessae fuerint, an vero novae requirantur litterae patentes ipsius Magistri Generalis?

II. An per Decretum S. C. Indulgientiarum d. d. 20 Maii 1896 in una *Ordinis Praedicatorum* ad II.<sup>um</sup> abrogata censeatur lex a S. C. Indulgientiarum die 8 Ianuarii 1861 sancita (in formula servanda in substantialibus pro erectione Confraternitatum) sub n. V. hisce verbis expressa: "quod gratiae et "indulgientiae confraternitati communicatae, praevia cognitione "Ordinarii dumtaxat promulgentur?"

Et quatenus negative:

III. An cognitione Ordinarii exprimi debeat in scriptis ad calcem Summarii Indulgientiarum?

IV. An piae Uniones *Rosarii Viventis*, a Magistro Generali Ordinis Praedicatorum institutae, subiaceant praescriptionibus Clementinae *Quaecumque*, sicut et Confraternitates SS. Rosarii, ad tramitem decreti S. C. Indulgientiarum d. d. 25 Augusti 1897 in una *Urbis et Orbis* ad I.<sup>um</sup>?

V. An Episcopus tolerare possit sive Confraternitates proprie dictas, sive pias Uniones sub SS. Rosarii titulo, absque interventu Magistri Generalis Ordinis Praedicatorum a parochis, vel aliis sacerdotibus institutas, etiam cum conditione vel praetextu, quod huiusmodi Confraternitates vel piae Uniones non gaudent privilegiis et indulgentiis Confraternitatum SS. Rosarii?

VI. An, non obstante Decreto S. C. Indulgientiarum d. d. 25 Augusti 1897 in una *Urbis et Orbis* vi specialis privilegii Rectores Confraternitatum SS. Rosarii albo suae Confraternitatis permittere valeant inscribi nomina defunctorum, etiam ad hunc finem dumtaxat, ut defuncti fiant participes meritorum Confraternitatis, et precibus sodalium commendati habeantur?

VII. An Decreta S. C. Indulgientiarum d. d. 12 Decembris 1892, in una *Coloniensi* et 15 Novembris 1893 in una pariter

*Coloniensi*, pro sodalitate S. Scapularis, applicari possint Confraternitati SS. Rosarii, ita ut confratres SS. Rosarii recepti vel inscripti a sacerdotibus facultatem habentibus, omnes Indulgentias Confraternitatis lucentur vi ipsius legitimae receptionis, etiamsi eorum nomina cum nominibus aliorum sodalium in albo Confraternitatis non sint adhuc materialiter inscripta?

VIII. An, stante privilegio Confraternitatis SS. Rosarii, quo gratia concessa a S. Sede non censetur revocata, nisi fiat de ea specialis mentio, sacerdotes, utentes formula ab Innocentio XI praescripta pro Indulgentia a confratribus SS. Rosarii in articulo mortis lucranda, valide agant, an vero debeant uti formula data in Constitutione Benedicti XIV *Pia Mater*?

IX. An formula pro Indulgentia acquirenda a confratribus in articulo mortis recitari valeat dumtaxat a Rectoribus Confraternitatum et sacerdotibus per Magistrum Generalem Ordinis Praedicatorum delegatis, an vero, quoad confratres SS. Rosarii, a quocumque sacerdote, etiam extra confessionem?

X. An Confraternitates SS. Rosarii erectae a Legatis Apostolicis, Nuntiis, ceterisque Praesulibus vi specialis facultatis apostolicae, indigeant nova erectione per Magistrum Generalem Ordinis Praedicatorum?

Et E.mi ac R.mi Patres in Congregatione Generali habita ad Vaticanum rescripsérunt die 3 Augusti 1899:

Ad I<sup>um</sup> Affirmative ad 1<sup>am</sup> partem; Negative ad 2<sup>am</sup>.

Ad II<sup>um</sup> Negative. Ad III<sup>um</sup> Non est necesse.

Ad IV<sup>um</sup> Negative. Ad V<sup>um</sup> Reformato dubio uti sequitur:

An per Apostolicas Litteras *Ubi primum* datas a SS. D. N. Leone PP. XIII die 2 Octobris 1898, Episcopis aliisque gaudentibus facultate in genere erigendi Confraternitates, revocata fuerit facultas erigendi Confraternitates vel Pias Uniones sub titulo SS. Rosarii absque interventu Magistri Generalis Ordinis Praedicatorum?

Respondendum: Supplicandum SS.mo, ut dignetur mentem suam pandere.

Ad VI<sup>um</sup> Negative, facto verbo cum SS.mo.

Ad VII<sup>um</sup> Affirmative.

Ad VIII<sup>um</sup> Reformato dubio uti infra:

An pro impertienda plenaria Indulgentia in articulo mortis confratribus SS.mi Rosarii, adhibenda sit formula ab Innocentio

XI adprobata, an vero formula a Benedicto XIV praescripta in Constitutione *Pia Mater*?

Respondendum: Negative ad 1<sup>am</sup> partem; Affirmative ad 2<sup>am</sup>.

Ad IX<sup>am</sup> Reformato dubio hoc modo:

An benedictio in articulo mortis cum adnexa plenaria Indulgentia confratribus SS.mi Rosarii impertienda sit a sacerdotibus per Magistrum Generalem Ordinis Praedicatorum delegatis, an vero a quocumque sacerdote, etiam extra confessionem?

Rescribendum: Negative ad 1<sup>am</sup> partem; Affirmative ad 2<sup>am</sup>.

Ad X<sup>am</sup> Non propositum.

Factaque de iis omnibus per me infrascriptum Cardinalem Praefectum relatione SS.mo D.no Nostro Leonii Papae XIII, in audience habita die 10 Augusti 1899, SS.mus omnes resolutiones Emorum Patrum benigne adprobavit, mentemque suam quoad V<sup>am</sup> dubium pandere dignatus est expresse edicens: "Revocavimus, et ut revocatas haberi volumus facultates quibuscumque concessas erigendi Confraternitates piasque Uniones sub titulo "SS.mi Rosarii sine litteris patentibus Magistri Generalis Ordinis "Praedicatorum; ita ut si quae in posterum erigantur sive Confraternitates sive piae Uniones sub titulo SS.mi Rosarii absque "praefatis litteris, nullis gaudient beneficiis, privilegiis, indulgentiis quibus Romani Pontifices legitimam verique nominis "Sodalitatem a SS. Rosario auxerunt; quin imo nec gaudeant "aliis Indulgentiis, quae communiter conceduntur omnibus sub "quovis titulo Confraternitatibus canonice erectis. Contrariis non obstantibus quibuscumque."

Datum Romae ex Secretaria S. Congregationis Indulgentiis sacrisque Reliquiis praepositae die 10 Augusti 1899.

Fr. HIERONYMUS M. *Card. GOTTI, Praef.*

L. + S. A. SABATUCCI *Archiep. ANTINOEN., Secr.*

#### E S. CONGREGATIONE SUPER NEG. ECCL. EXTRAORDINARIIS.

ARCHIEPIS AMERICAE LATINAEC Datur PRIVILEGIUM CONCEDENDI  
80 DIES INDULGENTIAE.

*Die 4 Iulii 1899.*

Cum relatum fuerit SSmo Dno antiquam in Americae latinae regionibus generatim vigere consuetudinem, de qua tamen nul-

lum extat scriptum documentum, ut nempe Archiepiscopi, loco quadraginta dierum sicuti de iure, octoginta Indulgentiae dies concedant: cumque eidem SSmo Domino ab Archiepiscopis Concilio Plenario Americano in Urbe adstantibus supplicatum fuerit ut consuetudinem illam ratihabere ac confirmare dignaretur; Sanctitas Sua certam ac uniformem in America latina disciplinam statuere Ecclesiasque illius regionis peculiari amore prosequi volens, Apostolica sua auctoritate benigne decrevit ut in posterum Archiepiscopi Americae latinae universi privilegio concedendi octoginta dies de vera Indulgentia in forma Ecclesiae consueta frui ac uti libere valeant. Super quibus vero eadem Sanctitas Sua infrascripto Secretario S. Congregationis Negotiis Ecclesiasticis extraordinariis praepositae iussit hoc edi decretum sine ulla Brevis expeditione, idemque in acta ipsius S. Congregationis referri mandavit.

Datum ex Secretaria eiusdem S. Congregationis die, mense et anno ut supra.

FELIX CAVAGNIS, *Secretarius.*

### E SACRA POENITENTIARIA.

IN VERIFICANDIS IMPEDIM. ET CAUSIS MATRIMONIALIUM DISPENSATIONUM, PRAETER TESTES, ORDINARIUS POTEST, SI VULT, INTERROGARE SPONSOS.

Sacra Poenitentiaria ad infrascriptum dubium Curiae Troien.: An in verificandis impedimentis et causis matrimonialium dispensationum, facienda vel omittenda sit sponsorum interrogatio, et si omittenda, an sufficiat interrogare super omnibus duos testes fide dignos, respondet: rem pendere a prudenti arbitrio Ordinarii, perspectis peculiaribus cuiusvis casus circumstantiis, quae secumferant necessitatem vel utilitatem etiam sponsos, praeter testes, interrogandi.

Datum Romae ex S. Poenitentiaria die 5 Septembris 1899.

A. CARCANI, *S. P. Reg.*  
I. PALICA, *S. P. Subst.*

## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

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### OUR ANALECTA.

The Roman Documents for the month are:

I.—APOSTOLIC LETTER:

1. To the Bishops of Anglona (South Italy), condemning the habit of deferring the administration of Baptism in the case of children for weeks and months.

II.—S. CONGREGATION OF THE INQUISITION:

1. Answers a case regarding the dispensing power of bishops *ab impedimentis matrim. in articulo mortis*.
2. Decides to obtain a *sanatio* "quo SS. suppleat de Thesauro Ecclesiae" regarding Masses celebrated with hosts made of adulterated flour, where priests made use of the same in *bona* or in *dubia fide*.

III.—S. CONGREGATION OF INDULGENCES answers various doubts relative to the application of Indulgences of the Rosary Confraternity.

IV.—S. CONGREGATION FOR EXTRAORDINARY ECCLES. AFFAIRS grants to the Archbishops of South America the privilege of publishing an indulgence of eighty days.

V.—PENITENTIARY APOSTOLIC defines the rights of Ordinaries in examining witnesses before applying matrimonial dispensations.

### MARRIAGE CEREMONIES DURING THE FORBIDDEN TIME (*TEMPUS CLAUSUM*).

It is well known that the law of the Church forbids the solemn celebration of nuptials from the beginning of Advent to the Epiphany, and again from Ash Wednesday till the Octave of Easter.

In many dioceses the statutes forbid, during these seasons, not only the *solemnitates nuptiarum*, but private marriages as well, so that the latter are never blessed without a dispensation from the Ordinary.

But general practice, especially in missionary countries, has interpreted the law of the Church as prohibiting, during the above-mentioned periods, the celebration of the votive nuptial Mass *pro Sponso et Sponsa*, to which a special and solemn blessing is attached, which blessing is not given apart from the Mass, though there is another provided in the Ritual for private marriage.

We have frequently been asked whether parties who wish to be married during Advent or Lent (that is, during the forbidden times) might be married with a Mass *de die*, at which they could communicate, since the Mass cannot be the *Missa pro Sponso et Sponsa*. In such a case, might the priest say a votive Mass on days when the Rubrics permit such, and could this Mass be a solemn or chanted Mass? Also, should the couple to be married be allowed to enter the sanctuary before the Mass, and again when they receive Holy Communion, or even remain there during the entire Mass, as is the custom in some churches?

There can be no doubt that the parties to be married during the forbidden season may have the ordinary blessing, by which the priest, in the name of the Church, witnesses the mutual contract. This blessing might be given immediately before the celebration of Mass, as well as at any other time, since the Rubrics do not specify the time. Thus, the newly-married couple, with the witnesses, are very properly induced to assist at a Mass and receive Holy Communion after the nuptial contract has been blessed.

What the Church intends by her law is not to limit legitimate devotion and a reverential reception of the Sacrament of Marriage, but to restrict the festive rejoicings, because these take the mind and heart away from the thoughts which should engross all Christians during the solemn penitential seasons preparatory to the celebration of Christmas and Easter. Hence, she forbids *solemn* celebration of marriage, and she seeks to enforce this restriction by withholding the exceptional and very beautiful blessing attached to the *Missa pro Sponso et Sponsa*, which Christian spouses may gain at other seasons when nuptial rejoicings do not interfere with the sober piety of penitential preparation.

The priest is entitled, therefore, to bless the marriage before Mass with the ordinary or private blessing which the Ritual assigns under the head of "Ritus celebrandi Matrimonii Sacramentum." Then he celebrates the Mass of the day, at which the newly-married receive Holy Communion.

Should they enter the sanctuary? It seems to us that it would be contrary to the spirit and the intention of the Church to allow this privilege at this season of the *tempus clausum*, even for the reception of the private nuptial blessing before Mass. It would practically eliminate the very obstacle the Church wishes to place against untimely solemnization of the marriage ceremony, however sacred that rite may be as a Sacrament.

In short, to fulfil the obligation of witnessing the marriage contract during the *tempus clausum*, the priest should, it seems to us, limit himself to the function described in the Ritual. By thus omitting, not only the blessings and prayers inserted in the *Missa pro Sponso et Sponsa*, but also everything else that might be mistaken by the faithful as a substitute for such omission, the spirit and dignity of the liturgy are maintained, and what might otherwise appear an odious discrimination becomes a sacred admonition to enter into the mind of the Church—*sentire cum Ecclesia*.

## THE NEED OF CATHOLIC NORMAL SCHOOLS FOR WOMEN.

Some months ago<sup>1</sup> we directed attention to a movement in England that had resulted in the establishment of a Training College for Catholic (Women) Teachers, under the immediate auspices of the Catholic Hierarchy. This college was to compete simply on its merits, as a licensed educational establishment, with certain recognized Government centres of education. It would fit its pupils for the examinations required from candidates for diplomas, such as might be obtained in the Training College for Women authorized by the University of Cambridge, and by the Bedford Training College for Women, in London. It will be remembered that when some of the Catholic Sisters had proposed to attend the Cambridge Training College, for the purpose of civil qualification, the Council of the College passed a resolution which practically debarred the Sisters from attending the lectures and exercises. They inserted in the rules the following clause: "*Nuns, eligible educationally, but disqualified as wearing a distinctive dress,*" may be received as visitors with privileges, etc.

This bigotry, which aroused the Sisters, under the high-minded encouragement of the Bishops, to open a training school at their own expense, and to contest the result with the pupils of the Cambridge Training College, has received a singular rebuke in the unanimous report of the Government inspectors, as to the efficiency of the Sisters' training, after a comparatively brief experiment and with limited resources, whilst there was much prejudice to overcome. One of the inspectors of the London Board, as *The Tablet* (London) reports, after noting the excellent discipline and perfect organization of the college of the Sisters, stated that in future "*nuns ought to lead the way in secondary education.*" To this unbiased testimony of the excellence of the Sisters' training, we may add another from an equally unsuspected and reliable source. An inspector from the London University was sent to the Sisters' Training College to hear the lesson of a student who wished to add the London diploma to her Cambridge one. "Seldom have I heard," he wrote, "a

<sup>1</sup> Cf. AM. ECCL. REVIEW, September, 1899, pp. 296-301.

lesson given on what I consider such good lines—the class under perfect control, and yet the happiest relations evidently existing between teacher and taught." Writing of the successes attained in 1898, yet another Government inspector, Mr. P. A. Barnett, said: "The candidates from this college had all been most carefully prepared, and their work showed that a very systematic training had been given in the preparation of matter to be presented to a class. The notes of lessons were scientifically arranged and were not too copious. The scheme of instruction I consider to be most sensible." In December last there were fifty-one applicants that passed the Syndicate examinations. Out of this number, which represented all England, four pupils obtained the highest note. Two of these were from the Sisters' Training College.

We are glad to be able to present to our readers a brief account of the Training College of which Mother St. Raphael, of the Sisters of the Holy Child, Cavendish Square, London, is the principal. There are, perhaps, difficulties in the way of introducing into other English-speaking countries precisely the same method of normal training schools as has proved itself practicable in England; but when we remember that we have the very same calibre of teachers at our command, since the Sisters of the Holy Child are all trained under a like method, we should attain some open results to point out the fallacy that convent education is in any sense or in any department unequal to the best that secular efforts can furnish.

And what is said here incidentally of the Sisters of the Holy Child is true of our other religious teaching communities, in proportion to their opportunities, and accordingly as they have preserved the *spirit* of their founders, and therefore realize what true progress in religious education means. Of course, in communities where religious discipline is held subservient to the glittering novelties of pedagogy, which attract for a time, there we can hope for no permanent good results in education. It is all flowers, and no ripening or consistent development.

On the whole, it may be safely assumed that the Sisters of our great teaching congregations are ready to take up and, as in the case we have just illustrated, to lead in the advance of education. What hinders them, or, rather, what they need, is

encouragement from the bishops and the clergy, such encouragement as the Cavendish Square community has received at the hands of Cardinal Vaughan and the English bishops. In what that encouragement is to consist, we need not explain here. Unless we are ready to make sacrifices to maintain Catholic education, we need not expect that our missionary work will bear lasting fruit, such as we are bound to cultivate—*ut fructum afferatis, et fructus vester maneat.*

We subjoin an outline of the constitution of the training department, as presently conducted by the Sisters of the Holy Child, in Cavendish Square :

#### TRAINING DEPARTMENT.

Recognized by the Cambridge Syndicate.

*Patron : THE CARDINAL ARCHBISHOP OF WESTMINSTER.*

*Committee :* The Duke of Norfolk ; Right Rev. Mgr. Provost Barry, V.G.; The Marquess of Ripon ; The Earl of Ashburnham ; Very Rev. W. J. Richards, D.D.; Very Rev: John Gerard, S.J.; Wilfrid Ward, Esq.; Charles Kegan Paul, Esq.; B. F. C. Costelloe, Esq.

The object of this course is to give a professional training to educated women who intend to teach in Secondary Schools.

**REQUIREMENTS FOR ENTRANCE.**—These are mainly the same as for admission to the Cambridge Examination of Teachers, viz.:

No Candidate is admitted to the Examination unless she has either

1. Graduated in some University of the United Kingdom, or passed the Examination for Licentiate in Arts at St. Andrew's.
- Or 2. Satisfied the Examiners in Parts I and II of the previous Examination.
- Or 3. Obtained a Certificate in one of the Higher Local Examinations of Oxford or Cambridge.
- Or 4. Obtained a Higher Certificate of the Oxford and Cambridge Schools Examination Board.
- Or 5. Satisfied the examiners in one of the Senior Local Examinations of the Universities of Oxford, Cambridge, or Durham, in English or at least in one other language, ancient or modern, and in Euclid and Algebra.

[Women who have passed the Senior Local Examination may qualify by passing a separate Examination in any of the above-mentioned subjects in which they have not already passed.]

- Or 6. Passed the Examination for Matriculation at the University of London.
- Or 7. Passed the First University Examination in Arts of the Royal University of Ireland.
- Or 8. Passed the Preliminary Examination of the Victoria University.
- Or 9. In the Examination for Certificates conducted by the Education Department in taking the papers of the second year been placed in the First Division.
- Or 10. Passed Associate Examination, College of Preceptors.  
Candidates must have attained the age of twenty before taking the Diploma.

The Course of Study commences in January and extends over three terms of about ten weeks. It includes full preparation for the Examination for Teachers held in December by the University of Cambridge.

**PLAN OF STUDY.**—Theory of Education; School Hygiene; Art of Teaching; History of Education; School Organization; Methods; Psychology, Logic, Ethics.

**PRACTICAL WORK.**—Students are allowed to practise in Secondary and Elementary Schools in the neighborhood. These Lessons are carefully supervised and criticized.

**FEES.**—For Tuition, Board, and Residence, £60 per annum.

Washing Extra.

For Day Students, 9 Guineas a Term.

All Fees Payable in Advance.

#### THE SERVICE ON HOLY SATURDAY MORNING.

*Qu.* Permit me to propose a practical question, and an opportunity.

My aged pastor, who loves the solemnities of Holy Week, and who is jealous of the honor and privilege of participating as the celebrant on each morning of Passiontide, is looking forward again this year—it may be the last, he says; but I trust not—to continue an unbroken practice of well-nigh half a century. Fearing the long and trying ceremony of Holy Saturday morning, last year he had me attend to the opening ceremonies whilst he confined himself to the Prophecies and the Mass. I have reason to believe that he has in mind the same expedient this year. Now, I would gladly gratify the old gen-

leman's wish, if I was sure such a practice is in harmony with the Rubrics; and he himself desires always to be on the side of the law. But he relies on me in such matters, and as I am now in doubt, I hope you will pardon me for turning to the REVIEW, and asking you for a decision which may also be of service to other readers just at this time.

*Resp.* The Rubrics regulating the ceremonies of Holy Saturday suppose that there is but one celebrant who performs all the functions in successive order as indicated in the Missal.

In this connection we may mention that the question has been raised whether one priest could perform the Blessings and another celebrate the Mass, both succeeding each other in the prescribed order. De Herdt<sup>1</sup> seems to favor the affirmative in cases of necessity or of long-established custom. In support of this opinion he cites a number of decisions given by the S. Congregation in favor of particular churches. But we doubt the validity of this inference, because the same congregation has in several instances plainly refused to sanction the practice, intimating that the ceremonies must be performed by one and the same celebrant. Hence the references given by De Herdt merely prove that in the estimation of the S. Congregation the functions of Holy Saturday are not necessarily inseparable, and that in particular cases it might actually dispense from the Rubric prescribing their performance by one and the same priest.

A writer in the *Ephemerides Liturgicae* (February, 1887) adopts this view and strenuously defends it, showing that, although the ceremonies of the Blessings on Holy Saturday are "divisibiles et posse ab uno fieri Benedictionem fontis, ab alio Missam cantari," nevertheless a special dispensation is required in each case, since such is the tenor of the liturgical laws. "Ita Rubrica, ita Decreta, ita congruentes rationes, ad quorum exigentiam maxime peroptandum, ut omnes sese ecclesiae accommodent." De Herdt cites one instance where the request to allow one priest to perform the Blessings and another to celebrate the Mass was refused by the S. Congregation; but there are also a number of decisions later than the one he gives, to the same

<sup>1</sup> *Praxis III*, n. 57, ed. 8.

effect, namely, "*usum contrarium decretis*," showing that the burden of former decrees is opposed to the practice.

It should be added, however, that the bishop may perform the Blessings and delegate another priest to act as celebrant of the Mass—"est enim illi potestas delegandi, et quod in casu per alium facit, per seipsum facere videtur, cum delegatus Episcopi nomine celebret."<sup>2</sup>

#### IMPROVED FONT FOR HOLY WATER.

*Editor, AMERICAN ECCLESIASTICAL REVIEW:*

During the past few weeks there has been going the rounds of the press—for I have seen it, I should say, in a dozen different places—a paragraph referring to the prevalence of all sorts of disease-germs in the Holy Water fonts at the entrance to our churches. I take it for granted that the general statement is true, for the paragraph is quoted from eminent medical journals, both European and American.

Now I do not say that this discovery need cause any great alarm, for I am now at the conclusion that he who would be germ-proof must go disappointed in this world, or cease to breathe, and eat, and drink, and taste, and touch, and look, and what not. At the same time it seems to me no more than is right and proper that pastors should remove this danger, as far as may be, and exercise, here as elsewhere, due regard for the safety of those who may look to them legitimately for such protection. Therefore, I am sending you for publication, if you think it worth while, an extract from the *Journal of the American Medical Association*, which seems to suggest a simple way out of the trouble.

"There has been devised a container which promises, if it can be substituted for the old-fashioned font, to prevent future danger. This is a narrow-necked jar inverted in a shallow basin, so that the outflow from the jar ceases as soon as the water in the basin covers the neck of the jar. One end of a bent tube filled with hair is immersed in water in the basin, and the other end, overhanging the edge, delivers a constant stream of small drops raised by the capillarity of the hair. All these parts are enclosed in an ornamental oaken case, somewhat resembling that of a timepiece. This case projects from the wall, and the stream of drops falls through an opening in the bottom of the case into a receptacle which at once carries away the excess, and the congregation on entering the church have merely to hold their fingers in the stream for an instant. The apparatus was submitted to Monseigneur van de Wetering, Archbishop of Utrecht, who expressed his approval of it."

<sup>2</sup> *Ephem. Lit.*, loc. cit.; cf. AM. ECCL. REVIEW, Vol. VI, 1892, p. 313.

And so say we all of us. But will we adopt the new device? That is another story, especially for those who have been to some expense in furnishing the vestibules of their churches with fine marble fonts and stoops—angels holding forth shells, and the like. Nevertheless, something should be done to lessen a danger which undoubtedly exists in our fonts, exposed as they are to the dust and dirt and the dip of indiscriminate fingers, being singled out by any ill-disposed sanitary inspector at any moment for attack, as being a culture-medium of germs and bacilli *et id genus omne* and a source of contagion and infection. Let us put away the dirt-harboring sponges, especially in our colleges and convents, and insist on systematic care of our fonts, thoroughly cleansing them at least once a week, and this charge will be avoided and a proper precaution instituted—

PRO BONO PUBLICO.

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#### PORTABLE SCHOOL-HOUSES.

The shifting population of some of our large industrial cities, such as Milwaukee and St. Louis, has induced the public authorities in these cities to make experiments with portable school-houses in which to provide instruction for otherwise vagrant children, especially of the immigrant classes. As these experiments are said to have proved eminently successful, we feel justified in suggesting their adoption in many places where the necessity of a parochial school is admitted, but where the lack of sufficient funds for their erection is an effectual bar to Catholic education. Many priests would gladly build a school if they saw their way to realizing the amount of money required for the purchase of a site and for the putting up of a suitable building; for if these expenses were covered they might readily see their way to maintaining one or two teachers and other requisites for properly instructing the children of their flock.

The structures of which we speak cost about seven hundred and fifty dollars (\$750.00) each, with accommodation for fifty-five children. They are made in sections, fastened securely with bolts, so that they can be taken down, removed, and set up anywhere on such foundation as may be available. Each has six windows, and the end wall is made into a blackboard. A stove furnishes all the heat required. These school-houses take

the place very advantageously of the vacant dwellings and rooms which must otherwise be hired for schools. The *American Architect and Building News*, from which we glean this account, further adds: "Taxpayers in cities will observe that these structures provide what seems to be suitable accommodation for the children at a cost of less than fourteen dollars per head, while the ordinary brick city school-house costs, as a rule, from one hundred and fifty to two hundred dollars per pupil, and is far more costly to maintain, and, usually, less satisfactory in lighting and ventilation than the simple one-story structures, with windows on each side. It would, of course, be inadvisable to abandon the system of providing large brick buildings for graded schools; but in the newer parts of large and growing cities, such portable structures could be extensively employed with great advantage to the municipal treasury, as well as to the children, who are often obliged, in newly built quarters, to go for months and even years without proper school accommodation, while the slow processes of purchasing a site, securing an appropriation, and erecting a building are going on."

The motives which suggest the adoption of such structures by the municipal authorities seem to appeal with even greater force to the Catholic pastor in similar circumstances.

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#### WAS IT LICIT TO SAY THE "MISSA PRO SPONSIS"?

*Qu.* Paul and Catharine (not a widow) are engaged to be married, and the bans have actually been proclaimed. Both desire to be married with nuptial Mass, but family considerations make it necessary that the ceremony be performed about four o'clock in the afternoon. The *ordo* shows a semi-double feast for the day set for the wedding. The pastor resolves the case as follows: At eight o'clock A.M. he says the votive Mass *pro Sponso et Sponsa*, and at the usual time inserts the special blessing *pro sponsa*. Paul and Catharine receive Holy Communion at the Mass. At four o'clock P.M. the couple again come to the church, when the usual marriage ceremony is performed; and the pastor congratulates all parties, himself included, on his cuteness in solving difficulties.

Was the pastor's action proper in the circumstances?

*Resp.* The Rubrics of the Missal plainly indicate that the *Missa pro Sponso et Sponsa* is intended as a solemnity of the actual marriage rite, and cannot be lawfully said as a mere votive Mass for persons who propose to be married at some other time. The very words of the Mass are rendered absurd as being addressed to such persons.

### ANALYZED ALTAR WINE.

*Qu.* Analysis of a certain wine which was recommended to me by a friend as pure altar wine, showed the following result :

Specific gravity . . . . .	1.0032
Residue after evaporation . . . . .	11.09%
Ash . . . . .	0.15%
Total acidity (calculated as tartaric acid) . . . . .	0.64%
Alcohol . . . . .	(by weight) 9.73% or (by volume) 11.73%
Sulphurous acid . . . . .	0.004%
Boric acid present.	
Salicylic acid absent.	

Can this wine be licitly used, or does it affect the validity of the Holy Sacrifice as long as I am certain that the wine is really grape wine, but, as you would call it, "doctored"?

*Resp.* From the above analysis it is apparent that there are two foreign ingredients in the wine—sulphurous acid and boric acid. Neither of these acids is natural to the grape, nor is either of them a product of natural fermentation. It is possible that the sulphurous acid was not added to the must or to the fermented wine. Legitimately, sulphur matches are burned inside the cask, merely to free the wood from disease-bearing germs; and the wine being introduced into the cask, traces of sulphuric acid may be developed in the wine. This fact could be determined only by the testimony of the maker of the wine. Not having testimony as to how the sulphurous acid came into the wine, one should look upon the wine as suspect.

However, with regard to the boric acid there is no room for doubt. This acid is added to new wines that have not been naturally completely fermented. The boric acid arrests

the natural fermentation and "preserves" the still unfermented wine, thus permitting the seller to dispose of a beverage that is not, and never will be, *vinum de vite*. Evidently such "preserved" wines are not licit.

#### FATHER RUSSELL'S VERSES FOR PRIESTS.

Among the literary productions from ecclesiastical sources, to which the REVIEW makes it its special mission to direct the attention of its readers, are the poems of Father Matthew Russell, S.J. Many of them deal with topics of the priest's sacred calling and appeal to the sacerdotal heart. We give a few samples of the kind of thought which the honored editor of the *Irish Monthly* puts in verse:

##### The Mass Offered for the Four Ends of Sacrifice.

*ADORE till the Gospel,  
Give thanks till the bell,  
Till Communion ask pardon,  
Then all your wants tell.*

##### I. LATREUTICAL SACRIFICE.

*Gloria in Excelsis Deo !*

O GOD invisible, eternal Lord!  
Being Supreme, alone to be adored!  
By Thee alone all things that are were made—  
To Thee, O God, alone is duly paid  
The solemn rite of Sacrifice. To Thee,  
With head bowed down, heart hushed, and bended knee,  
We give the homage of our creaturehood,  
O infinitely great and wise and good!  
We praise Thee, bless, adore, and glorify:  
Glory to God! glory to God on high!  
With all on earth who worship, serve, and love,  
With all Thy angels and Thy saints above,  
We join in this dread mystic immolation,  
The world-wide Holy Mass, the clean oblation

Offered from rising unto setting sun  
 O'er all the earth till earth's great work be done—  
 The all-sufficing, only sacrifice,  
 Of man's redemption fullest pledge and price,  
 Renewed each morn with bloodless hallowed rite—  
 Of worth and power supreme and infinite,  
 And therefore worthy, O my God, of Thee.  
 Glory on high to God the Father be!  
 And glory be to Jesus Christ His Son,  
 And to the Holy Ghost, while endless ages run.

## II. EUCHARISTIC SACRIFICE.

*Gratias agamus Domino Deo nostro.*

WE thank Thee, O good God, for all the love  
 That from Thy everlasting throne above  
 Has flowed down on Thy lowly creatures here.  
 We bless and thank Thee, while we hope and fear—  
 Hope all through Thee, and fear ourselves alone.  
 Thy graces o'er our lives are thickly strown.  
 We thank Thee, Lord, we love Thee, and we bless  
 For having drawn us forth from nothingness,  
 For having sought us out, forlorn and lost,  
 For having purchased us at such a cost!  
 For all the gifts of nature and of grace  
 That Thou hast showered on all the human race;  
 And for the special graces of our lot  
 Lavished on us who have deserved them not.  
 But all the gratitude of all Thy saints  
 Is poor and impotent, it fails and faints  
 To thank Thee even for the love, O God,  
 That makes one daisy spring from grassy sod.  
 What, then, for all the bounties of Thy grace?  
*We* cannot thank Thee, Lord, but in our place  
 Thy Son has paid for us the fullest price  
 In this great eucharistic sacrifice.  
 Oh! may our hearts, to Thy sweet yoke subdued,  
 Melt utterly away in loving gratitude.

## III. SACRIFICE OF PROPITIATION.

*Nobis quoque peccatoribus.*

THE Victim now upon the altar lies,  
 And, slain anew 'neath sacred symbols, cries  
 For God's sweet mercy on His creatures lowly  
 And us poor sinners. Holy, Holy, Holy  
 Art Thou, O God, but *we* are sinners all.  
 Before Thy sovereign majesty we fall,  
 And call upon Thy mercy in our need.  
 O Lamb of God, who by Thy blood hast freed  
 The world from sin, wash all our sins away.  
 Forgive, O Father, those for whom we pray;  
 Look on Thy Christ in Whom well pleased Thou art,  
 And bid the tempters of our souls depart.  
 Let not the bolt of Thy just wrath be hurled—  
 Forgive us, and, O Lord! forgive Thy sinful world.

## IV. SACRIFICE OF IMPETRATION.

*Aperis tu manum tuam, Domine.*

JESUS, my Lord! assuage my soul's distress:  
 I will not let Thee go until Thou bless.  
 Bless me and mine and all for whom I plead;  
 Before we speak, Thou knowest, Lord, our need  
 Far better than our need ourselves we know—  
 Save us from sin and hell and endless woe.  
 Take pity on the poor, the sick, the sad:  
 Confirm the good, and Oh! convert the bad.  
 Sustain the tempted till the foe hath fled;  
 Help, help the dying! help the happy dead!  
 Grant or refuse our prayers as seemeth best,  
 But save us, save us, Lord!—to Thee we leave the rest.

## The Priest's Communion Day.

"COMMUNION Day!" What holy power,  
 What memories haunt that name,  
 Since, long desired, the happy hour  
 Of First Communion came—

Renewed each month. And, when I caught  
 The Lord's low *Come away,*  
 The needed strength more oft I sought  
 In sweet Communion Day.

But now not *one* bright day from all  
 The thirty or the seven—  
 Each morn 'tis mine (O God!) to call  
 The Word made Flesh from heaven:  
 The Victim-God is Priest, 'tis true,  
 Yet I, poor child of clay,  
 What saints have hardly dared to do  
 Must dare to do each day.

*"This is My Body, take and eat:*  
*Who eateth not shall die.*  
*Taste ye and see the Lord is sweet—*  
*Nay, fear not, it is I!*  
*Do this in memory of My love—*  
*Thou art a Priest for aye."*  
 O God! O Gift all gifts above!  
 'Tis mine, alas! each day.

*"Alas! Thus welcome ye your King?"*  
 Glory to God on high!  
 Yet, yet, alas! the thought doth bring  
 First to these lips a sigh.  
 But Thou, the Gladdener of my youth,<sup>1</sup>  
 Wilt make the sad heart gay;  
 For is not priestly life, in sooth,  
 One calm Communion Day?

And these meek worshippers who bend,  
 While I must stand in fear;  
 They, too, for whom my prayers ascend,  
 The loved ones far and near:  
 May we, when sacramental veils  
 Are drawn aside for aye,  
 Meet at that Feast which never fails,  
 The true Communion Day!

<sup>1</sup>*Ad Deum qui latifusat juventutem meam.*

## RE-BLESSING STATIONS OF THE CROSS.

*Qu.* I have looked up Rubrics in every conceivable place for answers to the following questions, without success, and now turn to the REVIEW for the solutions :

1. In the event of one of the crosses of the Stations being lost, whether it is necessary to re-bless all the crosses or simply the one that is replaced?

2. Do the faithful gain the indulgences of the Stations of the Cross during the time one of the crosses happens to be missing?

*Resp.* 1. Not only are the crosses that remained in place not to be re-blessed, but not even the replaced cross is to be re-blessed. "Si cruces primitus benedictae omnino pereant, iterum canonica erectio necessaria est; si pereant ex minori parte,<sup>1</sup> licet alias substituere absque ulla benedictione." (*Decr. Auth. S. C. Indulg.*, Jan. 30, 1839.)

2. The temporary removal of some or even of all the crosses from the place of their original erection, with the intention of replacing them, does not annul the indulgences. During the period of absence of all the crosses, or of half their number, the indulgences are suspended. The temporary absence of one or other of the crosses, as might occur, for instance, during repairs or the painting of the wall on which they hang, seems not to interfere with the indulgences. This is the teaching of Beringer, in the place cited above, where he refers to various decrees, amongst others the following : "Non amittuntur benedictio et indulgentiae, si una vel altera tantum crux removeatur a pariete ecclesiae ad illam dealbandam: sed si simul omnes crucis removeantur, ut postea iterum ponantur in dicta ecclesia, fideles eo tempore lucrari nequeunt indulgentias, si in aliam ecclesiam vel oratorium translatae sint crucis sine Apostolica facultate." (*Decr. Auth. d. 20 Jun. 1836.*)

<sup>1</sup> Not more than six. Beringer, *Die Ablässe*, Paderborn, Fred. Schöningh, 1895, p. 277, n. 2.

## Recent Bible Study.

THE editor of the *Expository Times*<sup>1</sup> is of opinion that the whole dispute gathered round Dr. Briggs, since his conversion to the Episcopal Church, may be expressed in a single sentence. Does the Bible *contain* the word of God, or *is* it the word of God? If the Bible merely contains the word of God, we may cast away the Book of Judges as not conducive to edification, and replace it by the Imitation of Christ; if the Bible is the word of God, then its every part is the word of God, and it is quite useless to speak of degrees of inspiration. Dr. A. Schulz-Braunsberg,<sup>2</sup> in his opening lecture as Professor of Sacred Scripture, insisted on the same truth that the Bible is the word of God. He compared the word of God written with the word of God incarnate, drawing attention to a number of striking analogies. We cannot, however, agree with his view that the rejection of verbal inspiration constitutes Biblical Nestorianism, ascribing part of the authorship of the Bible to God and part to the inspired writer, and uniting these two parts by a moral bond of unity.

A new *Biblical Introduction* has been issued by the joint labor of W. H. Bennett and W. F. Adeney, the former furnishing the material for the Old Testament, the latter for the New.<sup>3</sup> The book gives a moderate exposition of recent work on Sacred Scripture; its style is popular rather than technical, and its main characteristic is accuracy. It may interest our readers to learn that F. Godet's *Introduction to the New Testament*, Vol. II, Division I, has appeared in its authorized English translation.<sup>4</sup> Since the author's plan is to deal first with the collection of the Gospels, then with each synoptic Gospel sep-

<sup>1</sup> February, 1900, p. 193.

<sup>2</sup> *Germania, Beilage*, nn. 5, 6, Februar 1, 8, 1900.

<sup>3</sup> Methuen. Crown 8vo, pp. 486.

<sup>4</sup> From the French, by William Affleck, B.D. New York : Imported by Chas. Scribner's Sons.

arately, and only in the last place with the synoptic problem, the present volume comprises only what pertains to the collection of the four Gospels and to the Gospel of Matthew. In the first chapter, Godet supports the opinion of Zahn against Harnack, that the unique position of the Gospels is to be attributed to the use made of them in the public readings of the different churches rather than to their use as a weapon against Gnosticism and Montanism. The author believes that "the union of the four Gospels in a single volume must have taken place, if not under the eyes and with the participation of John, at least a short time after his departure, and with the certainty of his approval."

The importance of and the grounds for the Apostolic origin of the New Testament have been briefly reviewed by P. L. Méchienau in two articles—*L'Origine Apostolique du Nouveau Testament*.<sup>5</sup> It should not be imagined that the overthrow of the Tübingen theory has brought the criticisms of the New Testament to a standstill. Weiss, the well-known conservative critic, finds several documents in the Gospels which he estimates according to a scale of ascending and descending value. Holtzmann, another conservative writer, and the author of the far-famed *Hand Kommentar*, ascribes the incidents of the Gospel history to various legendary origins. Dr. Stalker, in the *Contemporary Review* for January, is of opinion that "it is more than possible that within the next decade the Gospels may be issued from the press printed in all the colors of the rainbow, to indicate the different documents of which they are composed, as is happening to the books of the Old Testament at the present hour. The materials already exist in abundance for such an effort, and only a bold hand is required to appropriate them." In the case of the first three Gospels, it is especially the synoptic problem and its various solutions that will furnish the foregoing materials. In spite of Hilgenfeld's vigorous protests,<sup>6</sup> the double-source hypothesis of Matthew, Mark, and Luke is accepted by most New Testament critics,

<sup>5</sup> *Études*, Jan. 20, pp. 220 ff.; Feb. 20, pp. 492 ff.

<sup>6</sup> *Zeitschrift für wissenschaftliche Theologie*, 1899, pp. 481-507; *Marcosia novissima*, 507.

Harnack and Holtzmann among the rest. Although J. Hawkins, in his *Horae Synopticae*,<sup>7</sup> does not pretend to decide the question finally, still he approaches the foregoing solution so closely as to elicit the unanimous praise of the critics.<sup>8</sup> Lic. Paul Wernle, Privatdocent at the University of Basel, arrives at a slightly different solution in his work, *Die Synoptische Frage*.<sup>9</sup> According to him, both Luke and Matthew made use of Mark and of another common source, consisting mainly of discourses; a third source is required for the parts peculiar to Luke. Wernle's curt dismissal of the tradition that Matthew was originally written in Hebrew or Aramaic, contrasts strikingly with Godet's modest avowal that both on internal and external grounds he is constrained to recognize the distinction between the original Aramaic writing of the Apostle Matthew and the Greek canonical Gospel; this latter author, too, accounts for the resemblance of Mark and Matthew, not by the use of one by the other, but by a common dependence on oral tradition. The argument of W. C. Allen<sup>10</sup> and Eb. Nestle,<sup>11</sup> that the genealogy in the first Gospel must have been taken from the genealogies in the Septuagint version of Paralipomenon, and that the author therefore must have written in Greek, is not conclusive; for not to speak of the possibility that Matthew, even if writing in Hebrew, might have made use of the Greek version of the Old Testament, there always remains the probability that Matthew's Greek translator had recourse to the Greek translation of Paralipomenon. Palmer, in his *Gospel Problems and Their Solution*,<sup>12</sup> arrives at the conclusion that the reports of Christ's longer addresses were taken down as they were spoken, and that these notes were afterwards used in constructing our Gospels; this is the master-key to the problems. Special keys are: (1) Jesus spoke Aramaic in Galilee and Greek in Jerusalem; now, the synoptic Gospels contain

<sup>7</sup> *Contributions to the Study of the Synoptic Problem*. Oxford: Clarendon Press, 1899.

<sup>8</sup> Cf. *Theol. Literaturzg.*, 1899, p. 626.

<sup>9</sup> Freiburg: B. Mohr; cf. *Theol. Rundschau*, 1899, pp. 140-51.

<sup>10</sup> "The Genealogy in St. Matthew and its Bearing on the Original Language of the Gospel;" *Expository Times*, Dec., 1899, pp. 135-37.

<sup>11</sup> *Expository Times*, Jan., 1900, p. 191.

<sup>12</sup> London: H. R. Allenson, 1899.

the translated Aramaic discourses, while the fourth Gospel contains the Greek. (2) The reports were drawn up by the disciples in each other's company; hence flow the similarities, identities, and peculiarities of the Gospels. (3) The reports in Matthew and Luke were disarranged before they were redacted. Mr. Palmer will have to advance strong arguments indeed to convince his readers that shorthand reporters were found among the members of the Apostolic college.

Dr. Karl Weiss publishes a study on the introduction of the fourth Gospel,<sup>13</sup> in which he considers each statement of the evangelist as a contradiction or a correction of an error of his time. It is especially verses 5 and 13 of the first chapter that receive a great deal of new light by means of this apologetic treatment. Th. Calmes, too, writes an article, "Étude sur le prologue du quatrième évangile,"<sup>14</sup> in which he mainly labors to defend the traditional interpretation of the passage against the opinions of Loisy, Resch, and Baldensperger. Passing now from the introduction of the fourth Gospel to its account of the Last Supper, we find that P. J. Brucker<sup>15</sup> mentions an opinion concerning the day of the supper, advanced by M. D. Chvolson several years ago, but which has not received the attention it appears to deserve.<sup>16</sup> Christ was crucified on Friday, Nisan 14; the paschal lamb had been *slain* and *offered* by all the Jews on Thursday, Nisan 13; while most Jews *ate* the lamb only on Friday, Nisan 14, Jesus and His disciples conformed to the practice of the minority and ate the paschal lamb on the day of its immolation. This theory satisfies most of the difficulties connected with this part of the Gospel history; we cannot here inquire into the solidity of its foundation. M. D. Chvolson himself was born in Judaism, and was converted to Christianity in 1855; since then he has been professor of Hebrew, Chaldee, and Syriac at the University of St. Petersburg. J. H. Thayer considers the Last Supper from a doctrinal point of view, collecting and reviewing the various opinions on the subject in an

<sup>13</sup> "Der Prolog des heiligen Johannes, eine Apologie in Antithesen;" Freiburg: Herder, 1899; *Strassburger Theol. Studien*, iii. Band, 2-3 Heft.

<sup>14</sup> *Revue biblique*, Jan., 1900, pp. 5-29.

<sup>15</sup> *Etudes*, Feb. 5, 1900, pp. 387 f.

<sup>16</sup> *Das letzte Passamahl Christi*, St. Petersburg, 1892.

article, "Recent Discussion Respecting the Lord's Supper."<sup>17</sup> According to the writer, the supper combines many elements—the commemorative, the symbolic, the piacular, the covenant, the passover, mystical incorporation; it is to be regretted that only the literal meaning of the evangelist's account has been omitted. We should be grateful to the writer if he would kindly advance a good reason for his agreement with Holtzmann regarding the clause "do this for a commemoration of me." Why are we to believe that these words were not spoken, but only implied in the circumstances?

The second of the four points ascribed to Dr. McGiffert, and disowned by the Presbyterian Church, reads: "The discrediting of the view so long accepted by the Church that the third Gospel and the Book of Acts were written by St. Luke, the companion of St. Paul, and the suggestion that they were more probably the work of some writer living in the latter part of the first century, a generation after the death of the Apostle." Dr. McGiffert had expressed such views in his *History of Christianity in the Apostolic Age*.<sup>18</sup> On the other hand, Blass becomes more emphatic in urging his opinion that the Book of Acts was written by Luke, not once, but twice. In his article, "Zu den zwei Texten der Apostelgeschichte,"<sup>19</sup> he not only advances some new evidence collected from the Vulgate MS. Parisinus and from the Book of Armagh, but also replies to the two articles of Harnack,<sup>20</sup> in which the latter had claimed to demolish Blass's theory concerning the text of Acts, partly on the evidence of the newly discovered Athos MS. John Macpherson asks: *Was there a Second Imprisonment of Paul in Rome?*<sup>21</sup> and concludes that there is no good evidence for such a view. We hardly need to remind our readers that, according to the more generally accepted system of Pauline chronology, there can be no doubt as to the fact of Paul's double Roman imprisonment.

<sup>17</sup> *Journal of Biblical Literature*, 1899, pp. 110-31.

<sup>18</sup> Cf. "The Authorship of Acts," *Expositor*, 1898, i, pp. 1-20.

<sup>19</sup> *Theol. Studien und Kritiken*, Heft i, 1900, pp. 5-28.

<sup>20</sup> *Sitzungsbericht der Kgl. Preussischen Akademie zu Berlin*, 1899, xi, pp. 150-76; xvii, pp. 316-27.

<sup>21</sup> *American Journal of Theology*, January, 1900, pp. 23-48.

## Book Review.

CHRISTIAN PHILOSOPHY. GOD. Being a Contribution to a Philosophy of Theism. By the Rev. John T. Driscoll, S.T.L. New York: Benziger Brothers. 1900. Pp. xvi—342.

There is no dearth of books by non-Catholic writers on the Philosophy of Theism. Many of them are interesting, persuasive, on the whole convincing; but all betray more or less patently the lack of a consistent philosophical basis. Though written often-times by men of splendid mental endowments and culture, they show the weakness and inconsecutiveness of thought that, from a psychological standpoint, must be the condition of the mind uninformed by the synthesis of truth in which reason and faith, a continuous philosophy and a continuous theology, harmoniously combine. The arguments for the existence of God can indeed be discovered and formulated by pure reason unaided by faith; but, as a fact, they are seldom, if ever, fully and consistently developed by one who has not mastered the traditional philosophy that is the logical basis of faith and systematized framework of Catholicism. It is here that the Catholic philosopher has the advantage over the non-Catholic, that his mind is disciplined in a system of truth that is consecutive throughout, one that has stood the critical testing of centuries and assimilated to its ever-living organism the ascertained truth of the ages. With him the arguments for the existence of God are but the logical evolution of certain definite ontological concepts and principles, rigorously examined by the Philosophy of Mind and of Knowledge, and carefully adjusted to the data of experience, physical science, ethics, and history. All this is well known to those who have compared the popular literature of Theism with the Latin manuals of Natural Theology. Unfortunately the number of works in English on this subject by Catholic writers is small. The present newest addition to the number deserves, therefore, a welcome, deserves it on the ground both of method and of matter.

Those who have read the author's former work on the Philosophy of the Soul will expect to find here the scholastic arguments unfolded in close relation to experience and physical science,—the only method that may hope to win attention in this age. Herein they will not be disappointed. The book opens with a short study of present-day

agnosticism, in which the origin and growth, the true inwardness, influence, etc., of this mental and moral disorder are examined. Another "fact" is then brought to the front, the consciousness, namely, in the human mind of the idea of God. This "psychological fact" is shown to be universal in place and time. History and philology are searched in testimony to this statement. Two questions now present themselves. First, as to the origin of the ubiquitous consciousness of God. The second, as to its grounds or bases. The answers of Innatism, Evolutionism, and Theosophy, to the first question, are subjected to criticism, and the teaching of Christian Philosophy explained and defended. In answer to the second question, the Theistic line of argument properly opens out. The first ground the author finds close to the idea itself,—the necessity of God's existence as the ultimate basis of all intelligibility. The content of the universal idea, the objective validity of first principles and of ratiocination postulate an ultimate, necessary, immutable and eternal basis, which is none other than the Divine Essence. This line of proof is shown to be not, as it might at first sight appear, *a priori*. It is based on an analysis of objective truth, though in correlation with our mental operations. It is *a posteriori* and differs from the arguments of St. Anselm, Descartes, Leibnitz, etc. The proof from the moral order,—from conscience as the consciousness of right and wrong, of obligation and of sanction to the moral order,—as also from the fundamental desires of human nature for goodness, truth, happiness, etc., is proved to be solid and convincing, if not by itself, at least as subsidiary to other arguments.

The two foregoing proofs are based on an analysis of human consciousness, mental and moral, viewed, as we have said, not *a priori*, but as furnishing empirical data inexplicable outside the hypothesis of God's existence. The course of argument is next directed to the external order. The most striking feature of the world of things is its changeableness. In this we note (*a*) the things that change; (*b*) the change itself; (*c*) the cause of change; (*d*) the order in the changes. On these aspects of things four arguments are founded: the argument from contingency, from efficient causality, from motion, and from order or finality. These are set forth with a fund of interesting illustration from the natural sciences and with constant allusion to modern criticism.

The leading arguments for God's existence having been drawn out, the mode of origin of the universe is next established. Pantheistic and Dualistic theories, old and new, are examined and refuted,

and the doctrine of creation explained and established. The Unity of God is then demonstrated; His Providence vindicated; the relation and efficacy of prayer and miracles defended. The mystery of evil is carefully studied, and at some length. Pessimism, ancient and modern, and the various theories of Utilitarianism and Hedonism are criticised in this connection. A chapter on the meaning and spheres of the Natural and Supernatural fittingly closes the treatise.

A careful reading of the work will not fail, we believe, to impress the mind with a sense of the forcefulness of the reasoning and the appropriateness and vitality of the illustrations. The book will be helpful to the seminarian as supplementary reading to the Latin manual of Theodicy, to the priest as an aid to instructing the weak in faith, to Christian young men and women who, coming as they do in frequent contact with agnosticism in society and in literature, need fuller and deeper knowledge of the primary foundations of their faith and ready answers to specious sophistries. The student of philosophy, as well as the general reader, will be helped by the numerous bibliographical references.

The author's temper in criticism of opponents is, on the whole, calm and moderate. Just occasionally one might desiderate a more modest attitude, as, for instance, where we are told that the opinion that finds a contradiction in an infinite number is "without any warrant whatsoever, is known to be false," etc. (p. 112). A closer attention to the style would have benefited the work. The sentences are sometimes choppy, and repetitions of like-sounding words mar their harmony, as, for instance, the unnecessary superlatives, very, very, p. 7, § 7, and own, own, p. 10, § 14. Some inaccuracies of expression are noticeable, as, for instance, *sensitive* appearances, p. 8, § 10. Kant did not, we believe, hold that the "mind creates in itself" its forms and categories, but that these are inborn (p. 9, § 13).

Some flaws escaped the proof-reader or printer, such, for instance, as the double p in Schopenhauer, and the o in Diman (*passim*), and gives for give (p. 63, § 1). These are, of course, trifling blemishes, but one dislikes to see specks on a fair work of art, especially when its rivals owe so much of their success to flawlessness of form.

IDYLS OF KILLOWEN. A Soggarth's Secular Verses. London : James Bowden. 1899. VESPERS AND COMPLINE. A Soggarth's Sacred Verses. London : Burns & Oates. 1900. ALTAR FLOWERS. A Book of Prayers in Verse. Dublin : M. H. Gill & Son. 1900.

These three contributions to the Catholic poetry of our English literature are due to the elegant and facile Muse of that veteran *littérateur*, the Rev. Matthew Russell, S.J., who had previously laid us under so many obligations by his *St. Joseph's Anthology* and *Sonnets on the Sonnet* (both of which volumes were reviewed, on their appearance, in the AMERICAN ECCLESIASTICAL REVIEW). We might still further swell the list of our obligations to him by some notice of his *Moments Before the Tabernacle*, *At Home Near the Altar*, *Close to the Altar Rails*, *Lyra Cordis* (Hymns to the Sacred Heart), *All Day Long*, etc. But we desire specifically to call attention to the three volumes which, while appearing almost simultaneously, nevertheless represent the gleanings of a lifetime devoted to sacred and secular—and evidently most happy—journeyings into the fields of poesy. Real journeyings! For the exquisite culture manifested by the poems is not such as warns us of the mere closet scholar and thinker, but of the large-hearted laborer in the Master's vineyard, whose personal love goes out to the subjects of his thought, and whose sympathies are as much with men as with books. Of the first volume, the author says: "The verses are called KILLOWEN IDYLS, because many of them are concerned about rustic themes and scenes, and were inspired by recollections of early years spent in Killowen, a country district in County Down, stretching along the northern shore of Carlingford Lough, between Rostrevor and Mourne." The themes are racy of the soil—"The Irish Farmer's Sunday Morning," "A Picnic at Rostrevor," "Down by the Dodder," "The Irish Children's First Communion," are titles selected almost at random from the full contents-page. Among the more serious poems is interspersed not a little "elegant trifling" with intricacies of rhyme, reminding us of the feats essayed and so charmingly accomplished by James Clarence Mangan in his rhymes for *Blackwater* and *Bosphorus*. The poet who pretended to find himself at a loss for a "rhyme for Tipperary," and then proceeded to bewail the refractory character of that word in many a rhymic refrain, has been outdone by both Mangan and Father Russell. Catching a suggestion from Wordsworth's *Yarrow Unvisited*, Father Russell gives us *The Yarra-Yarra Unvisited*, and astounds us

with the rhymic fertility waiting to be harvested—"Yarra-Yarra" losing its terrors when we are broad enough in our horizons to include Gougaune Barra, Sahara, Connemara, Kinvara, *avis rara*, *Che sara sard* ("The accent slightly I misplace," as the author admits, "To coax a rhyme for Yarra-Yarra"). But the next stanza makes up abundantly for the partial defect of this questionable rhyme of *Che sara sara*, and proves to us that the embarrassment was only temporary and trifling :

"More musical than new Adare  
Its olden name, Athdara,  
And Tennyson's meek Lady Clare  
Grows statelier as Clara,  
Had not my Muse such gems to spare  
For gemming thy tiara,  
She would not waste a double share  
On this one stanza, Yarra."

The singer admits that

"There is not unity of theme,  
I grant it, in these stanzas ;  
The subjects as far sundered seem  
As Kensington and Kansas.  
'Twere better if in graceful round  
My thoughts could move—but arrah !  
What can a poet do, who's bound  
To close each verse with Yarra ?"

Broad as are these horizons, he reminds us that there are still "sundry rhymes in store, historic, topographic," such as Lara, Bokhara, Carrara, Marat; but a sense of being once more at home is pleasantly insinuated by the last rhyme of all—Tara :

"But now my harp as mute must grow  
As that which hangs at Tara,  
Farewell, dear maid from Bendigo !  
Farewell, O Yarra-Yarra !"

In "A Birthday in Religion" the author touches—and with a tenderness that begets a kindred tenderness in the reader—a purely personal chord. A friendship that could justify such an acknowledgment as the following must surely have been priceless :

"I feel it hard, and very hard to hold—  
The world grows wicked as the world grows old.  
Through many a changeful year I've breathed its air  
And found it ever genial, bracing, fair."

Very beautiful is the one "Prose Idyl" in this volume, entitled, "Monotony and the Lark." The closing lines of the volume ("Land! Land!") possess the added attraction of being among the last that interested Mr. Gladstone on his deathbed. They form a rondeau on the text of "My Dying Hour," and appeared in the author's previous work, "Sonnets on the Sonnet," under a different title—"My Last Rondeau."

We have left ourselves little space for a notice of the "Vespers and Compline"—a volume of sacred verse. The titles and treatments are so interesting to the priestly heart, however, that we should be tempted to quote with such a liberality as to infringe the spirit, if not the letter, of the copyright law. Here is one short poem:

#### A YOUNG PRIEST'S THOUGHT.

The childlike faith, the wistful awe  
 Which used my breast to thrill  
 Whene'er the vested priest I saw—  
 The love and trust that fill  
 And ever filled the Irish heart  
 For God's anointed priest ;  
 Towards my own self must I in part  
 Feel thus—I am a priest !  
 O God ! Thy last and least.

The third volume, "Altar Flowers," is a republication, with a few changes and additions, of "The Harp of Jesus," which, "after an edition of three thousand copies had been sold," was allowed to remain out of print. That little volume had been highly commended by the *Dublin Review*, *The Weekly Register*, and even by *The Presbyterian Churchman*. "Altar Flowers" is practically a prayer-book in verse. "The metrical form of these prayers," says the author, "may help children—and perhaps, too, some 'children of a larger growth'—to learn a few of them by heart; and they may occur to the memory in moments when ordinary prayers would not be available. The unusualness of the form, also, may be of use in fixing attention on thoughts that are happily very familiar." Of especial interest to the priest are *The Priest's Communion Day*, *The Vesting of the Priest*, and *The Mass Offered for the Four Ends of Sacrifice*.

H. T. HENRY.

FIVE GREAT OXFORD LEADERS: Keble, Newman, Pusey, Liddon, and Church. By the Rev. Aug. B. Donaldson, M.A., Canon Residentiary and Precentor of Truro. New York: The Macmillan Company; London: Rivington's. 1900. Pp. xi—390. Price, \$1.75.

There were evident signs at the beginning of the present century that the Established Church of England, with its latitudinarianism and comprehensiveness and its total lack of positive creed and doctrine, was slumbering into disorganization and to its doom. Perhaps its present existence, considered equally in its High, Low, and Broad sections, may be claimed as due to that body of sincere and scholarly men who sprang up in the Colleges of Oxford University during the "thirties." They were ten painful years, and strenuous; and the fruits of the labors were yielded at once and are yielding still, both in the return of many to the faith of their fathers in the one Catholic fold, whose visible head is the successor of St. Peter, and in the spiritual restoration of the English Church itself. The Anglican Communion to-day, thanks to the ardor and culture of those Oxford divines, has a larger place of outward dignity and respect than she had in the early days of the present century, and manifests renewed interest in ecclesiastical teaching, discipline, and worship. Mr. Donaldson, in the work above named, has chosen five of the leaders of this revival,—the Oxford or Tractarian Movement,—of whom Keble, Newman, and Pusey were undoubtedly the three central figures on the canvas; and Liddon and Church may be readily conceded places in the forefront.

Of these five Oxford leaders—all, save Liddon, Fellows of Oriel College—John Keble was the senior, and to him is given the credit of inaugurating the Movement by his memorable Assize sermon, preached on July 13, 1833. It was during this year that Newman and Keble started the famous "Tracts for the Times." The ascetic Keble, poet and Bible scholar, retired early from the Oxford arena to the almost cloistered life of the rural vicarage of Hursley, whence he maintained sympathetic if not very active relations with the Tractarians. To John Henry Newman, however, belongs the title *par excellence* of leader of the Oxford revival. "Keble had given the inspiration, Froude had given the impulse, then Newman took up the work, and the impulse henceforth and the direction were his," says Dean Church in his *History of the Oxford Movement* (p. 32). It was Newman's keen, truth-seeking, fearless, and earnest intellect that set men a thinking, and brought to him men of high purpose and honesty, ready and eager to do, in union with him, whatever they could to set in order

the English Church and ward off the impending dangers they were beginning to discern. Around Newman they rallied, and the Movement took shape and was directed by him, whether he would or not, and in spite of him in the end. In 1834, Edward Bouverie Pusey joined the restorers, and "gave us a position and a name," says the great English Cardinal in his *Apologia*. The learned Orientalist, who had been a keen supporter of Catholic Emancipation, contributed eight of the ninety Tracts for the Times, defending the Sacramental system, the Episcopacy, the visible Church, her feasts and fasts, her creed and authority. Events followed quickly at Oxford during the next few years, tending to the disparagement of the Tractarians, out of sympathy, as they were, with the University heads. In 1841 Tract XC appeared and precipitated the storm. The unjust suspicions and coldness that had hitherto been the lot of the Tractarians gave way to violent and unseemly antagonism. About this time Dr. Wiseman, afterwards Cardinal Archbishop of Westminster, entered the discussion, and from a different camp Archdeacon Manning, whilst William George Ward and Frederick Oakley led the advanced party still further in their Catholic principles. The patient, moderate Dr. Pusey was distressed at the turn events had taken, but Newman was prepared to accept serenely whatever the future might have in store. The party had been gradually dividing into two camps, and the break was widened by the affair of the Jerusalem Bishopric in 1841, and the degrading from his degree of William George Ward and the condemnation of Frederick Oakley. Newman's conversion in 1845 brought "catastrophe" to the Movement, to use Dean Churh's word. In that same year, Dr. Pusey founded an Anglican Sisterhood, and though he was yet under suspicion as being a "Romanizer," he declined the advice of those who counselled him to assume an anti-Roman attitude, until the cry of Papal Aggression, in 1852, shortly after the conversions of Mr. Maskell, Mr. Allies, Mr. Dodsworth, H. W. Wilberforce, and Manning, and R. Wilberforce. Dr. Pusey continued until his death, in 1882, in the Anglican Church, a moderate and industrious supporter of the Catholic interpretation of the Anglican formularies and of the later Ritual party, the direct descendants of the Oxford revival. Henry Parry Liddon, the close friend of Dr. Pusey, and orator of the party, helped to propagate the Catholic principles of the Movement in his "Bampton Lectures," and from the pulpit of St. Paul's, London, where his polished, earnest, and eloquent discourses continued to attract large congregations during the twenty years of his residence as Canon. Of the last of

these great Oxford theologians and preachers, Richard William Church, Dean of St. Paul's, it may be said that the literary beauty of his writings and the charm of his personality did much to find favor for the teachings of the Tractarians.

The author has given us a very readable book, which, if it is not original, is marked with an even critical temper and candor. The part played by each of the five leaders is traced with a sympathetic and skilful hand, and, although the author would distinguish between the Catholic Church—which he “reverently loves to call his spiritual Mother”—and the Roman Catholic, he has not allowed himself to be swerved from the path of justice and truth in his treatment of the great head of the Movement, Cardinal Newman.

**LA SAINTE BIBLE POLYGLOTTE**, contenant le Texte Hébreu original, le Texte Grec des Septante, le Texte Latin de la Vulgate, et la Traduction Française de M. l'Abbé Glaire; avec les Différences de l'Hébreu, des Septante et de la Vulgate; des Introductions, des Notes, des Cartes et des Illustrations. Par F. Vigouroux, Prêtre de Saint-Sulpice. Précedée d'une Préface de Mgr. Mignot, Évêque de Fréjus. — **ANCIEN TESTAMENT.** TOME I. LE PENTATEUQUE: INTRODUCTION GÉNÉRALE. L'EXODE.—LE LÉVITIQUE.—LES NOMBRES.—LE DEUTERO-NOME. (Fascicules II et III.) Paris: A. Roger et Chernoviz; Montréal: Cadieux et Derome. Pp. xxvii—1034. Prix, \$1.00 (post free).

The title of this work is so amply descriptive of its contents that nothing more would appear necessary to make the reader acquainted with what it may import him to know in order to estimate its claim to a place in his library. Possibly the same fact seemed to the editor adequate reason for omitting from the first fasciculus, published several years ago, any descriptive introduction. Be this as it may, it is certain that the initial section of the work appeared with the simple summary of the general contents of the Pentateuch, and a short suggestion as to the line of its defense, but with no account of the materials and editorial elements that enter into the making of the present Polyglot. The demands of reviewers for some detailed information on the latter heads may have occasioned the prefixing to the second fasciculus an introduction by the eminent editor, which might well have had a place in the first. From this introduction we learn that the Hebrew column in the Polyglot contains the Masoretic text given

in the ordinary edition of Van der Hooght.<sup>1</sup> The material difficulties connected with Hebrew typography induced the editor to procure the plates used in the Polyglot Bible of Stier and Theile,<sup>2</sup> the characters in this edition being remarkable for neatness, fidelity, and correctness. The student desirous of knowing the minute results of recent critical research on the original text is referred to the Leipzig editions of Baer and Delitzsch and to the work of Ginsburg. The Greek column gives the *textus receptus* (*Codex Vaticanus*), the variations from the Hebrew being noted, as also the principal variations from the other Codices—the Alexandrine, the Sinaitic and the Rescript of St. Ephraim. In the beginning of the volume—the first fasciculus—the variations are reproduced from Stier and Theile. Since the latter Polyglot in its initial portion reproduced substantially the Sixtine edition, the Abbé Vigouroux has utilized the Greek plates as well as those for the Hebrew, of that Polyglot. As the present work advanced, however, the divergences were found to be so many that the editor deemed it necessary to make his own revision of the Roman edition, noting, of course, the special variations. The Latin column contains the Vulgate, and the French translation is that made by the Abbé Glaire, as expressed in the title above.

Brief annotations and illustrations exhibiting the results of modern research in Bible lands make the work available both for linguistic and for exegetical purposes. In it the scriptural student is supplied with a handy, neatly printed and critical recension of the original texts, a serviceable copy of the Latin and French translations, together with a literal and practical commentary. With little expense he may thus possess himself of a small though valuable Biblical library. One could desire that some arrangement had been effected by the editor and publisher whereby the English and German and other modern translations might be substituted for the French, so that the work would meet more closely the requirements of students in other countries. Perhaps it is not yet too late for such an arrangement.

<sup>1</sup> Amsterdam, 1705. Revised by Hahn and Theile.

<sup>2</sup> Bielefeld, Velhagen, and Klasing.

**S. ALPHONSE DE LIGUORI, Musicien, et la Reforme du Chant Sacré.**

Par Père J. Bogaerts, Redemptoriste. Ouvrage honoré d'une lettre de S. Eminence L. M. Parocchi. Paris : P. Lethielleux. Prix, 5 fr.

**CHANT DE LA PASSION.** Paroles et Musique de S. Alphonse de Liguori. Texte original italien et Texte français. Paris : P. Lethielleux. Prix net: 2 fr. 50.

(The *Chant de la Passion* is bound in with the work first noted.)

We begin our review of this important work at a point where the reviewer usually stops—a description of the material aspects of the volume. Its low price would be apt to convey an altogether wrong impression of the splendid typographical excellence, the numerous and very interesting pictorial and musical illustrations, the elegance of the rubricated borders, and the rich heaviness of the paper. The "Song of the Passion," a cantata for two voices, with obligato accompaniment of piano, violin, and basses, fills 27 pages—quite a respectable length. We note all these merely material features as an indication of the high estimate formed of his task by the publisher as well as by the author. And we hasten to add our own testimony of the appropriateness of that two-fold estimate. Père Bogaerts has placed under obligations to his zeal and ability, not alone the great religious order whose founder he has thus striven to honor, but also the whole Catholic body, lay and clerical. It is pleasant to the cultured Catholic heart to read in St. Alphonsus' musical attainments a further illustration of the saying attributed to Cardinal Wiseman, that St. Charles Borromeo was, "as true saints ever were, a man of real taste." Without seeking minutely for suffrages to such a sentiment, one needs but to recall the epoch-making names in asceticism,—St. Ambrose, St. Gregory the Great, St. Philip Neri, St. Charles Borromeo, St. Alphonsus Liguori.

Père Bogaerts' work deserves rather an article than a short "review" notice—so many interesting things does it contain and suggest. The first chapter considers the Saint's technical abilities in music, and ranks them very high. We should naturally expect as much from the recital of the parental care exercised in this matter. A biographer thus tells the story: "Don Joseph, his father, being passionately fond of music, wished his son also to excel in it. He ordered Alphonsus to pass three hours daily with his music-teacher. So much importance did he attach to this training, that, when unable

to assist personally, as was his custom, at the lesson, *he locked pupil and teacher in their room*, and then sallied forth to attend his business. When only twelve or thirteen years of age, the Saint played on the harpsichord like a master." The time and place were alike happy in developing the precocious ability of the boy. Naples was then a great musical centre in a land which held an uncontested supremacy in music. The whole peninsula was one grand conservatory, teaching the new style which had supplanted that of the polyphonic school. Alphonsus seems to have shared the exacting tastes of his father. "Music," said Alphonsus, "is an art which, if it be not perfectly mastered, not only does not please, but positively displeases." Nor did his later years leave him destitute of a taste for poetry and song. "He so excelled," says his biographer, "both in music and poetry, that after he had become old, he still wrote verses and composed marvelously well. Amongst other songs by him, we possess a little *Duo* between the soul and the suffering Jesus, which he had rendered between the catechism and the sermon, . . . whilst he was giving the spiritual exercises."

The *Duo* spoken of here was found in the year 1860—just a century after the date which the MS. bears—in the British Museum, by the Chevalier Frederick de Liguori, one of the descendants of the Liguori family. Being a thorough musician, he edited the MS. for publication. Père Bogaerts discusses the literary merits of the poetry. We may rest assured of those merits, if we have conned over the many other verses of the Saint. The music of the *Duo* deserves and receives an extended analysis at the hands of P. Bogaerts, to whose volume we refer the reader; or, better still, we beg the musical reader to scrutinize the composition itself—the "Chant de la Passion" noted above. The testimony of cultured musicians will assure him of the real excellence of this cantata. Rev. F. X. Haberl, the eminent expert in Gregorians, and the author of the *Magister Choralis*, praises it; M. Tinel, professor in the Conservatory of Brussels, and a musical composer, declares that the *Duo* is unquestionably written by a talented musician, and that it contains beauties of the highest order; its English publisher declared the *Stabat* of Pergolese inferior to this work of St. Alphonsus.

In the second chapter the author considers the Saint's efforts in the reformation of the popular religious songs in the vernacular. Poetry and song became in his hands not so much a personal recreation as a wide-reaching apostolate. We may not follow the 28 pages devoted to this theme. We desire simply to note the exqui-

site "Gesu mio con dure funi," whose music is given (p. 71) in full. It would serve admirably for an easy and effective substitute for Palestrina's *Improperia*. Neither may we discuss the next chapter on the relations of the Saint to Gregorian chant—"St. Alphonse restaurateur du Chant liturgique"—to which 11 pages are devoted. In the concluding chapter, which covers 50 pages, large attention is given to the principles announced at various times by the Saint in the matter of liturgical reform in music.

He especially desired that the law forbidding figured music in monasteries and convents should be rigorously observed. "The church," said he, "is not a theatre, and religious are not opera-singers." However lenient his disposition was, he would never allow *solos*. Despite his utmost efforts, figured music occasionally held its old position. It happened on a certain evening that a nun was singing the litany in figured music, when suddenly the Saint put in an appearance. With almost as rapid and sudden a *volto subito* the nun substituted Gregorian chant. The Saint said nothing at the time, but awaited his opportunity to say at the grille: "You wished to deceive me; you were singing at first figured music, and then suddenly changed it for Gregorian; 'twas not well done; my prohibition was based on the unsuitableness of figured music for you, as it is a kind of music which appeals to libertines, who come to church, not from devotion, but to hear the sisters sing; and who does not see that this is a source of faults and sins?" On two occasions a young lady was admitted into the convent on the plea urged by the sisters that her musical accomplishments would make her valuable to the community as a teacher of Gregorians. The Saint uttered, on both occasions, a prophecy—afterwards fulfilled—that the young ladies would not persevere. Then the sisters, aroused to the full meaning of their action, admitted that their duplicity was not blessed either by the bishop or by Almighty God. Nevertheless, the Saint was not a rigorist in church-music. He permitted figured music within certain proper limitations, and even singing in the vernacular in church. His main delight was, however, Gregorian chant, which he strove to revive in frequency and excellence of rendition. Père Bogaerts goes at length into the subject of the Saint's influence in the reform-movement which culminated recently in the labors of men like Witt and his collaborators in the St. Cecilia Society founded by him.

We are now ready to understand and appreciate the claim modestly set forth by the author in the *Avant-Propos* of his volume. He thinks that neither St. Cecilia nor St. Gregory can properly assume

the position of patron of church-music, but that St. Alphonsus unites in his own person all the requirements for that splendid patronage. He hopes to see this last glory formally assigned to the Saint by the proper authority, and that as a result the Catholic world may find in the cultured and sainted founder not alone a Doctor of eminent authority in dogma, morals, asceticism ; a Saint of winning personality ; a bishop of unflagging zeal ; but as well a Patron of universal church-music. Eight pages are devoted to this introductory plea, and to the arguments there set forth we commend the reader.

H. T. HENRY.

**THE GODS OF OLD; and the Story That They Tell.** By the Rev. James A. Fitz Simon and Vincent A. Fitz Simon, M.D. London : T. Fisher Unwin. 1899. Pp. xxiv—456.

The primary object of this work is to show "that the names of the gods and goddesses are but the nomenclature of science ; that the myths are, as it were, extended definitions of the names ; and that the names and myths combined, of the older deities, form a connected narrative of the Creation, and a valuable stepping-stone between the highly condensed scriptural story and the prolix one of philosophy, astronomy, geology, etc." To establish this general position the authors draw out a parallelism between the personages or abstractions figuring in Greek mythology and the physical processes of nature of which modern scientific hypotheses and theories offer explanations. Thus, for instance, Chaos and the mythical characters thence emerging—Erebus and Nox, with their immediate offspring, Æther and Hemera—are described as the personified representations of the original conditions and incipient stages of cosmical development. Gæa, the mythical daughter of Chaos, and her progeny by Uranus, that is, the Titans, Cyclopes, and Hecatoncheires, stand for the processes and play of forces in the subsequent development of the *universe*; whilst the mythical offspring of Gæa by Pontus represent the physical processes involved in the genesis of our *planet*, in its earlier geological stages. The further geological development of the earth, and the advent thereto of living forms, plant and animal and even of man, are shown to have their analogues in other personages of Greek mythology. The materials from which this parallelism between the ancient myths and modern hypothetical explanation of nature's processes is deduced, are the pagan classics, especially Hesiod and Ovid. Possibly some critical readers may think the analogies at times

over-strained, and the ancients credited with a broader and subtler knowledge of nature than they actually possessed. The arguments, moreover, based on Greek etymology, will not always bear the rigorous scrutiny of modern philology. Aside from these aspects, the book manifests considerable originality and ingenuity, is highly interesting, and attractively made up and clothed.

PSYCHOLOGIA RATIONALIS sive Philosophia de Anima Humana,  
in usum scholarum. (*Pars IV. Cursus Philosophicus.*)  
Auctore Bernardo Boedder, S.J. Editio altera, aucta et emendata:  
Friburgi Brisgoviae: Sumptibus Herder (St. Louis, Mo.). 1899.  
Pp. xvii—422. Pretium, \$1.50.

A number of important changes and additions have been made in the present reissue of this well-known manual of Psychology. The changes consist in a clearer statement and development of much of the matter concerning the sense-operations. The author has also revoked the opinion he previously held as to the merely virtual distinction between the *species intelligibilis impressa* and the *expressa*. The probability of a *real* distinction is maintained in the new edition. *Sapientis est mutare consilium.*

The additional matter inserted in the text relates to subjects hitherto scarcely noticed in the Latin manual, such, namely, as regard psychological and psycho-physical theories on quality, stimuli, intensity of sensation (n. 53 ff.), sense-illusions (n. 128 ff.), the feelings (n. 435 ff.), the temperaments (n. 546 ff.), and abnormal psychosis (n. 570 ff.). An examination of these additions reveals the fact that they are precisely on the lines on which the psychology of the schools needs supplementing in order to bring it into closer contact with the empirical and physiological psychology in which the present generation is so intensely interested. The discussion of these timely topics will enable the student in our ecclesiastical seminaries the better to correlate the neo-scholastic philosophy with the "new psychology" and to appreciate the strength of his own position, as well as to estimate the value of the results of the immense experimental activity of our times; all of which results, when certain, are found to fit into and to fill out the system of Catholic psychology. In this feature, Father Boedder's work stands alone, we believe, amongst the Latin manuals on the subject.

## Recent Popular Books.<sup>1</sup>

**ANGLO-SAXONS AND OTHERS :** Aline Gorren. \$1.50.

This author is a critic, not a panegyrist or a satirist, and she discerns faults in nearly all races, religions and institutions, but she writes with gravity and without eccentricity, and her criticisms, favorable and unfavorable, are keen and clever. The quality of her book makes its attraction to young readers very small, but such should be warned of her sceptical bias; those whose faith is beyond danger from an occasional slighting comment will find entertainment in her analysis of racial traits.

**AS TALKED IN THE SANCTUM :** Rounseville Wildman. \$1.00.

These discussions, printed in the *Overland Monthly* during the author's editorship, are carried on by the magazine staff, the Parson and the Office Boy, and, as the talkers really reflect actual persons, the book is unlike others with a similar scheme, and merits attention, especially in the East, which is generally unconscious of the excellent literary product of the Pacific Coast. Mr. Wildman's present position as Consul-General at Hong-Kong will bring him new readers, but these "Talks" represent California.

**AT START AND FINISH :** William Lindsey. \$1.25.

The supposed narrator of these stories is an English trainer of American college athletes, and the tales conform strictly to the conditions under which intercollegiate contests are managed. They are pleasant reading for those entirely indifferent to the student's welfare; but any parent or professor who accepts them as true and does not oppose such contests with all his power must possess a triple-armored conscience.

**BRITISH ARMY :** A Lieutenant-Colonel in the Army. Introduction by Major-General J. F. Maurice. \$5.00 (net).

This khaki-bound volume, with its minute descriptions and exact pictures of field and parade uniform and equipment, gives the knowledge necessary to recognize the grade and arm of the service of any officer or private, except those following the latest South African fashion. It also describes the daily routine in cantonments and camp and on the march, describes the formation of route trains, and gives all details useful to quartermasters. It is intended for officers' use, but it might serve

to rouse enthusiasm in school military cadets. Portraits of British and Irish generals and of Lord Lansdowne are among the pictures.

**CAMBRIc MASK :** R. W. Chambers. \$1.25.

Railway speculation, butterfly breeding, "Whitecap" outrages, four love affairs, and no small humor are mingled in this amusing story, ending in the horrible death of all the villains, and of the useless man, whose weakness is the mainspring of the plot. The butterfly passages are written with enthusiasm, and each individual speculator has sufficient unscrupulousness to furnish a "trust."

**CHARLES SUMNER :** Moorfield Story. \$1.25.

This biography is written in a spirit as uncompromising as that which animated its subject, but with almost judicial fairness. As Sumner's private secretary, the author knew the man well, and for years has studied the politician and his times, and the result is a book which is a history of the Republican party, down to the spring of 1874, and of the earlier Free-Soil party in Massachusetts. It is admirably written, with dignity at the present moment rare even in the treatment of the most serious subjects, and with much skill in showing the disposition of party forces, and the interaction of contending interests.

**CRIMINAL :** His Personnel and Environment: August Drahms. \$2.00.

The author, a State Prison Chaplain, is highly recommended by Sig. Lombroso as one who understands his theory, but the American author is no blind follower of the Italian, and his statistics give his work independent value. It is unsuitable food for susceptible or unformed minds, but mature persons having charge of youth, or any relations with the criminal classes, will find it useful. Instinctive and habitual criminals, juvenile and single offenders, the relation of hypnotism and crime, punishment, reformation, and prevention are considered, and a carefully prepared index and bibliography are appended.

**DANVIS PIONEER :** Rowland E. Robinson. \$1.25.

The hero is one of the early settlers in Vermont, and part of their struggle with the forest, the wild beasts, the red man, and the Briton, and of the long, hard con-

<sup>1</sup> The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

test which transformed the wilderness into prosperous farming country. The author's mind is saturated with the history and legends of his native State, and with those racy neighborhood traditions, so delightful when genuine, so atrociously stupid when spurious. The dialect has philological value, being an accurate reproduction of the tongue spoken by the uneducated Vermonter even after the railways penetrated the country.

**EXPERIENCE OF DOROTHY LEIGH :** Frances Home. \$1.25.

The experience is gathered in a nurses' training-school attached to a large hospital. Dorothy herself is pretty and pert, but kind-hearted, and produces unforeseen complications in the medical and surgical service. Her love-story is of the common species, which begins with a quarrel; the peculiarity of the novel is its revelations of a nurse's life when studying her business, and may well discourage those inclined to adopt it without genuine vocation, although others may see something attractive in the evident opportunities for flirtation.

**FIRST AMERICAN ; His Homes and His Households:** Leila Herbert. \$2.00.

The early and recent death of the author forbids any criticism of the style and method of this work, more severe than the statement that they betray inexperience in every phrase and paragraph. The substance of the book is collected from many biographies and memoirs, and includes very little that is novel, although its arrangement in this shape brings Washington down to the apprehension of persons who read newspaper descriptions of bridal outfits and actresses' wardrobes, persons in whose society he would not have delighted. A portrait of the beautiful young author, and other pictures, some good and some remarkably bad, illustrate the volume.

**FOLLY CORNER :** H. Dudeney. \$1.25.

The sorry heroine, her lover being in prison, answers a newspaper advertisement for a wife and finds that the advertiser, the head of an old farming family, is a remote cousin, much disposed to fall in love with her, and willing to shelter her in her poverty. Unluckily, the lover is released and the heroine, infatuated, runs away to him on the very eve of her marriage with the farmer. Too late she discovers that her marriage with the released prisoner is invalidated by the existence of a former wife, and she returns to her kinsman, whom she at last learns to love. Her character, ignoble as it is, is complex and interesting, but the hero's rustic plain speaking should hardly be set before young readers, although it is an excellent foil for the heroine's sham modesty.

**FORTUNE OF WAR :** Elizabeth N. Barrow. \$1.25.

The heroine, the daughter of a general in the British army occupying New York during the Revolutionary War, has many

lovers, of whom two, a British officer and a young American, are chief. She is a headstrong and adventurous young person, and her story, although somewhat prolix, is above the average Revolutionary romance, thanks to her way of viewing such trifles as war, sieges, and battles as incidents in her personal history. Mrs. Washington and Hamilton are among the foes of whom she makes friends, and the description of the besieged city is striking and original.

**HEARTS IMPORTUNATE :** Evelyn Dickinson. \$1.25.

The hero, an Englishman living in Australia, falls in love with a beautiful Englishwoman, concerning whom a wandering tramp circulates a disgraceful story, received with much pleasure by female scandal-mongers. The hero, not regarding himself as saintly, refuses to consider any of the heroine's past misdeeds, and the author seems to prophesy happiness for the two, whom the closing paragraph leaves betrothed. The slanderous women are described with some pungency, but the story needs condensation.

**HEREDITY AND HUMAN PROGRESS :** W. Duncan McKim. \$1.50.

This is, upon the whole, a hopeful book, but its coldly scientific teaching and the entire absence of reference to any principle higher than expedience make it dangerous reading for imperfectly instructed youth and unpleasant to any Christian, even although well read in science. Its author, however, does not profess to address the ignorant, or to adapt himself to the religious, but devotes himself to the forcible presentation of his subject.

**HOUSE OF A HUNDRED LIGHTS :** Frederic Ridgely Torrence. \$1.00.

A very little volume printed in a limited edition and containing a hundred couplets, called by their author "A Psalm of Experience." Severe common sense, paradoxically expressed, and a few cynical epigrams are the matter of the volume, but faith is not among the "lights," and the "psalm," although clever, is imperfect. As it is plainly intended to represent the Oriental mind, this is no defect, but some of the weaker brethren always mistake such work for a new revelation. E.g., "The Light of Asia."

**IROKA : Tales of Japan :** Adakichi Kin-nosuke. \$1.25.

These are simple stories, interesting chiefly because written in English by a native of Japan, but otherwise of slight value and not novel.

**JOAN OF THE SWORD HAND :** S. R. Crockett. \$1.50.

The heroine, the Duchess of an imagined realm, goes in male attire to see to what manner of bridegroom she is betrothed, and falls in love with his cousin whom she mistakes for him. She fulfills her pledge for her duchy's sake, but the author kills off the bridegroom after a reasonable num-

ber of pages, and Duchess Joan weds to suit herself. The author's irresistible tendency to exaggeration spoils what might have been a good story of its species, and debases its comedy to farce.

**JOHN RUSKIN:** M. H. Spielmann.  
\$2.00.

This work is not hastily written, although published so soon after Mr. Ruskin's death, and it is a valuable account of the man and his influence. Many unpublished letters and many citations from books are included in the volume, which is adequately illustrated. The personal story is told with good taste, without rendering judgment upon it.

**LE MORTE DARTHUR:** Sir Thomas Malory. 2 vols. \$3.00.

This edition, printed in large, beautiful type on good paper, gives Malory's complete story with a good biographical introduction, but with no parade of notes, being intended for scholars, not for schools.

**LETTERS TO MME. HANSKA:** Honore de Balzac. Translated and edited by Katharine Prescott Wormley.

The editor has chosen to make this volume unsuitable for indiscriminate recommendation by giving space to letters partly and entirely forged, unworthy of Balzac, and incompatible with his principles, as indicated in his writings and conduct. The genuine letters and the real story of his acquaintance with Mme. Hanska have great interest and are unique in literature.

**LIFE OF ABRAHAM LINCOLN:** Ida M. Tarbell. 2 vols. \$3.50.

The first volume of this book is mainly composed of unimportant details of Lincoln's childhood, youth, and early manhood; about half of the second is given to his Presidential terms and to the war, the chief aim of the maker being to include something neglected by former writers, and to explain the pictures and portraits. Miss Tarbell performs this species of work very well, but the result is not history, and should not be so esteemed.

**MAKER OF NATIONS:** Guy Boothby. \$1.00.

The villain, whose days are passed in making South American revolutions for a commission on the subscriptions, purchases, and gross profits, has already been described by Mr. Harding Davis, and Mr. Boothby tells nothing new about him, but makes one of his regular performances the background for a love-story in which the hero is transformed from a gambling adventurer into a high-minded gentleman.

**MEMOIR OF H. R. H. PRINCESS MARY ADELAIDE, DUCHESS OF TECK:** C. Kinloch Cooke. 2 vols. \$7.50.

A simple story of a good woman's life in courts and among royal personages. As

mother of a probable future queen, consort and grandmother of a probable future king of England, as cousin of Queen Victoria, her character is an interesting study, and it finds full expression in the diaries and letters upon which these volumes are based. A large number of portraits in photogravure and of other pictures from the collections of the Duchess of York, and the late Duchess of Gloucester, aunt of the Duchess, accompany the text. Comparison of this chronicle with Miss Burney, much more with the memoirs of the regency and reign of George IV and the reign of William IV, might soothe the gentlemen who deem that morality and Christianity are suffering because they are not omnipotent.

**MEMORIES:** C. Kegan Paul.

This record of the conditions of English middle-class life is almost incredible in its revelations as to sanitation and the hardships endured by schoolboys and students in a land supposed to worship comfort and cheerfulness, and strikingly illustrates the depth separating the daily life of former and present times. It also abounds in good stories of clever and of eccentric persons, and it shows the path by which the writer was guided into the Church, and touchingly describes the peace and joy found therein.

**MEN WITH THE BARK ON:** Frederic Remington. \$1.25.

Good pictures and stories, of a literary quality to be logically inferred from the title, fill this volume. The subjects are those with which the author is well acquainted—frontiersmen and soldiers—but his style is little more elegant than theirs, and he has no sense of proportion in narration.

**MINX:** Kathleen Mannington Caffyn (Iota). \$1.50.

The hero's father and stepmother, perceiving the extreme desirability of their son, and the family need of money, are fully persuaded that he will be captured by a "minx," but the young woman whose charms conquer him is nothing worse than a girl burdened with some unassimilated learning, many impracticable theories, and a conviction that the general reformation of the universe is one of her minor duties. The story would be amusing had the author been able to lay aside her trick of frequent reference to matters not ordinarily discussed outside of scientific circles and the club-rooms of women. As it stands, its tendency is to make the young reader knowing, but unwise.

**MIRRY-ANN:** Norma Lorimer. \$1.00.

A Manx romance, pitilessly exposing a state of dire immorality, but with a blameless heroine, whose three lovers have good reason for their love. Misdirected gratitude impels her to betroth herself to a fisherman, blinded in saving her grandfather's life; but he, being fiercely jealous, murders another man who loves her, and then succumbs to his family curse of lunacy, and dies; leaving her free to marry him whom

she really prefers. The young woman preaches Methodism, but in no other way resembles Dinah Morris.

**MR. TRUNNELL, MATE OF THE SHIP PIRATE:** T. Jenkins Hains. \$1.25.

The hero, by virtue of always obeying captains' orders, manages to survive fights, mutinies, piratic attacks, shipwreck, ship-burning, and a few other trifles, and to smile upon the loves of the narrator and the daughter of one of the captains, their joint experience having included escape from poisoning. A detective, a murderer, and a burglar add to the complications of the tale, in which the nautical dialect is chiefly compounded of sanguinary and horticultural adjectives. The separate incidents are said to be authentic; their collection in one story is absurd. Few adult readers will care to peruse the whole book; no child should be allowed to attempt the task.

**NOTES ON SPORT AND TRAVEL:** George Henry Kingsley. \$3.50.

The writer had two antipathies, which his daughter and biographer, Miss Mary Kingsley, honestly mentions; they were Catholic priests and Mr. Gladstone, and in his travel notes traces of the feeling appear here and there, to their disadvantage. Otherwise, they are written with such cleverness and humor, and show such overflowing vitality and good spirits, that they are both amusing and refreshing. His daughter's reminiscences indicate that her uncles did not have to go beyond their family circle to find the original of some of their most amazing personages.

**OUTSIDE THE RADIUS:** W. Pett Ridge. \$1.25.

The scene of these fifteen stories is a "Crescent" in semi-rural London, and the characters are its inhabitants, men and women of the middle class, fortuitously assembled in one place, and living their lives quite independently. The quiet humor and good feeling of the book make its simple annals very unlike any of its author's earlier works, in which he studied petty criminals and unhappy poverty, and his general description of the place is worthy of Mrs. Gaskell.

**POOR PEOPLE:** I. K. Friedman. \$1.50.

The scene of this novel is the Chicago tenement-house; the hero, a devoted son, whose years are seemingly wasted in striving to guide his clever but erratic father in the path of decent behavior, although, really, his spiritual and mental stature is increased and his work perfected by his self-sacrifice. The characters, good and bad, are typical. The Christian element is absent from the story, the author being of the elder faith.

**PRACTICAL AGITATION:** John Jay Chapman. \$1.25.

This small volume is an earnest and courageous appeal to the reader to do his

best to elevate national morality by entering energetically upon some good work, making no compromise with any existing evil practice or principle, but going straight to the end desired, entirely dis severing himself from the things called party, the machine, and politics; and when he has gathered a following, directing its power against their abuses. Mr. Riis's "*Ten Years' War*" illustrates this book extremely well, and awful examples demonstrating its truthfulness may be found in any American city with sufficient capital to be worth a dishonest man's attention. The author's style is sometimes too concise for popular apprehension, and in one or two cases lends itself to the purpose of any politician disposed to divert a phrase from its true meaning, but a proud indifference to dishonest commentators is an engaging if impolitic trait of behavior.

**PRELUDE AND THE PLAY:** Rufus Mann. \$1.50.

This novel, apparently the product of an unpractised hand, and a mind uninstructed in evil, has a heroine whose high-minded purity is in beautiful contrast to the morbid knowledge of the advanced woman, and atones for many artistic faults of construction and style. The three men who love her learn as much from mere temptation as most heroes learn from sin and repentance; but the suicide of one is so timidly described that it seems almost an act of virtue. Imperfect as it is, the story affords more wholesome reading than many pieces of better fiction, and promises something really fine for the future.

**R E C O L L E C T I O N S — 1832-1886:** Sir Algernon West. \$3.00.

The author, as director in a bank and in various companies, and as secretary to Mr. Gladstone and other officials, has accumulated a store of reminiscences and good stories, and repeats them in a manner generally good-humored, although sometimes so keenly appreciative of superficial defects of manner as to seem slightly malicious. Few persons of any consequence are omitted from the list of subjects.

**R E S U R R E C T I O N :** Count Tolstoy. \$1.50.

The author's entirely private judgment of everything, from the New Testament down to a lawyer's manners, and his cynical fashion of stating it, would make a pleasant story hideous; but he has chosen an utterly vicious heroine and an unworthy hero, has minutely described all their sins, and also Russian court procedure and treatment of the worst class of criminals, and has made a book unfit for women to read and unpleasant for any man, except possibly an observer of mental disease. The "resurrection" is the asserted return of the hero and heroine to goodness, that is to say, his wish to defy common sense and social morality, and her determination to marry another man. The author's taste for coarseness seems to increase with advancing age, and the Russian censor had good reason for abridging his story.

**ROMANTIC TRIUMPH** : T. S. Omund. \$1.50 (net).

This, the eleventh volume of the "Periods of European Literature" series, describes and criticises the chief authors, and mentions and defines all of any note, and gives an account of the romantic movement and its causes. Half of the book is devoted to Great Britain and Ireland. France and Germany have a chapter apiece, and another suffices for the remaining European lands. The author finds that "humanity," meaning thereby making man the central interest, was the chief characteristic of romantic literature. Both theology and science are as far as possible denied any consideration, and when mentioned are treated in a colorless manner. The volume is adapted for use in schools, although intended rather for the general reader, and its dates make it a good manual of reference.

**ROBERT LOUIS STEVENSON** : L. Cope Cornford. \$1.50.

An enthusiastic biography, with much loving criticism and many long extracts from the best work of the late novelist, make a volume excellently adapted to introduce a young reader to his writings. It is also fitted to awaken a student's mind to the charm of fitly chosen word and delicately modulated phrase, and to make him aware of the difference between Stevenson and that woeful thing, mock-Stevenson.

**SHE WALKS IN BEAUTY** : Katharine Tynan. \$1.50.

The familiar tale of the Irish heroine with marvelous beauty, a tattered frock, an unspeakably shabby home, and comfortable indifference to all three, is pleasantly retold in this book, which ends in a peereage for the heroine's father, a baronet for the heroine, a peer to accept her sister's offer of marriage, and measureless content for all. It is little more than a fairy-tale in nineteenth century costume, but it is pretty, and is not, like most of the stories which it resembles, related in the present tense.

**SOVEREIGN LADIES OF EUROPE**: Countess A. von Bothmar. \$3.00.

Sketches of all the reigning princesses of Europe are included in this book, and a life of the late Empress of Austria is added. Portraits of the empresses and queens, of their husbands, and in some cases their children, illustrate the text, which is descriptive of tastes and daily habits, and gives biographical outlines.

Having been originally published in an English paper, the book takes the middle path between the scandalous insinuations, agreeable to the anarchists, and the fulsome praise of the courtier, but the furious republican may find it too respectful.

**TONE KING** : H. Rau. \$1.50.

The early chapters, relating with but slight additions the ready-made fairy-tale of Mozart's childhood, are charming, although prolix. The embellishment of the later passages is not a grace, but is fairly well managed, and the book is superior to the ordinary "musical novel."

**WHITE DOVE** : W. J. Locke. \$1.50.

A wonderful specimen of the genus hypocrite more or less blights the life of every man and woman in this story, but completely collapses in the end. His chief victim is a sinner by whose fault he profits and upon whom he preys during his long years of repentance; the others are the victim's son and his own, and the heroine, the beloved of both. The plot involves so many infractions of the Sixth Commandment as to make the book unwholesome reading, although its moral is clear and its lesson is the unfailing punishment of the evil-doer.

**WRECK OF THE CONNEMARA** : Jenkins Hains. \$1.25.

The supposed writer, a consumptive baronet, describes a voyage undertaken to lengthen his days, but ending in virtual suicide, committed to allow a friend to marry the girl whom he loves, although she has a fancy for the hero. This friend vibrates between the peerage and the commonalty in an extraordinary fashion, sometimes being Lord John and Lord Esterbrook on the same page, and certain Cuban filibusters who adorn the tale are rather less real than wax figures.

**YEOMAN FLEETWOOD** : Mrs. Francis Blundell (M. E. Francis). \$1.50.

The heroine's headstrong pride leads her, in the closing chapters, to behave so disgracefully that one parts from her with an unpleasant impression; but the sturdy hero, his father and the Squire and his wife are in every way excellent. The heroine's naughtiness gives the reader a glimpse of the Regent George conducting himself after his manner, and of Mrs. Fitzherbert, to whose good offices the heroine owes much. The author's ability to write an historical novel is demonstrated by this book.

### Books Received.

PRAELECTIONES JURIS CANONICI quas juxta ordinem Decretalium Gregorii IX tradebat in Scholis Pont. Seminarii Romani Franciscus Santi Professor. Editio tertia emendata et recentissimis decretis accommodata, cura Martini Leitner, Dr. Jur. Can. vicerectoris in Seminario Clericorum Ratisbon. Lib. i-ii—Vol. I, pp. 470-296; Lib. iii-v—Vol. II, pp. 492, 463, 262. Pretium, \$5.50. Ratisbonae, Neo-Eboraci et Cincinnati: Sumptibus et typis Friderici Pustet. 1899.

TE DEUM LAUDAMUS and *Tantum ergo*. By J. Singenberger, St. Francis, Wis. Pp. 7. Price, 25 cents.

VESPERAE DE SS. SACRAMENTO. Vespers in honor of the Most Blessed Sacrament, for 2, 3, or 4 Voices, with Organ Accompaniment. By J. Singenberger, St. Francis, Wis. One copy, 30 cents; 12 copies, \$2.70.

A HARMONIZED EXPOSITION OF THE FOUR GOSPELS. By the Rev. A. E. BREEN, D.D. Volume I. Rochester: The John P. Smith Printing House. 1899. Pp. x—708.

THOUGHTS FOR ALL TIMES. By the Right Rev. Mgr. John S. Vaughan. With a Preface by the Right Rev. J. C. Hedley, Bishop of Newport. First American edition (from the fourth English edition) with a preface by his Eminence, Cardinal Gibbons. O'Shea & Co., Barclay Street, New York. 1899. Pp. xiv—412.

DES APOSTELS PAULUS BRIEF AN DIE PHILIPPER. Uebersetzt und erklärt von Dr. theol. Karl Joseph Müller. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. St. Louis, Mo. (Freiburg im Breisgau): B. Herder. 1899. Pp. vii—348. Preis, \$2.50.

DIE HEILIGEN SACRAMENTE der katholischen K. (Theologische Bibliothek. Zweite Serie.) Für die Seelsorger dogmatisch dargestellt von Dr. Nikolaus Gehr. Zweiter Band. Die Busse, die letzte Oelung, das Weihsacrament und das Ehesacrament. Mit Approbation. *The Same*. 1899. Pp. viii—559. Preis, \$2.35.

BILDER AUS DER GESCHICHTE DER ALTCHRISTLICHEN KUNST UND LITURGIE IN ITALIEN. Von Stephan Beissel, S.J. Mit 200 Abbildungen. *The Same*. Pp. xi—334. Preis, \$2.50.

KRITIK UND ANTIKRITIK in Sachen meiner Geschichte des deutschen Volkes. Von Emil Michael, S.J. Erstes Heft. Der Wiener Geschichtsprofessor Redlich. Zweite Auflage. *The Same*. 1899. Pp. 34. Preis, 16 cents.

LES PROMESSES DU S. CŒUR DE JESUS, expliquées dans une suite d'Instructions. Par le P. A. Guillaume, S.J. Tournai: H. & L. Casterman.

# AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. II.—(XXII).—MAY, 1900.—No. 5.

## MEDIEVAL ENGLISH SONGS IN HONOR OF OUR LADY.

" Wherefore, to the lorde that is Celestyall,  
I wyll nowe crye, that of his Influence,  
Of grace and mercy, he wyll a droppē let fall,  
And sharpe my wytte with suchē expyrence,  
That this may fynyshe with his Assystence,  
With fauour of the virgyn his Moder moſte excellent,  
To whom I thus praye with mynde and hole entent :  
*Adsit principio Sancta Maria meo.*

Moste blyssed Lady comforde to such as calle  
To the for helpe in eche necessyte,  
And what thou aydest may in no wyse Apalle  
But to the best is formyd in ylke degré :  
Wherefore good Lady I praye it may please the,  
At my begynnnyng me penne so to lede,  
That, by thyne ayde, this werke may haue good spedē."<sup>1</sup>

There is a nameless charm, a winning naïveness, a peculiar tenderness in the forms our English wore in mediæval days. The language has waxed exceeding strong since then. There is none like to it in sheer forcefulness, and in the directness with which it carries home a thought. It lends itself gracefully to every phase of the human mind, to every emotion of the heart, to every aspiration of our nature. And yet one somehow loves to linger over the accents of its childhood,—over the lisplings and the quaintness, and the tenderness it expressed ere even yet

" Chaucer with harmony inform'd  
The language of our fathers"—

<sup>1</sup> Quoted by the Rev. T. E. Bridgett from Introduction to *Fabyan's Chronicle*.  
Vid. *Our Lady's Dowry; or, How England Gained and Lost that Title*. London :  
Burns & Oates. Pp. 19-20.

when the boy was still a "lytil bairn," and mother was "mudder" and "moder," and father was "fader."<sup>2</sup>

The pretty story of the vision of St. Godric, in which our Lady sings a canticle to her loving client, may not perhaps stand the electric light of nineteenth century criticism, but the words of the hymn are those one finds it easiest to associate with the "mayde Marie:"

"Seinte Marie, clane virgine,  
Moder Jesu Christ Nazarene,  
Onfo, scild, help thin Godrich,  
Onfang, bring heali widh the in Godes rich?  
Seinte Marie, Christes bour,  
Meidenes clenched, moderers flour,  
Delivere mine sennen, regne in min mod,  
Bring me to blisse wit thi selfe God."<sup>3</sup>

Father Bridgett quotes from the publication of the Early English Text Society a quaint little stanza written by a pupil of Dan Lydgate "towards the end of the fourteenth or beginning of the fifteenth century." It contains an instruction in manners for a child, a gentleman's son:

"Afore all things, first and principally  
In the morrowe when ye shall up rise,  
To worship God have in your memory,  
With Christ's cross look ye bless you thrice,  
Your Pater Noster sayeth in devout wyse,  
Ave Maria, with the holy Crede,  
Then all the day the better may ye spede."<sup>4</sup>

It is pleasant to picture the little fellow kneeling at his bedside, before he has "dressed himself and donned on his array," lisping thus his morning Ave:—"Heyl Marie, ful of milce (*i. e.*, mercy or grace), God is mit the, thu blessed among wymmen, i-blessed be frut of thine wumbe. So be it."

Or even thus:—"Heyl Marie, ful of grace, God is whit thee, and blesseyd be thou among alle wymmen, and blessed the fruyt of thi wombe Jhesus. Amen."

<sup>2</sup> The familiar invocation of Chaucer comes to mind:

Glorious mayde and moder, which that never  
Were bitter, neither in erthe nor in see  
But ful of swetnesse and of mercy ever  
Help that my fader be not wrroth with me.

—A. B. C.

<sup>3</sup> Quoted by Bridgett, o. c., p. 143, from *Reginald's Life of St. Godric*.

<sup>4</sup> Quoted by Bridgett, o. c., p. 160, from *Publ. of the English Text Soc.*

The boy may have learned to salute his "moder myld" in simple rhyme, and then he would say :

" Heyl Marie, of grace i-fild,  
And of God himself i-tild,  
Blisceth be thu among wimmen,  
For thu art of Davi kinges kin,  
Blesced be the frut of thi wombe,  
For it is Goddes owene lombe."

Not less childlike, and we may be sure dear to her who is "bothe good and kynde," would be the prayer if thus it fell from the boy's lips :

" Heil Marie, ful of grace,  
The lauird thich the in hevirilk place,  
Blisced be thu mang alle wimmein  
And blisced be the blosme of thi wambe. Amen.  
  
Moder of milce and maidin Mari,  
Help us at ure hending, for thi merci,  
That suete Jhesu that born was of the,  
Thu give us, in is godhed him to se.  
Jhesu for the moder luve and for thin hali wondis,  
Thu leise us of the sinnes that we are inne bunde."

For other quaint forms of the *Hail Mary* Father Bridgett refers to Wright's and Halliwell's *Reliquiae Antiquae*.<sup>5</sup> This treasury of precious gems is not within our reach at present, but from *Songs and Carols of the Fifteenth Century*, an interesting collection of early English verses edited by Mr. Wright, a few tributes to our Lady, appropriate to the present season, may here be given. And first, as most in harmony with the time, the following :

## I.

" Syng we, syng we,  
*Regina celi, letare.*

Holy maydyn, blyssid thou be,  
Godes sone is born of the ;  
The fader of hevene worchepe we,

*Regina celi, letare.*

## 2.

Heyl, wyf! hey!, maydyn! hey!, bryt<sup>3</sup> of  
ble!

Heyl, dowter! hey!, suster! hey!, ful of  
peté

Heyl, chosyn to tho personys thre!  
*Regina, etc.*

## 3.

Thou art empresse of hevene so fre,  
Worthi maydyn in magesté,  
Now worchepe we the trenyté,  
*Regina, etc.*

## 4.

Lady so lovely, so goodly to see,  
So buxsum in thi body to be,  
Thou art his moder for humilyté,  
*Regina, etc.*

## 5.

These ben curteys kynges of solunté,  
They worchepyd thi sone with umylité;  
Mylde Mary, thus rede we,  
*Regina, etc.*

<sup>5</sup> From which collection the preceding forms are taken by Father Bridgett, o. c., p. 188.

## 6.

So gracijs, so precyows in ryalté ;  
Thus jentyl, thus good, thus fynde we  
Ther is non swych in non cuntré.

*Regina, etc.*

## 7.

And therefore knel we doun on our kne,  
This blyssid berthe worchepe we ;  
This is a song of humylyté.

*Regina, etc.*"

A favorite subject with the mediæval singer, no less than with the preacher, was our Lady's Joys. St. Anselm, St. Aelred, Venerable Bede, and many others have left us their tributes of eloquence. Some of these are given by Father Bridgett. Of those who in song congratulated Mary on her joys, the following may answer as an illustration :

## THE FIVE JOYS OF THE BLESSED VIRGIN.

## 1.

" Seinte Marie, levedi brist,  
Moder thou art of muchel mist,  
Quene in hevene of feire ble ;  
Gabriel to the he liste,  
The he brousta al wid riste  
Then holi gost to listen in the.  
Godes word ful wel thou cnewe ;  
Ful milderliche thereto bewe,  
Ant saidest, ' So it mote be ! '  
Thi thonc was studevast ant trewe ;  
For the joye that to was newe,  
Levedi, thou haue merci of me !

## 2.

Seinte Marie, moder milde,  
Thi fader bicome to one childe,  
Suc joye ne scal never eft be.  
The stronge fend that was so wilde,  
Godes hondiwerc he spilde.  
For on appel of the tre,  
Levedi, men thou brcutest bote,  
The stronge fend an under fote,  
Tho thi sone was bornen of the :  
For the joye that tho was swote,  
Levedi, yemme grace that I mote  
Wid al mine miste lovien the.

## 3.

Seinte Marie, quene in londe,  
Godes moder ant Godes sonde,  
That te sculde been so wo ;  
Jewes hidin thi sone an honde,  
Judas soldin him to honde,

On the rode heo gommen him slo ;  
The thridde dai he ros to live ;  
Levedi, afte were thou blive,  
Ac never so thou were tho.  
Levedi, for then ilke sive  
That tou were of thi sone blive,  
Al mi sunnes thou do me fro !

## 4.

Seinte Marie, maydan ant mere,  
So lengore o so betere thou were,  
Thou here him alle that clepet the to :  
In muchele blisse that tou were,  
Tho thinne swete sone i-bere  
I-siu him in to hevene sten.  
E sit arist as ure drist,  
And weldet al as hit is rist,  
We mowen i-heren ant i-sen.  
Levedi, for thi muchele miste,  
The swete blisse of hevene briste,  
Seinte Marie, herude me.

## 5.

The fifte joie is feirest in wede,  
Tho thou in to hevene trede,  
To him that was of the i-born.  
Nou thou art in hevene quene,  
Mit tine sone, brist and scene ;  
Al folc the heret therfore.  
There is joie ant eke blisse  
That ever last, wid-oute misse  
Ant ther thou art quene i-corn,  
Levedi, tuct thou me mi bene,  
For the joie that ever is newe,  
Thou let me never be furlorn."<sup>6</sup>

<sup>6</sup> Quoted by Bridgett from a MS. in the library of Trinity College, of the first half of the thirteenth century, o. c., p. 71.

Of a later age the following relic of song has come down to us :

1.

" I may syng of a may,  
Of joyis fyve and merthis most.  
The ferste joye, as I you telle,  
With Mary met seyt Gabrielle,  
" Heyl, Mary, I grete the welle,  
With Fader and Sone and Holy Gost."

2.

The secunde joye, in good fay,  
Was on Crystemesse day,  
Born he was of a may,  
With Fader, etc.

3.

The thredde joye, withoutyn stryf,

That blyssful berthe was ful ryf,  
Quan he ros fro ded to lyf,  
With Fader, etc.

4.

The forte joye, in good fay,  
Was upon halewyn thursday,  
He stey to hevene in ryche aray,  
With Fader, etc.

5.

The fyfte joye, withoutyn dene,  
In hevene he crownyd his moder clene,  
That was wol wil the eyr a sene,  
With Fader, etc."<sup>7</sup>

As one wanders about amongst the flowers of poesy planted by her devoted servants in Mary's garden, so many graceful forms meet the eye that one is all at a loss which to leave ungathered. Appropriate once more to the Easter time, we select a few stanzas which in the original close a Christmas song :

1.

" On Good Fryday was don on rode ;  
The Juwes spyltyn his herte blode ;  
Mary, his moder, be him stode ;  
Be ben our help and our socour.

2.

On Esterne day he gan up ryse,  
To techyn hem that wern onwyse ;  
Jhesu, for your woundes five  
Be ben our, etc.

On Halwyn Thursday he gan up stye,  
To his fader that sit on heye ;  
Jhesu, for your curteysye,  
Be ben, etc.

3.

On Qwytsunday he gan doun sende  
Wyt and Wysdam us to amende ;  
Jhesu, bryng us to that ende,  
Withoutyn delay, our savyour."<sup>8</sup>

The first stanza of this selection suggests another carol, which, though not attuned to our Lady's Easter joy, is so full of the sweet pathos of the circumstances that immediately preceded the Resurrection dawn that it can hardly be incongruous to cite it here :

1.

" Mary moder, cum and se,  
Thi sone is maylyd on a tre,  
Hand and fot, he may not go,  
His body is woundyn al in woo.

2.

Thi swete sone, that thu hast born  
To save mankynde that was forlorn,  
His hed is wrethin in a thorn,  
His blysfyl body is al to-torn.

<sup>7</sup> Wright, o. c., p. 26.

<sup>8</sup> Wright, o. c., p. 78.

3.

Quan he this tale began to telle,  
Mary wold non lenger dwelle,  
But hyid here faste to that hylle,  
Ther Jhesu his blod began to spylle.

4.

' Myn swete sone, that art me dere,  
Qwy han men hangyd the here?  
Thi hed is wrethin in a brere,  
Myn lovely sone, qwer is thin chere.

5.

Thin swete body that in me rest,  
Thin comely mowth that I have kest,

Now on rode is mad thi nest;  
Leve chyld, quat is me best? '

6.

' Womman, to Jon I the betake;  
Jon, kyp this womman for myn sake;  
For synful sowlys my deth I take,  
On rode I hange for manys sake.

7.

' This game alone me muste play,  
For synful sowles I dye to day;  
Ther is non wyjt that goth be the way,  
Of myn peynys can wel say.' '<sup>9</sup>

The mental, moral, and social potency of devotion to the Blessed Virgin in pre-Reformation England is solidly and graphically set forth in *Our Lady's Dowry*. "How that devotion sprang from a lively faith in the Incarnation, and in its turn acted as the safeguard of that faith; how it was an exercise and a stimulant of Christian hope, whether in the sinner or the saint, looking as they did on our Lady as the great channel of the mercies of God purchased for us by Jesus Christ; how it is one of the noblest acts of that charity which makes us love what God loves, and how it led to innumerable works of love and mercy to men; how it gave a charm and attraction to the Christian heart, without in any way substituting mere poetry and sentimentalism for solid virtue,"—these conclusions Father Bridgett has demonstrated with great wealth of argument based on verified historical facts. One influence of this devotion he passes over in the body of his work, "for the very reason that it has been admitted by modern writers who have the least sympathy with our faith." The testimony of one such writer, whose utterance in this matter will be unsuspected of bias, deserves quotation here:—"The world is governed by its ideals, and seldom or never has there been one which has exercised a more profound and, on the whole, a more salutary influence than the mediæval conception of the Virgin. For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized as well as the sanctity of sorrow. No longer the slave or the toy of man, no longer associated only with ideas of degradation and of sensuality, woman rose in the person of the Virgin Mother into a new sphere, and

<sup>9</sup> Wright, o. c., p. 65.

became the object of a reverential homage of which antiquity had no conception.

"The moral charm and beauty of female excellence was, for the first time, felt. A new type of character was called into being, a new kind of admiration was fostered. Into a harsh and ignorant and benighted age this ideal type infused a conception of gentleness and of purity unknown to the proudest generations of the past. In the pages of living tenderness which many a monkish writer has left in honor of his celestial patron; in the millions who, in many lands and in many ages, have sought, with no barren desire, to mould their characters into her image; in those holy maidens who, for the love of Mary, have separated themselves from all the glories and pleasures of the world, to seek, in fastings and vigils and humble charity, to render themselves worthy of her benediction; in the new sense of honor, in the chivalrous respect, in the softening of manners, in the refinement of tastes displayed in all the walks of society,—in these, and in many other ways, we detect its influence. All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization."<sup>10</sup>

How this uplifting of the ideal of womanhood was promoted by mediæval songs to our Lady is reflected in the following little poem, with which we may fittingly bring these selections to a close:

## I.

"Wommen be bothe good and trewe,  
Wytnesse of Marye.  
Of hondes and body and face arn clene,  
Wommen mown non beter bene,  
In every place it is sene,  
Wytnesse of Marie.

## 2.

It is knowyn and evere was,  
Ther a womman is in plas,  
Womman is the welle of gras,  
Wytnesse.

## 3.

They lovyn men with herte trewe,  
Ho wyl not chaungyn for non newe,  
Wommen ben of wordys ffewe,  
Wytnesse.

## 4.

Wommen ben trewe without lesyng,  
Wommen be trewe in alle thing,  
And out of care they mown us bryng,  
Wytnesse of Marie."<sup>11</sup>

<sup>10</sup> Lecky, History of Rationalism, C. III, p. 44; quoted by Bridgett, o. c., p. 475.

<sup>11</sup> Wright, o. c., p. 11. Another version of this song is given by Wright (p. 106), in which the second stanza runs thus:

Wymmen beth gentel on her tour:  
A womman bare our Savyour:  
Of al thyss wor[ld] wyman is flour  
Wytnesse on Marie.

## THE SACRAMENTAL CHANNELS OF DIVINE GRACE.

Let a man so account of us as of the ministers of Christ,  
and dispensers of the mysteries of God.—*1 Cor. 4:1.*

IT is one of the commonplaces of Catholic theology that the sacraments of the New Law effect what they signify; in other words, that they are practical signs of grace. The Council of Trent has defined (Sess. 7, Can. 6, 8) that our sacraments contain the grace which they signify, and confer it on those who have the requisite dispositions—confer it, too, not by virtue of these dispositions, but by virtue of the sacramental act itself. In this they differ from the sacraments of the Old Law. For, as Pope Eugenius IV declares in his Dogmatic Epistle to the Armenians, the sacraments of the Old Testament “did not cause grace, but only foreshadowed the grant of it through the Passion of Christ; these sacraments of ours, on the other hand, contain grace and confer it on the worthy recipient.” So far, Catholic teaching on this subject is clear, definite, and, it may be added, definitive. But when we seek to learn how the sacraments produce grace, we find ourselves forthwith in the region of doubt and speculation. Content with having defined the fact, the Church has left the explanation of it to theologians, and no explanation that has been put forward has commended itself to all. All, indeed, are agreed that the sacraments are, in some true sense, causes of grace. The divergence of opinion is in regard to the nature and the manner of sacramental causality.

Of causation, so far as it falls within the scope of our inquiry, there may be distinguished four modes: physical and moral, principal and instrumental. The physical cause produces an effect by its own action; the moral cause is said to produce an effect inasmuch as it moves a physical cause to produce it. The physical cause is thus the real cause of the effect in every case; the moral cause does but furnish the motive or occasion for its acting. As regards the other two modes of causation, the principal cause produces its effect by a virtue inherent in itself; the instrumental, by a virtue derived from the principal cause—a virtue which belongs to it, if we consider it precisely as an instrument, solely because of its being used,

and so long only as it is actually used, by the principal agent.

Now, God alone is principal cause and ultimate source of all grace. Even our Blessed Lord as man is not a principal cause of grace, although His sacred humanity has wrought grace and redemption efficiently as an instrument conjoined with the Divinity. It is plain, then, that the grace-conferring power of the sacraments is but instrumental, God Himself being the principal cause and sole author alike of the grace and of the virtue that operates to produce it in the soul.

Our inquiry is, therefore, narrowed down to this: Is the instrumental causality proper to the sacraments of the physical or the moral order? To put this in another way: Do the sacraments, as instruments in the hands of God, produce grace after the manner of physical causes, or only after the manner of moral causes? I use the phrase "after the manner of physical causes" advisedly; for to speak of the sacraments as physical causes of grace, or as causing grace physically, might prove misleading.

The word "physical" properly denotes something which belongs to the order of nature; the sacraments, on the other hand, are causes in the supernatural order. True, as sensible signs, they are physical. But it is not as physical things that they effect what they signify, since grace is a purely supernatural effect. Yet, between the order of nature and the order of grace there is a close analogy; and as in nature there is a radical difference between physical and moral causality, so there must be a corresponding difference in the higher order and sphere of causation.

The moral cause, as has already been observed, does not itself produce the effect; it does but move the physical cause to produce it. Still, if the moral cause be a person, that person shares with the physical agent responsibility for the act, and is, in a true sense, a cause of the act, forasmuch as he effectively, though but indirectly, contributes to the production of it. If, on the other hand, what is described as a moral cause be a thing, it can at the most be only a motive, or occasion, or condition *sine qua non*, and not in any true sense an effi-

cient cause. It effects nothing itself, not even indirectly; it does not act at all; it remains passive, though the real agent finds in it a motive or occasion for acting. Since, therefore, the sacraments are, in some true sense, real causes of grace, since they effect what they signify, it would seem to follow that they are, in the hands of God, instruments of grace operating after the manner of physical causes.

Again, an instrument or instrumental cause is used by an agent to produce an effect. *Hoc autem proprie dicitur instrumentum, per quod aliquis operatur.*<sup>1</sup> An instrumental cause is, therefore, of its very nature, operative and productive, and as such is employed by the principal agent. A moral cause, on the other hand, is, of its very nature, not productive, but persuasive; its one essential function is to persuade an agent to act. As, then, the sacraments are not principal causes of grace, and as there can be no such thing as an instrumental cause, properly speaking, in the moral order of causation, we must either admit the causal efficiency of the sacraments to be of the physical type, or else deny them all causal efficiency in the proper sense. Such efficiency, however, cannot be denied them consistently with the teaching of the Fathers and their own intrinsic excellence and dignity as compared with the sacraments of the Old Law. So St. Thomas declares over and over again in his writings, notably in the third part of the Summa.<sup>2</sup>

The inspired writers, the Fathers of the Church, the Councils, extol the efficacy of the sacraments in terms which seem clearly to imply a more than moral causality. By Baptism man is said to be "born again of water and the Holy Ghost;"<sup>3</sup> men are said to be saved "through the laver of regeneration;"<sup>4</sup> and St. Paul declares that he conferred grace upon Timothy when he ordained him, "by the laying on" of his hands.<sup>5</sup> St. Gregory of Nyssa speaks of Baptism as "the cause of regeneration," and goes on to say that if any one asks how water

<sup>1</sup> Summa, 3a. quaest. 62, a. 1, ad finem.

<sup>2</sup> Quaest. 62, a. 1.; quaest. 78, a. 4.

<sup>3</sup> Jo. 3: 5.

<sup>4</sup> Tit. 3: 5.

<sup>5</sup> II Tim. 1: 6.

regenerates, he will answer with reason: "Show me the *how* of the birth that is according to the flesh."<sup>6</sup> "It seemed impossible," says St. Ambrose, "that water should wash away sin; . . . but that which was impossible God rendered possible, who gave us so great a grace."<sup>7</sup> And St. Augustine, in oft-quoted words: "Whence has water such virtue that, in touching the body, it should cleanse the soul?"<sup>8</sup> The terms have already been cited in which the Council of Trent defines that the sacraments of the New Law "contain" grace and "confer" it *ex opere operato*—by virtue of the act done.

The Apostle makes obligatory "the form of sound words."<sup>9</sup> Accordingly, the wording of the citations given above goes far to bear out, as I now proceed to show, the view that the sacraments produce their effect after the manner of physical causes. The act of an agent does not reach its effect "through" a moral cause. On the contrary, the whole intent and purpose of a moral cause is simply to induce the agent to put forth the act. It never is the medium through which the act passes from the agent and attains its effect. So again, a moral cause, when not a person, but a symbol, motive, or, if you will, an occasion, or condition *sine qua non*, cannot, in any proper sense, be said to "confer" what is wrought by the principal agent, and in no sense can be said to "contain" it. That, on the other hand, which God employs to bestow grace is properly said to "contain" the grace of which it is the vehicle, and to "confer" it upon men.

It is of faith that there is a more than extrinsic difference between the sacraments of the Old Law and the sacraments of the New.<sup>10</sup> It is at least theologically certain that the difference lies in the fact that the latter confer grace *ex opere operato*, while the former conferred it only *ex opere operantis*. The sacraments of the Old Law were nude symbols of grace, and hence are described by the Apostle as "weak and beg-

<sup>6</sup> Orat. in bapt. Christi.

<sup>7</sup> Lib. 2 de Poen., c. 2.

<sup>8</sup> Tract. 80 in Joan. n. 3.

<sup>9</sup> II Tim. 1: 13.

<sup>10</sup> Council of Trent, Sess. 7. Can. 2.

garly elements."<sup>11</sup> The sacraments of the New Law are efficacious signs of grace, that is to say, not merely symbols, but causes also of grace, and are spoken of by the same Apostle as "the mysteries of God." With his wonted acumen, St. Thomas, in the third part of the Summa,<sup>12</sup> lays bare the root reason of this intrinsic difference between the sacramental ordinances of the old and the new dispensation. The men of old were saved by faith in a Redeemer to come—a redemption to be wrought, a price to be paid. The efficient cause of redeeming grace did not as yet exist; the "grace and kindness of God our Saviour" had not as yet appeared. Now, the efficient cause must first actually exist before it can produce an effect or communicate its virtue to any agent or instrument. As, therefore, the Word Made Flesh, sole efficient cause of saving grace, did not, as such, exist under the Old Law, the ordinances of the olden time could be no more than figures and symbols—"shadows of the good things to come," the Apostle calls them—not real instruments of an efficient cause already existing in act. But while those ordinances were not themselves effective means of grace, they helped to procure grace for men, after the manner of moral causes, by moving God to grant it because of the foreseen merits of the "Lamb that was slain before the foundation of the world." The grace given was thus in the nature of a loan made on approved security, and the ordinances themselves may be likened to promissory notes. When, however, the Author and Finisher of our faith, Christ Jesus, coming in the fulness of time, "blotted out the handwriting of the decree that was against us," He not only redeemed all outstanding obligations, but left with His Church the infinite treasure of His merits. And now, under the dispensation of the Gospel, we no longer hold out to the Father shadowy pledges of a future payment, but out of the fulness of the treasure which Christ has heaped up for us, receive, through channels of His devising, the golden substance of His saving grace.

If we assume that the sacraments of the New Law are

<sup>11</sup> Gal. 4:9.

<sup>12</sup> Quaest. 62, a.6.

merely moral causes of grace, moving God to produce it immediately in the soul, it becomes very difficult, if not impossible, to see in what essential respect they differ from the sacraments of the Old Law. Grant them a greater dignity; allow them to be the sure tokens of a more abundant grace. Still, these excellences are outside of the symbols themselves, and differentiate them in degree, not in kind, from the sacraments of the Old Testament. Certainly the words of the Council appear to imply an intrinsic difference; and Pope Eugenius expressly affirms that this difference lies in the manner of causality. So, too, St. Paul puts as wide asunder, in point of excellence, the two sets of ordinances as are the substance and its shadow.

Take circumcision, for instance, the forerunner of Baptism. The child that was circumcised, if it died in infancy, was as infallibly certain of ultimate salvation as is the Christian child who dies in our day of going straight to Heaven. Yet the Jewish infant was just as incapable of doing anything to win saving grace for itself as is the infant who is baptized to-day. It was God Himself who immediately wrought the justification of the child under the circumcision. The faith of parents or others, the sign itself of the circumcision, were moral causes which moved God to perform the work. If, then, the water poured to-day on the child, and the words spoken over it, be but moral causes of the grace conferred, in what essential respect does the Sacrament of Baptism differ from the rite of circumcision? Much more in accord, of a certainty, with the words of the Apostle and the teaching of the Church, is the view which makes Baptism a real instrument of grace in the hands of God. Of old, the carnal weapon used in the rite of circumcision left its mark in the flesh, a visible token of God's covenant with His chosen people. Now the carnal weapon has been set aside, and the word of God, "which is keener than any two-edged sword," imprints its mark upon the soul; and water, sanctified by the word, touching the body, cleanses the heart, making us children of God and heirs of the Kingdom of Heaven.

The sacraments of the New Law are made up of two elements, matter and form. The latter is the active and deter-

mining element. It consists, in every case, of words, which, so far at least as regards their substance and meaning, are divine, having been ordained by our Lord Himself. Now words as such are not commonly accounted causes, the normal purpose of words being merely to convey ideas. Still, a word is, in a true sense, the instrument by which the mind conveys its idea, or, more properly speaking, awakens a corresponding idea in another mind. And its instrumentality is of the physical type, not of the moral, because it serves to produce an effect, not to induce an agent to produce it. Nor is its instrumentality the less of the physical type when the idea which it conveys is such as to move an agent to act. For the idea it is that moves; the word is merely the instrument by which the idea is conveyed. And words convey ideas of the practical order in exactly the same way as they convey ideas of the speculative order. The word "March!" addressed by an officer to his men, results in a forward movement on their part. But it is the idea of command which it conveys that causes the movement. As for the word itself, its causality is as truly of the physical type as is that of the word "Bravo!" which simply expresses approval of a thing done.

Let us now take the form of one of the sacraments as a sample of the others. Over the duly disposed penitent the priest pronounces the words: "I absolve thee from thy sins, etc." These words effect there and then what they signify, and the penitent rises from his knees, his sins rolled away forever. But how do these words of absolution produce their effect? Is it after the manner of a moral cause? I make bold to say decidedly that it is not. In the first place, as has been already pointed out, words always perform their normal function, which is to convey ideas, after the manner of physical causes—never after the manner of moral causes, even when the ideas which they convey are such as to induce the one who becomes possessed of them to act. But, in the second place, the very signification of the words in question excludes the notion of moral causation. For, be it ever remembered, the distinctive and essential mark of a moral cause is what may be called its persuasiveness. Its influence is ever exercised on the

<sup>18</sup> 3a. quaest. 19, a.1.

mind of the agent, never on the production of the effect. Now the words of absolution are spoken, as is manifest from their meaning, not to move God to pardon the penitent, but to grant pardon in His name; not to influence the mind of the penitent himself and excite him to repentance, but to loose him from his sins. Even if the form of absolution were merely declarative, it would still effect the declaration of pardon, as we have seen, after the manner of a physical cause. With much stronger reason is its causality affirmed to be of the physical type, when it is not merely declarative, but effective—effective, to be sure, by no human virtue, but by the divine. For by the lips of the priest in the tribunal of penance there speaks One whose mere word stilled the wild waves on the sea of Galilee and raised Lazarus from the tomb.

It should also be observed that, in the administration of the sacraments, the minister is the instrument of the Holy Ghost, who is the principal agent. Now, "the action of that which is moved by another," St. Thomas points out,<sup>13</sup> "is twofold: one which it has in accordance with its own form (make), another which it has according as it is moved by that other. Thus the operation of an axe, according to its own make, is to cut; but, as wielded by the workman, its operation is to make a bench. The operation, then, which a thing has by virtue of its make is its own, and does not belong to that which moves it, save in so far as the latter uses the thing in question for its own operation. To give heat, for example, is the proper operation of the fire, not of the blacksmith, except in so far as he uses the fire to heat the iron with. But that operation which belongs to a thing only as moved by another is one and the same with the operation of that which moves it. Thus, to make a bench is not the operation of the axe apart from the operation of the workman; but the axe has its share instrumentally in the operation of the workman." The instructive analogy here traced out gives us a clear insight into the relation in which the minister of the sacrament stands to the Holy Ghost. The minister of Baptism, say, under the action of the Holy Spirit, pours the water on the head of the child and pronounces the words. The pouring on of the water and pronouncing of the words are his own acts, acts which are his in the order of nature as a human

being. Of themselves they have not the shadow of a shade of power to remove the guilt of original sin. But because a supernatural and omnipotent agent makes use of them to effect that purpose, they put on a supernatural character and become, in a most real sense, the acts of God's Holy Spirit, without, however, ceasing to be acts of the man who puts them forth. To cleanse from original sin is not the operation of the minister of baptism apart from the operation of the Holy Ghost; yet the minister of the sacrament has his share instrumentally in the operation of the Holy Ghost. And it is through, or by means of, the operation of the minister that the Holy Ghost confers the grace of regeneration. It is—if a simple illustration may serve to convey some faint idea of so ineffable and mysterious a work—as if a painter were to place a pencil in the hand of a child, and to move the child's hand, still holding the pencil, so as to produce a beautiful picture. The acts of the minister, as is plain to be seen, are intimately, nay, even physically, bound up with the sensible sign or sacrament, which effects what it signifies. And so the Holy Spirit, through the feeble instrumentality of these His creatures, performs His work of renovation, repairing and restoring in the soul of the child the divine likeness which sin had all but blotted out.

In all his works St. Thomas teaches that the sacraments are instruments of grace, operating after the manner of physical causes. This is unquestioned and unquestionable. But Father Billot, S.J., one of the most subtle of modern theologians, in a work published in 1893,<sup>14</sup> maintains that the Angelic Doctor regards the sacraments as instrumental causes, not of grace itself, but of a disposition in the soul necessitating, if no obstacle be put in the way, the grant of grace by the Holy Ghost. The Rev. John M. Harty, of Maynooth College, adopts and advocates this view in an article contributed to *The Irish Ecclesiastical Record* for November. I propose, with the editor's permission, to discuss this aspect of the question as to the causality of the sacraments, in a future number of the REVIEW.

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<sup>14</sup> De Ecclesiae Sacramentis. Romae, 1893.

## VINUM DE VITE: THE WINE OF THE MASS.

## III.

LEST enforced intercourse with counterfeiters, adulterators, and sophisticators—all most adroit in the selection and use of words as deceptive as their own beverages—should have contaminated our guileless minds, it may be well here to repeat, by way of precaution, the time-honored, simple definition of wine—true, honest wine—*vinum de vite*. Few and plain are the words of truth: “The pure juice of the grape, naturally and rightly fermented.”

We have heard the vulgar manufacturer of “wine,” in which there is no wine, claim that his hell-broth will deceive even the expert; and that, therefore, it is the equal, if not the superior, of *vinum de vite*. So the artists and the scientists, blending bad with good, or bad with worse; sugaring, glucosing, drugging, coloring; pressing and irrigating grape-skins, twigs, the refuse of the must, have soothed their glucosed conscience, and the gossamer scruples of the easy-going middleman, with sophistical phrases about “amelioration” and “improvement.” Of the pure juice of the grape, rightly fermented, there is no ameliorator, no improver, but one—Nature. The counterfeiter, the sophisticator, the adulterator pretend that, by the aid of their art and science, they supplant Nature—a mere blundering, awkward rival. In fact, as the man with half an eye can see, their sole aim is to imitate Nature so closely that the man with five fickle senses will be fooled into buying a liquid having the semblance of wine, and into believing that this liquid is the pure juice of the grape, naturally and rightly fermented—*vinum de vite*.

Had the last word been said about sophistication or adulteration, our pleasure could not be disguised. Unhappily, the subject has not been exhausted. At one form of adulteration we have not even hinted—the most general, the most vicious, the most harmful, and the most profitable of all. “Vinification” is a euphemism chosen by vineyardists and vintners to palliate a mischievous abuse, commonly and more or less exactly characterized by its knowing or innocent victims as brandying or fortifying.

Transferred to the vat or tub, the juice of the grape begins to ferment. During the progress of this fermentation, the natural sugar of the grape is changed into a variety of products, of which the principal one is an alcohol. The less sugar in the grape or in the must, the less of this alcohol will there be in the wine. Shall we argue that, the more sugar in grape or must, the more alcohol in the wine? Yes and no. Being logical, Nature is also temperate. She sets a limit to herself. Provided that the amount of sugar in the grape or in the must does not exceed Nature's limit—the more sugar, the more alcohol. But should this limit be exceeded, Nature refuses to labor; refuses absolutely—"strikes." From the excessively sugared juice wine will not come. In this juice, as experience shows, there can be no true fermentation; and without this fermentation, there can be no alcohol—no "alcohol of wine." Where there is not alcohol of wine, there is not, cannot be, natural wine—*vinum de vite*.

Here we may turn aside for a moment and look back at the retiring figures of the ameliorating M. Petiot and the improving Dr. Gall. Their secret is out. Sugaring, glucosing, watering, they were, in fact, manufacturing alcohol cheaply, freely. Hence the strength and the permanence of their magical compounds. Nature they studied in order to cheat her.

To distinguish it from the many other alcohols, the alcohol of wine has received a specific name—ethylic alcohol. Among the constituents of wine, this ethylic alcohol may be said to be the most important. All wines owe to it their vigor, their life. The proportion of alcohol developed naturally in a wine varies with the grape, the climate, and with the season: five per cent. and eighteen per cent. being the minimum and the maximum. A wine containing less than five per cent. of ethylic alcohol will speedily deteriorate. The good, nay, the best wines of the Gironde, of Burgundy, and of the Rheingau, rarely exceed twelve per cent., and ordinarily their average is from seven to ten per cent.

Though the production of alcohol in the must begins, as we have noted, with the first fermentation—familiarly called

the tumultuous fermentation,—it does not end there. After the tumultuous fermentation a second, less stormy, follows; and this again is succeeded, in vigorous wines, by quieter fermentations year after year; fermentations due to a gradual decomposition of a persisting residuum of sugar, or, it may be, to some other process. Hence it is that, to be good, rightly fermented, complete, wines, according to their native peculiarities, should lie in the cask from three to eight years. Only after so resting should they be bottled; for only then, time aiding, will they acquire those delectable qualities that entitle a wine to be styled, fine, noble. Complete fermentation—the fermentation of years—makes a wine richer in alcohol, drier—drier means less sweet—and specifically lighter. Such is the true *vinum de vite*, a wine that the Angels would esteem as none too perfect for the most Holy Sacrifice of the Mass.

Of healthy fermentations alone have we spoken thus far; and yet, at every stage of its development, the juice of the grape is exposed to ferments that breed disease. Between wine and vinegar the space is short. Where there is a deficiency of alcohol, acetous fermentation will manifest itself; and the weak alcohol being converted into acetic acid, the wine sours. Unhealthy fermentation may be the punishment of negligence on the part of the vineyardist or of the vintner. Nature is exacting, as we have said, and she demands constant and intelligent service from those who would enjoy her measured bounty.

Thanks to our experience with improvers and ameliorators of all sorts, we are neither surprised nor astonished when we find these accommodating utilitarians alcoholizing wines, adding an alcohol to a wine naturally puissant, and also to a wine naturally feeble; to sickening wines, to watered wines, as well as to blended wines. And as the blender who mixes poor wines with adulterated wines, or sour wines with healthier wines, appeals to Mother Nature, so certain blenders of alcohol with wine of any sort and of all sorts excuse themselves by arguing that, as Nature insists on the presence of ethylic alcohol in wine, man may add the same alcohol, where, by natural fermentation, it has not developed in the proportion sufficient to assure a good wine.

The argument is plausible for this reason: by distillation, wine, however weak in ethylic alcohol, yields the same alcohol under a new form. According to its strength and to the manipulation to which, after distillation, it has been subjected, this distilled alcohol receives a name; and we know it as spirits of wine, absolute alcohol, *eau de vie*, brandy, cognac, *fine champagne*, etc., etc. Local and trade names are conferred on spirits of wine, and commonly these names betoken the proportion of alcohol existing in the product. While sound wines are distilled, thin, poor wines, souring wines, spoiled wines, are not rejected by the manufacturer of spirits. From the murk, out of which Dr. Gall glucosed his "improved" wine, the distiller generates a disagreeable, and, besides, a repulsive—but in either case a marketable—spirit of wine. Wines are made solely for the blender's use, as we have seen; in like manner, wines are made solely for the distiller's use; and there are distillers who seek no market except that of the alcoholizer of wines.

So habitual is the custom of reënforcing, fortifying, spiritizing wines, that many simple people imagine wine cannot be good unless it has been made good by the addition of alcohol. The fact is, that when Nature would have a wine, she supplies the alcohol. If this alcohol be deficient, Nature evidently limited herself to a wine fitted only for limited uses, or else she started out to make vinegar. Alcoholizing wine, the vineyardists and vintners do not assist Nature or improve upon Nature. They balk her, misuse her, abuse her, for the sake of profit.

From petitions and *dubia* presented to the Holy Office of the Inquisition, one can gain a fair notion of the frequency of the practice of alcoholization in certain localities,<sup>1</sup> and also of the care and economy of the Venerable Cardinals of this illustrious Congregation, and of the Holy Father himself, in dealing with questions the solution of which depends on the peculiar necessities of the petitioners *as related by themselves*.

The Bishop of Marseilles, in the year 1890, represented to the

<sup>1</sup> One cannot help remarking that only within recent years have such petitions and *dubia* been presented. Like the custom of alcoholizing, they are new, "modern."

Holy Office that in many parts of France, and especially in the South, the white wines used in the most Holy Sacrifice of the Mass were so weak, so feeble (*debile ac impotens*), that they could not long be conserved, unless a quantity of spirits of wine (alcohol) were added. Wherefore his Lordship asked whether a mixture of the sort were licit; and then, being licit, what quantity of this *materia extranea* might be added; and, finally, whether, if licit, the spirit should be extracted from pure wine or from the fruit of the grape. The answer of the Most Eminent and Reverend Cardinals—an answer duly approved and confirmed by His Holiness on July 31, of the same year,—was that, provided the spirit (alcohol) was extracted from the fruit of the grape (*ex genimine vitis*); and provided that the quantity of alcohol added, together with that naturally in the wine of which there was question, did not exceed the proportion of twelve per cent.; and provided further, that the admixture was made when the wine was quite new (*valde recens*), there was no hindrance (*nihil obstatere*) to the use of that particular wine in the Sacrifice of the Mass.<sup>2</sup>

Early in the following year the Bishop of Tarragona represented to the Holy Office that the sweet wine customarily used for the Sacrifice of the Mass in Spain contained, naturally, more than twelve per cent. of alcohol; and he asked whether the practice of adding ten per cent. of spirit could be continued—a practice based on experience, as being wholly necessary to the conservation of sweet wines; and whether a wine so treated could be used for the Sacrifice of the Mass. On April 15, 1891, the Most Eminent and Reverend Cardinals answered that such a wine could *not* be used for the Holy Sacrifice.<sup>3</sup>

Five years later, the Bishop of Tarragona offered a new petition to the Holy Office, and in this petition he stated that his region abounded in good vineyards, and that foreigners, and especially Americans, bought Mass wines from the Tarra-gonese vineyardists and wine merchants. The answer of the Congregation to the *dubium* of the Bishop of Marseilles had

<sup>2</sup> *Acta Sanctae Sedis*, Vol. XXIII, 1890-1891, pp. 609-700.

<sup>3</sup> *Acta S. Sedis*, Vol. XXVI, 1896-1897, p. 572.

worried the Tarragonese, because their wines, which were much desiderated by priests for the celebration of the Mass, showed more than twelve per cent. of alcohol after the first fermentation. Besides, in order that these generous and sweet wines should be fit to export to foreigners, it was necessary that they should contain eighteen per cent. of alcohol; otherwise, while at sea, they would re-ferment and frequently sour. For these reasons, the vineyardists and wine dealers of Tarragona begged that they might be permitted to add alcohol, made *ex genimine vitiis*, especially to sweet wines, so that wines having naturally less than fifteen per cent. of alcohol should show eighteen per cent. The corruption of the Tarragonese wines being thus impeded, they could be safely carried to foreign countries, where there was a lack of wine for sacrificing decorously (*ad decorose litandum*).

To the *dubium* formulated by the Bishop, the Holy Office answered that, having duly considered the new presentation of facts, provided, in the case proposed, the spirit were extracted from the fruit of the grape (*ex genimine vitiis*), and that the quantity of alcohol added to the wine in question, together with the alcohol naturally in it, should not exceed seventeen or eighteen per cent.; and provided the mixture be made when the tumultuous fermentation had begun to abate—there was nothing to hinder the use of that particular wine in the Sacrifice of the Mass.<sup>4</sup>

Besides noting the care and the economy displayed by the exalted Congregation of the Holy Inquisition in the handling of these peculiar and delicate cases—an economy and a care that will be more apparent as we proceed in the investigation

<sup>4</sup> *Acta S. Sedis*, 1896–1897, pp. 317–319. Cf. *Sylloge Casuum ex Re Dogmatica, Morali, Canonica et Liturgica*. Bertolotti J., Roma. 1897. Vol. IV, pp. 8, 9, for decisions prior to this one.

The decisions of the Holy Office in these questions depend, we have ventured to say, on the peculiar necessities of the petitioners, as related by themselves. A further illustration of this fact may be found on pp. 316–317 of the above-quoted volume of the *Acta S. Sedis*. On August 6, 1896, the very same day on which the decree was entered in the case of Tarragona, the Most Eminent Cardinals decided the case presented by a Brazilian ecclesiastic: “*episcopus titularis Camacensis, auxiliaris R. P. D. Episcopi Marianensis in Brasilia.*” He represented that in Brazil it was almost

of the common practice of alcoholizing wines,—we cannot help calling attention to the facts conceded in the petitions drawn up at Marseilles and at Tarragona. The custom in these two regions of fortifying wines is acknowledged, as well as the purpose, namely, to keep them alive, to prevent them from spoiling, corrupting; to make them marketable among foreigners.

Only from the grape or from its juice can ethylic alcohol be produced; but from other substances, from grains and vegetables, amylic alcohols—starch alcohols—are distilled. From corn, wheat, rye, oats, from potatoes and from beets, spirits are extracted. However vile, they find a market among vineyardists and wine merchants. Their cheapness recommends them as a substitute for the spirit of wine. Added to the feeble wine, the souring wine, the wine for which the foreigner is longing, they conceal natural defects, and give a commercial value to that which deserved none.

How freely these improper alcohols are commingled with wines of all sorts, and the real purpose of the vineyardist and the vintner in using them, we prefer to let witnesses reveal. And first of all, we shall summon the Mayor of Jerez de la Frontera (the capital of the sherry district), whose letter to the Governor of Cadiz was preserved by an American consul.

Said the Mayor: "It is a fact that more wine is exported as sherry than the whole district produces, while the legitimate product has no sale. The principal cause of the ruin of sherry is the enormous adulteration of imported German alcohol."<sup>5</sup> It is Mr. Ingraham, the American consul, who adds: "Distilled

impossible to obtain pure wine, and very difficult to distinguish the adulterated from the true, unless the wine were made at home. The grapes were watery and feeble, and the custom prevailed of mixing cane sugar with the must. The doubt of the Bishop was whether a wine so made could be safely used in the Holy Sacrifice of the Mass. The Most Reverend Cardinals answered that, rather than the use of cane sugar juice, an addition of spirit (alcohol) was to be preferred, provided it was extracted *ex genimine vitis*, and that the quantity added, together with that which this particular wine naturally contains, should not exceed the proportion of twelve per cent.; and provided, also, that the admixture be made when the tumultuous fermentation had begun to abate.

<sup>5</sup> Vide *The Times* (London), Jan. 21, 1888.

chiefly from the beet and the potato, inferior in quality to Spanish alcohol, and favored by treaty tariffs, German alcohol has driven Spanish and all other alcohols from the Spanish markets. . . . Old houses admit that the demand for low-priced wines compels them to yield reluctantly, and compete for the market by using Berlin spirits for *rectification* at one-half the cost of Spanish grape alcohol." The words of the American consul are doubly notable: they testify to an old custom of "rectifying" sherries by the addition of grape alcohol, and to a new custom of substituting potato or beet alcohol for that of the grape.

Confirmation of the Mayor of Cadiz, and of the American consul at Cadiz, if confirmation be needed, we find in the report of the Massachusetts State Board of Health, to which reference has been made heretofore. "Sherries and ports are almost invariably plastered and fortified"—we quote. A "natural port or sherry should not contain in each litre over 120 to 130 grams of alcohol. The commercial ports and sherries contain, however, from 170 to 190 grams of alcohol in the litre. Of this alcohol at least 50 to 60 grams are added. This is apt to be in the form of brandy of a very poor quality, the brandy used being either potato whiskey or brandy made from fermenting the marc of the grapes, and then distilling the product."<sup>6</sup>

Speaking of the so-called sherries, Dr. Thudichum states: "Soon after the first fermentation is over, the liquid is racked from the gross lees, and each butt of new wine receives an addition of spirit varying according to the strength of the wine and spirit in amount from six to ten gallons."<sup>7</sup> During the rearing of dry wines, further small quantities are added from time to time, as required. Red wines are brandied, as well as white wines; and what is true of sherries is true of almost all Spanish wines exported.

In the letter of Dr. Thudichum, from which we quoted in a preceding article, he is more explicit. Dry sherry, he maintains, "is not only plastered, but heavily brandied also." From

<sup>6</sup> Report for 1883; Supplement, p. 67.

<sup>7</sup> Origin, Nature, and Use of Wine, pp. 645-658.

13 to 18 per cent. of proof spirit is added to it before shipment. And the Doctor made a nice calculation. In 1886, 75,000 butts of so-called sherry were exported, "of which certainly not more than one-third was grown in the district." Duly "rectified," these 75,000 butts would require 11,000 butts of spirit. Now just that much "Berlin alcohol" was imported into Cadiz during the year. Berlin alcohol is potato or beet alcohol, or something worse.

Dismissing "sherries" for the moment, let us test the "ports." And we shall quote freely from the same authority, for the reason that he, better than any one known to us, has frankly exposed the deceit on which the custom of alcoholizing wines is based. Having first asserted that "no port comes to England that has not been fortified by an addition of from three to seventeen gallons of brandy to the pipe of 115 gallons," the expert Doctor proceeds: "The principal reason for the addition of brandy to port wine is this, *that it is the quickest and most certain means to make the wine marketable and salable to the consumer.* The wine is not made *drinkable* any earlier than it would have been without the addition of brandy; on the contrary, it would have been matured quicker in its natural state. But the brandy brings it into a quiescent condition; it is not liable to any subsequent little fermentations; it may be exported to climates hot and cold; in other words, with 40 per cent. of proof spirit in it, port wine will keep. . . . If the Oporto wine producer or merchant added no brandy to his wine, he would be obliged to keep it for five, six, even seven years, before he could safely ship it. But the addition of brandy enables him to ship the wine *three or four months after the vintage*, if so inclined, or during any period succeeding that time. . . . Of course, if the merchants had to keep all their wines until ripe without brandy, their capital would be engaged much longer, and their operations would, consequently, be much contracted. The consumer would not pay more than he pays now; on the contrary, he would pay rather less, for obvious reasons."<sup>8</sup> Much of the brandy used to fortify

<sup>8</sup> Thudichum, *loc. cit.*, pp. 678-680. It may be well to note that 40 per cent. of proof spirit equals 20 per cent. of alcohol.

port is distilled from common Portuguese wines made outside the district; and, yearly, Great Britain ships many thousand pipes of brandy to Portugal for use in the manufacture of "old port."

In every country, to excuse the brandying of wines, reason after reason has been put forward; these reasons are no reasons at all. Nature, we repeat, demands intelligent co-operation, from the plucking of the grape to the bottling of the clear, strong wine. Neglect her at any moment, the vineyardist shall pay the cost—the wine will spoil. With brandy, with the alcohol of wine, of grain, of beets, of potatoes, the neglectful vineyardist seeks to avoid Nature's just punishment; and, brandying, he really adds abuse to abuse. Again the vineyardist, or the wine merchant, desiring to take no risk, calls alcohol to his aid. For just as Nature has set a limit to the proportion of sugar, so she has set a limit to the proportion of alcohol in a wine. Eighteen per cent. we named as a maximum; but this figure was intended to cover extraordinary conditions. Ordinarily, when fifteen per cent. of alcohol has been developed in a wine, Nature "strikes"—fermentation ceases. The knowledge of this fact it is that induces the maker and the merchant to increase the amount of alcohol beyond fifteen per cent. Fermentation ending, their risk ends; and the buyer is led to believe that he has bought a drinkable wine, when, in fact, he has, at the best, bought a convenient sort of merchandise, and, probably, a merchandise more noxious than convenient.

Good commercial wines of the Gironde are frequently blended, as we know; but they are seldom fortified. Still it is none the less true that the brandying of wines and the addition of vile alcohol are practised in France, far and wide. In France, Portugal, Spain, the motive is the same: to cover neglect, to smother disease, and to render marketable quickly what could be drinkable only after years of care. In blended wines, as we noted, new fermentations arise naturally; the added alcohol will arrest or prevent these. The sophistications and adulterations of *Cette* and *Marseilles*, when further adulterated with bad alcohol, may be trusted to the hold of the vessel that shall gleefully transport them to the expectant foreigner. The *trois cinq* and

*trois six* of Montpelier—alcohols made from wines good and bad, and from murks—“are employed to strengthen wines—as the French say, *viner les vins*—which have not got body enough and require to be exported.”<sup>9</sup>

The sweet wines of all countries are generally and generously fortified. The musts of these wines contain more than the average percentage of sugar, and the wines themselves should retain a larger residuum of sugar than other wines do. The care demanded by these wines, therefore, on account of the risks induced by after-fermentations, is considerable. Expense, as well as care, is required to bring them to maturity. Why not escape both the care and the expense, by adding one alcohol or another, thus arresting all fermentation, preserving the sugar, and, besides, making the sweet stuff marketable at the end of a few months instead of at the end of years. So the vineyardist and the merchant argue. There are so-called sweet wines that have passed through no fermentation. Alcohol was added to the must purposely to abort Nature.

Let us not be misunderstood. We have not said that a *pure* sweet wine is an impossibility. A few such wines there are: wines special to well-known localities on the Rhine; to the district known as Graves or Sauterne, in France; to the neighborhood of Orvieto, in Italy. These wines are expressed from peculiar varieties of grape; the soil is peculiar; the mixing of the musts is peculiar. Even with all these peculiarities, the yield of sweet wine, in each of these favored places, is most uncertain. In the end everything depends upon the season. If the autumn months of September and October be lacking in warmth or dryness, the vineyardist will cellar no sweet wine of that year. Hence it is that sweet natural

<sup>9</sup> Thudichum, *loc. cit.*, p. 401. Concerning Cette, we quote Mr. Harazthy's testimony (*loc. cit.*, p. 100): “Cette is the great manufacturing place for spurious wines, millions of gallons of imitations being made here, of every brand in existence, and sold to all parts of the world, a few drops of the genuine being used to give the taste of the different qualities. So perfect are some of these imitations that it is with difficulty you can distinguish the spurious wines from the genuine. The manufacturers buy up these wines, and, by their chemical preparations, fix them up, and sell them, mostly to the American market, for good prices. Such are the wines we drink as Chateau Margaux, Lafitte, Chambertin, etc., etc.”

wines of a good quality are costly. They are a rarity, and they will be a rarity. The commercial Tokays, the sweet Frontignans, the sweet African wines, the Muscats and Muscatels—so-called—are doctored wines, sugared, fortified, “essenced.”

Alcoholized German wines we have not mentioned, because mention seemed needless after we had noted the proficiency of the Germans in manufacturing potato and beet alcohols. Italian commercial wines, like the German, French, Spanish, Portuguese, Hungarian, are brandied, alcoholized, with the mean compounds we have described. And this universal custom will not end until intelligent, conscientious co-operation with Nature is esteemed by the foreigner and by the native as highly as intelligent dodging of Nature's requirements is now esteemed. Faulty modes of fermentation, carelessness even in picking the grape (not to speak of carelessness in cultivating the soil and the vine), carelessness in the choice of the casks, carelessness in racking the new or the aging wine, inadequate cellarage, careless bottling; such are a few of the negligences that, charging to Nature, vineyardists and vintners everywhere, by the use of the cane, or the beet, or corn or potato alcohol, too often and too easily escape the due—the natural penalty of. These very negligences they turn to their own profit. Brandyng, fortifying, they anticipate the anxious longings of the credulous foreigner, for whose use they are always prepared to export a liquor only three or four months old—sophisticated, adulterated, partially corrupted perhaps; and, in any case, positively, a liquor that, reared as Nature demands, would have been a true *vinum de vite* only at the end of three, five, seven years.

*Osores negligentiae*, Urban VIII called the Angels. Using these words, the Pontiff had in mind the most Holy Sacrifice of the Mass. Thus far, journeying, we have surprised few vintagers or vintners who labored in order that so great a privilege should be cherished honorably, worshipfully. Surely we shall meet with men, emulators of those citizens of Heaven, who, if they could envy, would envy us the Holy Mass, *quid plane divinum*, vouchsafed to mankind alone.

New York, N. Y.

JOHN A. MOONEY.

MATRIMONIUM A NON-BAPTIZATIS CONTRACTUM

Qui Postea Baptizantur, Ejusque Solubilitas.

CASUS ENARRATIO.

TULLIUS et Bertha, ambo infideles, matrimonio inter se junguntur; sed Tullius, Berthae mox pertaesus, eam deserit. Paullo post a methodistis, ipsorum sectae doctrinis instructus, baptizatur atque alteri uxori adhaeret. Bertha vero, catholicam fidem edocta, etiam baptizari, et, quum Tullius in secundo suo matrimonio persistat, alteri viro catholico nubere desiderat. Quid missionario in hac causa agendum?

EXPLICATIO ET SOLUTIO CASUS.

Bertha novum matrimonium inire nequit, si et quamdiu persistat et maneat primum cum Tullio matrimonium. Quaerendum igitur est, I<sup>o</sup> num matrimonium illud etiamnunc re vera subsistat; II<sup>o</sup> quodsi subsistat, num solvi possit.

I. Ad primam quaestionem dicendum est, matrimonium illud etiamnunc pro perdurante haberi debere, nisi vel (1) ab initio fuerit nullum; vel (2) per secundum matrimonium ex parte Tullii sit solutum.

(1) Prior sumptio admitti non potest, nisi demonstretur. Quum autem alia impedimenta non videantur existere, utpote de quibus in casu sileatur, sola ratio dubitandi de valore esse potest defectus verae intentionis. Videlicet si intentio alterutrius, i. e. sive Tullii sive Berthae, expresso et praevalenti modo dirigebatur in temporaneam tantum conjunctionem pro libitu solvendam, sane non adfuit veri matrimonii voluntas. Attamen ut veri matrimonii voluntas seu intentio defuisse dicatur, non sufficit subjectiva persuasio concomitans, qua contrahentes putent, sibi liberum esse recedere (cum hac opinione seu hoc errore consistere potest praevalens intentio veri matrimonii, i. e. talis conjunctionis, qualis natura sive naturae auctor instituerit); sed aperta requiritur voluntatis restrictio ad transitoriam seu solubilem conjunctionem: quae ut certo Ecclesiae probetur, debuit esse manifestata vel in pactum deducta.

Unde fit, ut in dijudicandis ejusmodi conjugiis longe difficultius sententia feratur de nullitate matrimonii, quod a baptizatis

contractum est, quam pro nullo tractetur matrimonium infidelium post alterutrius conjugis conversionem et baptismum. Ratio est, quia in priore casu Ecclesiae certo constare debet de voluntatis defectu, in posteriore omnimoda certitudo non requiritur, quum suprema Ecclesiae potestas hunc certitudinis defectum suppleri possit, conditionata vinculi matrimonialis vere forsan subsistentis solutione: haec autem solutio in matrimonio baptizatorum, saltem consummato, excedit Ecclesiae potestatem.

Ejusmodi discriminem admissum habes in decreto S. Officii d. d. 18 Maii 1892, quod iterum confirmatur d. 17 Aug. 1898, ut lector habet in AMERICAN ECCLES. REVIEW, Vol. XIX, pag. 628-630, et Vol. XX, pag. 188-190.<sup>1</sup>

Nisi igitur matrimonium inter Tullium et Bertham deprehendatur ex hoc capite nullum, i. e. saltem probabiliter nullum, restat, ut videamus, num solutum sit ex parte Tullii per secundum matrimonium ejusve tentamen. Nam si *probabiliter nullum est ex defectu voluntatis*, Apostolica Sedes non difficulter dispensando novum matrimonium concedit.

(2) Quod autem nunc quaeritur, num matrimonium primum per factum Tullii sit solutum, id *negari* debet. Dissolutio enim, si facta esset, deberet esse facta ex privilegio Paulino. Verum hujus privilegii applicatio non satis verificatur.

Privilegium Paulinum in eo consistit, ut ex conjugibus infidelibus is qui baptizatur alliud matrimonium inire possit, si pars infidelis discedat seu cohabitare cum baptizato amplius nolit,

<sup>1</sup> Responsum datum est Rmo Episcopo Siouxormensi cum quaevisisset ut infra sequitur:

“Episcopus Siouxormensis ad pedes S. V. provolutes, quae sequuntur exponit: Mos est Indianis hujusce regionis contrahendi matrimonia, uxorum suarum indolem ac qualitates tentandi gratia, nempe utrum bonae sint ac prudentes nec ne, et animo dimittendi si fatuae ac improbae. Hinc duo sequentia dubia a S. V. solvenda Episcopus orator implorat.

“I. Potestne ipsis fides adhiberi si jurejurando affirment se nunquam indissibili vinculo cum praecedentibus uxoribus matrimonium contraxisse eisque permitti, ut sibi jungant secundum leges S. Matris Ecclesiae eam quam nunc habent?

“II. Possuntne illi pagani, praecedentibus uxoribus adhuc viventibus dimissis, ducere eam, cum qua nunc vivunt, si cum ipsa baptizari velint et Christianorum more matrimonium contrahere?

“Feria iv die 18 Maii 1892: in Congregatione Generali S. R. et U. Inquisitionis proposita suprascripta instantia, praehabitoque Rmorum DD. Consultorum voto,

vel si non sine contumelia Creatoris cum eo velit cohabitare, i. e. eum sollicitans ad defectionem a fide vel ad quodcumque peccatum grave: quo in casu si baptizatus novum init matrimonium, matrimonium prius dissolutum est. Verum nisi constet, partem infidelem ita discessisse, ut nolit amplius pacifice cohabitare cum baptizato, requiritur ut ante novi matrimonii conatum baptizatus infidelem interpellat: "praemittendam esse interpellationem, qua intimetur conjugi infideli, an velit converti; a qua interpellatione Apostolica Sedes justis de causis dispensat:" ita S. Officium, 5 Aug. 1759 ex "Collectan. S. Congreg. d. P. F." edit. anni 1893, No. 1312, 3. Quae interpellatio accuratius describitur d. d. 16 Jan. 1797: "In casu matrimonii dissolvendi ex privilegio in favorem [fidei] promulgato ab Apostolo duo haec tantum spectanda sunt, de quibus fieri debet interpellatio: (1) utrum pars infidelis velit converti; (2) utrum saltem velit cohabitare sine contumelia Creatoris; nulla praeterea habita ratione utrum necne praecesserit sive adulterium sive repudium:" ita l. c. No. 1318. Quae ultima clausula aliqua explanatione indiget. Videlicet favore fidei ad ineundem novum matrimonium baptizatus uti quidem potest, "ex quacunque causa" pars infidelis recuset pacificam cohabitationem, sed universim cum hac restrictione, *si modo ipse non dederit alteri conjugi justum ac rationabile motivum discedendi*; vide l. c. No.

EEmi DD. Cardinales in rebus fidei et morum generales Inquisidores rescribendum decreverunt:

"Ad I. Affirmative si agatur de infidelibus, post institutum diligens examen omnium adjunctorum circa ipsorum credibilitatem, et nullum aut leve dubium superstit de assertio*nis veritate*.—Negative si agatur de fidelibus, sed requiritur legitima probatio.

"Ad II. Si instituto diligenti examine matrimonium cum prima, quae jam baptizata fuerit, validum inveniatur, ad illam redire omnino tenentur. Si autem non fuerit baptizata, vi art. II formulae I<sup>æ</sup>, satis erit eam interpellare, utrum velit converti. Ubi vero converti nolit, *vel serio dubitetur de validitate matrimonii cum prima*, poterunt quamlibet ducere, dummodo erit baptizata, renovato consensu.

"Sequenti vero die 19 in Audientia r. p. D. Assessori S. O. impertita, SSmus D. N. Leo divina providentia PP. XIII relatam sibi Emorum Patrum resolutionem approbare dignatus est."

"Quaerit ulterius idem Episcopus Siouxormensis relate ad primum ubi responsum est a S. Congregatione: 'Affirmative si agatur de infidelibus, etc.; negative si agatur de fidelibus, sed requiritur legitima probatio.' Nunc autem quaeritur de hoc casu qui in praesenti est, nempe: Duo infideles Indiani baptizati sunt a ministro anglicano

1312 ad 2<sup>m</sup>. Verum crimina ante baptismum commissa, quae alioqui per se justum ac rationabile motivum discedendi praebant, censentur deleta per baptismum, ita ut *non amplius* pro justo discedendi motivo haberi possint; atque etiam in iis, quae forte post baptismum acciderint, *in dubio* semper res decernenda est *in favorem fidei*. Qua consideratione moti, Patres S. Officii nuper d. 19 Apr. 1899 ad *Quaesitum*: “Quid si post baptismum adulterium vel delictum fuerit iteratum, ita tamen ut moraliter constet, quia v. g. jam magnis spatiis separati sunt conjuges, haec facta posteriora nullatenus causam esse discessus partis infidelis, quae, nec de baptismo, nec de moribus post baptismum inductis sollicita, aeque etiam secuta emendatione detractasset cohabitationem?” *Resp.* approbante postea Leone PP. XIII: “Dentur oratori decretum S. Officii, 5 Aug. 1759 et Instructio S. C. de Prop. F. 16 Jan. 1797 [scil. quorum ipsissima verba supra laudata sunt]; et ad mentem. Mens est, ut in dubiis judicium sit semper *in fidei favorem*:” ita AMERICAN ECCLESIASTICAL REVIEW (pro mensi Octobri, 1899) Vol. XXI, pag. 407 sq., ubi etiam habes Decretum et Instructionem de quibus in responso.

Quibus omnibus expositis, si applicatio fiat ad nostrum casum, non habetur ratio, cur Tullius post infidelitatem, a methodistis baptizatus, privilegio Paulino uti possit. Non quod illo privi-

sine ulla instructione de matrimonio christiano: ita ut remaneant illi duo baptizati mulier et vir in primaeva pagana notione de matrimonio, idest, credunt se nunquam indissolubili vinculo cum praecedentibus uxoribus matrimonium contraxisse, eisque permitti ut sibi jungant secundum leges S. M. Ecclesiae eam quam habent. Nunc vero vir Indianus, qui tale matrimonium cum primaeva Indiana notione contraxit, ad fidem catholicam convertitur, et quamvis ambo fuerint ab anglicano ministro baptizati et coram eo matrimonium contrixerint; attamen cum matrimonium contrixerint, nulla praecedenti instructione de matrimonio christiano, sed omnino cum notione primaeva pagana, et cum vir Indianus, qui ad fidem catholicam convertitur, petat, ut matrimonium dissolvatur ob adulterium sponsae vel uxoris, quaeritur utrum responsum ad I, hunc casum attingat.

“Feria iv, die 25 Maii 1898: in Congregatione Gen. etc. . . . EE. ac RR. Patres rescribendum mandarunt: ‘Primam partem resolutionis S. O. diei 18 Maii 1892 spectare eos qui in infidelitate contrixerant, ideoque applicari non posse iis qui post susceptum baptismum contrixerunt, ut in casu. Restat igitur ut Episcopus diligenter inquirat an eorum matrimonium fuerit invalidum ob aliud impedimentum; vel ut ipse Indianus *legitime probet se habuisse in contrahendo explicitam voluntatem repudii in casu adulterii, exterius manifestatam*.’”

legio soli frui possint, qui catholice baptizentur (nam probabile est, illud etiam iis competere, qui ab infidelitate ad sectam christianam acatholicam se reperirent, suscepto rite baptismi):<sup>2</sup> sed quod mulier manens in infidelitate non recesserit, sed a viro ipso repudium tulerit. Ut igitur Tullius licite et valide potuisse secundum matrimonium inire, debuisse post baptismum suum Bertham interpellare, velletne pacifice secum cohabitare; quod si renuisset, Tullius recte iniisset secundum matrimonium atque matrimonium primum cum Bertha esset solutum, ita ut etiam Bertha novum posset matrimonium inire.

Prima igitur quaestione eo sensu soluta, ut dici debeat, matrimonium inter Tullum et Bertham adhuc subsistere—

II. Quaestio occurrit: num matrimonium inter Tullum et Bertham, volente Bertha, solvi possit.

I. Primo rem liceat considerare in eo statu, qui formaliter exponitur in casu, videlicet pro tempore *ante baptismum Berthae*. Si in hoc rerum statu casus esset nostro plane oppositus, vide-licet si Bertha discessisset a Tullio atque ab ipso interpellata ex causa non certo justa reditum recusaret, Tullius, ut modo innui, matrimonium suum secundum speciem tenus jam initum in verum matrimonium mutare posset, atque post hoc factum etiam Bertha libera esset. In hunc finem resolvit S. Officium d. 26 Apr. 1899 casum hunc:<sup>3</sup>

“Vir aliquis, cum nondum baptizatus erat, junctus est matrimonio cum muliere et ipsa gentili. Postea vir baptizatus est. At propter rixas continuas dereliquerunt cohabitationem. Vir christianus asserit se nunquam mulierem hanc voluisse sibi sumere in voluntate uxorem. Haec adhuc gentilis, et baptizari desiderans, ad virum redire non vult. An licet in his adjunctis, dum mulier baptizata nondum est, viro nubere aliam? ”

*Resp.* “Curet Superior Missionis totis viribus, ut compo-sitis jurgiis ac dissensionibus, conjuges iterum uniantur et pars infidelis convertatur. Si autem ipsa renuat *culpa viri* converti, hunc adigat, etiam, si opus sit, per poenas canonicas, ad satis-ficiendum parti laesae. Si vero vir conversus [i. e. post suam conversionem] nullum ei dederit justum ac rationabile motivum

<sup>2</sup> Cf. Lehmkuhl, *Theol. mor.* II n. 705 not. 2.

<sup>3</sup> Cf. AMERICAN ECCLESIASTICAL REVIEW, Nov. 1899, pp. 528-529.

discedendi, aut parti laesae jam satisfecerit [quo in casu etiam mulier non habet amplius justam causam recusandi reconciliationem et cohabitationem], ac in periculo veretur damnationis aeternae, tunc hic, post formalem interpellationem, poterit ad alia vota transire; et ad mentem. Mens est ut in dubio iudicium sit in favorem fidei."

Sed, ut dixi, in nostro casu ex una parte nec vir baptizatus is est, qui sit injuste derelictus a parte nondum baptizata, neque vir baptizatus sollicitus est facere interpellationem et ita inire novum matrimonium; ex altera parte mulier nondum baptizata, etsi catechumena, favore fidei seu privilegio Paulino pro se uti nondum potest, etsi Tullius, ejus vir, esset adhuc infidelis seu non-baptizatus; multo minus, quum baptizatus sit. Sic habes ex resp. S. Cong. de P. F. d. d. 16 Jan. 1803 (l. c., No. 1319): "Num verba D. Pauli intelligenda sint etiam de catechumenis, seu potius utrum Titius catechumenus possit ducere Bertham catechumenam et a suo marito propter religionem repudiatur?" Resp. "Negative."

2. Si nunc consideramus casum pro tempore post baptismum Berthae, potestne matrimonium inter Tullium et Bertham ex alio capite solvi? Ex sese per Berthae baptismum matrimonium illud evadit non solum non magis solubile, sed *magis firmum*: fit enim eo ipso matrimonium inter christianos, ideoque matrimonium *ratum* seu Sacramentum. Sed quamquam intrinsecus evadit magis firmum, extrinsecus videtur evadere filius solubile, videlicet per auctoritatem Romani Pontificis, qui matrimonium ratum nondum consummatum ex gravi causa potest dissolvere. Quae potestas extenditur etiam ad ea matrimonia, quae quidem, quum rata nondum essent, seu in infidelitate, sunt consummata, sed postquam rata facta fuerint, denuo consummata non sunt.

Hanc potestatem Romano Pontifici inesse, ad evidentiam ostenditur per facta et decreta Gregorii XIII litteris datis 25 Jan. 1585, quibus decrevit, matrimonia secunda, quae per Apostolicam dispensationem inita essent a conversis ab infidelitate, quum a suis conjugibus separati exsisterent, neque ubi essent, quidquam compertum haberent, rescindi nunquam debere, sed valida et firma esse, etiamsi postea innotuerint, conjuges priores ipsas

etiam tempore secundi matrimonii jam conversas seu baptizatas fuisse.<sup>4</sup>

Neque in mente mihi est, Romano Pontifici negare per se potestatem, qua solvere possit matrimonium istud inter Tullium et Bertham, postquam alteruter tantum baptismum suscepit, adeoque ante Berthae baptismum. Nam si potest illud idem matrimonium solvere, postquam firmius evaserit, magis etiam potest solvere quum maneat minus firmum. Neque objici potest, quod ejusmodi matrimonium Romani Pontificis jurisdictioni nondum subjaceat. Subjacet enim revera ex parte ejus qui baptizatus est. Quapropter si Tullius instaret seu sollicitaret solutionem idque ex gravi causa, S. Pontifex illud solvere posset. Sed in nostro casu per accidens suprema Pontificis potestas difficultius in matrimonium istud semi-christianum exercetur; aliis verbis, jus quidem adest, difficilior tamen juris usus. Nam Tullius baptizatus certissime non petet a Romano Pontifice solutionem. Si vero Bertha petat, illa, utpote nondum baptizata, nondum plene Pontificis jurisdictioni est subjecta: quapropter ejus causa plenius et tutius judicabitur a S. Pontifice, postquam fuerit baptizata.

Nihilominus, si gravis prorsus causa, v. g. publica fidei causa esset in quaestione, nolim negare, S. Pontificem solvere plane posse ejusmodi matrimonium, de quo quaerimus, etiam non petente parte baptizata.

Practice igitur in nostro casu adeunda erit S. Sedes et, exposita causa cum omnibus circumstantiis, petenda solutio vinculi matrimonialis per plenitudinem potestatis Romani Pontificis, vel conditionata solutio ex iis, quae circa initium dicta sunt propter probabilem nullitatem primitus jam existentem.

Valkenburg, Holland.

AUG. LEHMKUHL, S.J.

<sup>4</sup> Cf. Lehmkuhl, *Theol. mor.* II n. 707.

LUKE DELMEGE: IDIOTA.<sup>1</sup>

## VIII.—ALBION.

NOT the white cliffs of Dover, but the red loam of Devonshire downs, where the sandstone was capped by the rich teeming soil, saluted our young exile the following morning. He had risen early, and, shaking off the mephitis of a stuffy cabin, had rushed above, just as the sailors were swabbing the decks. Here he drew in long, deep breaths of the crisp, cool sea air, as he watched the furrows cut by the coulter of the sea-plough, or studied the white towns that lay so picturesquely under the ruddy cliffs. "And this is England," Luke thought. "England, the far-reaching, the imperial, whose power is reverenced by white, and black, and bronzed races; and whose sovereignty stretches from the peaks of the Himalayas to the Alps of the southern Archipelagoes." Luke couldn't understand it. She lay so quiet there in the morning sun, her landscapes stretched so peaceful and calm, that symbol of power, or of might far-reaching, there was none.

"I thought," said Luke aloud, "that every notch in her cliffs was an embrasure, and that the mouths of her cannon were like nests in her rocks."

"'Tis the lion *couchant et dormant*," said a voice.

Luke turned and saw standing close by an officer of the ship, a clean-cut, trim, well-defined figure, clad in the blue cloth and gold lace of the service. His face, instead of the red and bronze of the sailor, had an olive tinge, through which burned two glowing, gleaming brown eyes, which just then were sweeping the coast, as if in search of a signal.

"I have often had the same thoughts as you, sir," he said, as if anxious to continue the conversation, "as we swept along here under more troublous skies and over more turbulent seas than now. It is the silent and sheathed strength of England that is terrible. I have seen other powers put forth all their might by land and sea: I have not been moved.

<sup>1</sup>Copyright, 1900, by the AMERICAN ECCLESIASTICAL REVIEW.

But I never approach the English coast without a feeling of awe."

"I dare say it is something to be proud of," said Luke, who was appreciative of this enthusiasm, but did not share it.

"Perhaps not," the officer replied; "it is destiny."

"You see the Cornish coast," he continued, pointing to a dim haze far behind them, in which the outlines of the land were faintly pencilled. "Would you believe that up to the dawn of our century, fifty years ago, that entire peninsula was Catholic? They had retained the Catholic faith from the times of the Reformation. Then there were no priests to be had; Wesley went down, and to-day they are the most bigoted Dissenters in England; and Cornwall will be the last county that will come back to the Church."

"Horrible!" said Luke sadly.

"And yet so thin is the veneering of Protestantism that their children are still called by the names of Catholic saints, Angela, and Ursula, and Teresa; and they have as many holy wells as you have in Ireland."

"It must be a heart-break to the priests," said Luke, "who have to minister amid such surroundings."

"I only speak of it as a matter of Fate," said the officer, dreamily. "It is the terrific power of assimilation which Protestant England possesses."

"You must be proud of your great country," said Luke.

"No, sir," said the officer, "I am not."

Luke looked at him with surprise.

"Ireland is my country," the officer said in reply, "and these are our countrymen." He pointed down into the lower deck, where, lying prostrate in various degrees of intoxication, were four or five cattle-dealers. They had sought out the warmth of the boiler during the night; and there they lay, unwashed and unkempt, in rather uninviting conditions. Their magnificent cattle, fed on Irish pastures, were going to feed the mouths of Ireland's masters, and tramped and lowed and moaned in hideous discord for food, and clashed their horns together as the vessel rolled on the waves. It was altogether an unpleasant exhibition, and Luke turned away with a sigh.

In the early afternoon, the boat, after sheering close under the Eddystone lighthouse, swept around the beautiful woodlands and shrublands of Mount Edgcumbe, and the splendid panorama of Plymouth harbor burst on the view. Here again Luke was disappointed. Everything looked so calm, and peaceful, and prosperous, that he found it difficult to understand that there to the left was one of the greatest dockyards and marine emporiums and storehouses in the world; and his eye ranged along, until hidden under the bosky covers and the abundant foliage of Mt. Edgcumbe, he saw a long, low wall of concrete, and there were the bulldog mouths of England's cannon.

"Going ashore, sir?" said the chief mate, the officer who had previously accosted him.

"No," said Luke, dubiously.

"Let me introduce my wife and little girl, sir," he said politely. "We are running in, as I am leaving Marguerite with the Notre Dame nuns here."

"You are going further, Father?" said the lady, with frankly polite Irish manner.

"Yes," said Luke, "I'm going to London. I have a sister Margaret also," he said, tenderly watching the child's eyes, "but we call her Margery."

"We shall be lonely after our little woman," said the officer; "but she will be in safe hands."

"Do you know what *Marguerite* means, little one?" said Luke.

"No, Father," said the child.

"It means a pearl. Be thou," he said, assuming at one of unwonted solemnity, "a pearl of great price."

"Bless her, Father," said the Catholic mother.

And Luke blessed the child.

All that day, whenever he had a spare moment from his Office and a few necessary studies, he was absorbed in two reflections. The awful spectacle of those drunken men in the morning haunted him like a nightmare. They had risen half-drunk from their hot, hard bed, and stupidly had passed him

near the gangway with a maudlin: "Fi' morn'n, Fazzer!" And he was studying all day the mighty problem, that has occupied more attention than half the more serious problems of the world. What is it? What is it?—the fatal bias towards intoxication that seems to distinguish the race from all other nationalities? Indolence, vacuity of thought, the fatal altruism of the race? What is it? Or is it only a political calumny?

And side by side, alternating rapidly with the bitter reflection, came the question: Why will not Irish mothers educate their children at home? Have we not convents, etc.? Why, it is Irish nuns who are teaching here in Plymouth and throughout England. What is in the English air that the same teachers can teach better here than at home? Or is it the everlasting serfdom of the race, always crouching at the feet of the conqueror, always lessening and depreciating its own large possibilities? Let it alone, Luke, let it alone! Except, indeed, as an exercise, to while away a long afternoon under sleepy awnings, and to soothe your nerves with the dull mechanic interplay of questions that are forever seeking and never finding an answer, let it alone, let it alone! But Luke was not made thus. He had a great taste for the insoluble.

Late in the evening he heard the same officer chatting freely in French, and with the absolute ease of a native, with a young governess who was returning to her home from Ireland. He listened, not with curiosity, but just to see if he could distinguish one word. Not a word! And he had got a prize in French in his logic year. "D——n Wegscheider and the Monophysites," thought Luke.

Now, I should like to know where is the connection between Wegscheider, a fairly modern German, and people that lived fifteen centuries ago? But that is the way the lobes of the brain work and interchange ideas, not always sympathetic, or even relevant, especially when the schoolmaster is in a passion and demands too much work at once from his willing pupils.

Next day the vessel had swung into the gangway of the world—that mighty sea-avenue that stretches from the Downs and the Forelands right up to London Bridge. The vessel's

engines were slowed down, for this was a pathway, where the passengers had to pick their steps; for all along the banks at intervals, where the plastic hand of man had built wharves and quays, there was a plantation of bare masts and yards that cut the sky; and now and again a stately steamer loomed up out of the eternal haze, and grew and swelled into colossal blackness; then passed and subsided into the dimensions of a waterfowl that troubles the tranquil waters with swift alarm. Bound for the Orient, and laden with freights of merchandise—from the mechanism of a locomotive to the Brummagem-made idol for far Cathay; bound for the Occident, and laden to the water's edge, and stuffed chock-full with rolls and bales from the looms of Manchester; bound for the roaring Cape and the sleepy isles of the Pacific; bound for the West Indies and the Bermudas, whence Nature has tried in vain to frighten them with her explosive earthquakes or the dread artillery of her typhoons; or homeward from far climates, and with the rusty marks of the storm on their hulls, and their sailors staring at the old familiar sights on land and water—like fairy shuttles, moving to and fro across the woof of many waters,—they came and went, and Luke fancied he saw the far round world as in a magic mirror, and that he smelt the spices of Sultans and the musk of the gardens of Persia, as the stately argosies swept by. It was a magnificent panorama, and recalled the times when the *Mare Magnum* was swept by the oars of the Roman triremes, and dusky Ethiopians sweated at the galleys of their Roman masters. Then the vision faded, and in the raw cold of an exceptionally sharp morning, Luke stepped across the gangway and looked down at the mighty sewer of a river, and came face to face with all the squalor and fætor of London life.

He was calmly but courteously received at the presbytery attached to the cathedral; and it surprised him not a little to perceive that his arrival was regarded as an event of as ordinary importance as the closing of a door or the ticking of a clock. He took his seat at the dinner-table; and he might have been dining there for the last twenty years, so little notice was taken of him.

He was a little surprised when he was told:

"Delmege, if you want bread, you can get it at the side-board; but cut the loaf even, please."

He was a little amused when someone asked:

"I say, Delmege, is it a fact that the curates in Ireland give dinners at a guinea a head?"

He replied: "I have dined with curates, and even with parish priests lately, and the dinner did not cost a cent per head."

"Tell that to the marines," was the reply.

And he was almost edified, yet partly non-plussed, when his former interrogator took him out promptly after dinner to show him the slums, and coolly told him on returning that he was to preach to a confraternity that evening.

But what struck him most forcibly was, the calm independence with which each individual expressed his opinion, and the easy toleration with which they differed from each other, and even contradicted, without the slightest shade of asperity or resentment. This was a perpetual wonder to Luke during his whole career in England.

The following Friday he was submitted to a brief examination for faculties. His examiners were the Vicar-General and the Diocesan Inspector, a convert from Anglicanism.

"In the case of a convert," said the Vicar, without preliminaries, "whom you ascertained to have never been baptized, but who was married, and had a grown-up family, what would you do?"

"I should proceed with great caution," said Luke, to whom the question seemed rather impertinent and far-fetched. He had been expecting to be asked how many grave professors were on this side, and how many excellent writers were on that side, of some abstruse theological problem.

"Very good," said the Vicar, "and then?"

"I think I should let it alone," said Luke.

"Very good. But these good people are not married. Could you allow them to remain so?"

"It depends on whether they are *bona fide*, or *mala fide*," said Luke, reddening. The idea of a *First of First* being thus catechised!

"Of course they are *bona fide*," said the vicar. "Look it up, Delmege, at your convenience."

"How would you refute the arguments for continuity amongst the Anglican divines?" said the inspector.

"How would you prove to a lunatic that black is not white, and that yesterday is not to-day?" said Luke. Ah, Luke! Luke! where are all your resolutions about interior recollection and self-restraint? You are far from the illuminative state, my boy!

"That will hardly do," said the inspector, smiling courteously; "remember you have to face Laud, and the Elizabethans, and Pusey, and the host of Victorian divines now."

"We never thought of such things," said Luke; "we thought that the old doctrines of Transubstantiation, Purgatory, Confession, etc., were the subjects of controversy to-day. No one in Ireland even dreams of denying that the Reformation was a distinct secession."

"Very good, very good," said the inspector. "One word more. In case you had a sick-call to St. Thomas's Hospital here; and when you arrived, you found the surgeons engaged in an operation on a Catholic patient, which operation would probably prove fatal, what would you do?"

"I would politely ask them to suspend the operation for a few minutes—"

"And do you think they would remove the knives at your request, and probably let the patient collapse?"

"I'd give the patient conditional absolution," said Luke faintly.

"Very good. You wouldn't—a—knock down two or three of the surgeons and clear the room?" said the vicar, with a smile.

"N-no," said Luke. He was very angry. Dear me! no one appears to have heard of Wegscheider at all.

"That's all right," said the examiners. "You'll get the printed form of faculties this afternoon. Confessions to-morrow from two to six, and from seven to ten. Good-day."

Luke went to his room. He was never so angry in his life before. He expected a lengthened ordeal, in which deep

and recondite questions would be introduced, and in which he would have some chance at last of showing what he had learned in the famous halls of his college. And lo! not a particle of dust was touched or flicked away from dusty, dead folios ; but here, spick and span, were trotted out airy nothings about ephemeral and transient everyday existences ; and he had not got one chance of saying—“*Sic argumentaris Domine !*” Evidently, these men had never heard of a syllogism in their lives. And then, everything was so curt and short as to be almost contemptuous. Clearly, these men had something to do in the work-a-day world besides splitting hairs with a young Hibernian. Luke was angry with himself, with his college, with that smiling ex-parson, who had probably read about two years’ philosophy and theology before his ordination ; and with that grim, sardonic old vicar, who had never opened a treatise since he graduated at Douai or Rheims. Hence it happened that at dinner, when a strange priest asked simply what percentage of illiterates were in the diocese, and the old vicar grimly answered :

“ About fifty per cent.—mostly Irish and Italian ”—Luke flared up and said :

“ We weren’t illiterate when we brought the Faith of old to your ancestors, who were eating acorns with the boars in your forests, and painting their dirty bodies with woad ; and when your kings were glad to fly to our monasteries for an education, nowhere else obtainable on this planet.”

The stranger patted Luke on the back, and said “ Bravo ! ” The vicar pushed over the jug of beer. But they were friends from that moment. A gnarled, knotty, not in any sense of the word euphonious old Beresark was this same old vicar—his steel-blue eyes staring ever steadily and with anxious inquiry in them from the jagged penthouse of gray eyebrows ; and his clear, metallic voice, never toned down to politeness and amenity, but dashed in a spray of sarcasm on bishop, and canon, and curate indiscriminately. He would blow you sky high at a moment’s notice ; the next minute he would kneel down and tie the latchets of your shoes. A wonderful taste and talent, too, he had for economics ; not ungenerous by

any means, or parsimonious; but he objected very strongly to any abstraction of jam on the sleeve of your soutane, or any too generous distribution of brown gravy on the thirsty tablecloth.

Saturday came, and Luke braced himself for the second great act of his ministry—his first confession. He had scampered over the first treatise on Penance the night before; and just at 2 o'clock he passed, with fear and trembling, to his confessional. He had said a short, tremulous prayer before the Blessed Sacrament; had cast a look of piteous appeal towards the Lady Altar, and with a thrill of fear and joy commingled, he slipped quietly past the row of penitents, and put on his surplice and stole. Then he reflected for a moment, and drew the slide. A voice from the dark recess, quavering with emotion, commenced the *Confiteor* in Irish. Luke started at the well-known words, and whispered *Deo gratias*. It was an ancient mariner, and the work was brief. But Luke recollects all the terrible things he had heard about dumb and statuesque confessors; and that poor Irishman got a longer lecture than he had heard for many a day.

"I must be a more outrageous sinner even than I thought," he said. "I never got such a ballyragging in my life before!"

Luke drew the slide at his left; and a voice, this of a young girl, whispered hoarsely:

"I ain't goin' to confession, Feyther; but I 'eard as you wos from Hireland, and I kem to arsk assistance to tek me out of 'ell!"

"By all means, my child," said Luke, shivering, "if I can assist you in any way; but why do you say that you are not going to confession?"

"I ain't prepared, Feyther. I ain't been to confession since I left the convent school, five years are gone."

"And you've been in London all this time?"

"Yaas, Feyther; I've been doin' bad altogether. It's 'ell, Feyther, and I want to git out o' 'ell!"

"Well, but how can I assist you?"

"Ev you gi' me my passage, Feyther, to Waterford, I'll beg the rest of the way to my huncle in the County Kilkenny. And so 'elp me God, Feyther!"

"Sh—h—h!" said Luke. A cold perspiration had broken out all over his body. It was the first time he was brought face to face with the dread embodiment of vice.

His next penitent was a tiny dot, with a calm, English face, and yellow ringlets running down almost to her feet. Her mother, dressed in black, took the child to the confessional door, bade her enter, and left her. Here even the mother, in all other things inseparable from her child, must not accompany. The threshold of the confessional and the threshold of death are sacred to the soul and God. Unlike the Irish children, who jump up like jacks-in-the-box, and toss back the black hair from their eyes, and smile patronizingly on their friend, the confessor, as much as to say, "Of course you know me. Isn't this rare fun?" this child slowly and distinctly said the prayers, made her confession, and waited. Here Luke was in his element, and he lifted that soul up, up into the empyrean, by coaxing, gentle, burning words about our Lord, and His love, and all that was due to Him. The child passed out with the smile of an angel on her face.

"Wisha, yer reverence, how my heart warmed to you the moment I see you. Sure he's from the ould countrry, I sez to meself. There's the red of Ireland in his cheeks, and the scint of the ould sod hanging around him. Wisha, thin, yer reverence, may I be bould to ask you what part of the ould land did ye come from?"

Luke mentioned his natal place.

"I thought so. I knew ye weren't from the North or West. Wisha, now thin, yer reverence, I wondher did ye ever hear tell of a Mick Mulcahy, of Slievereene, in the County of Kerry, who wint North about thirty years ago?"

Luke regretted to say he had never heard of that distinguished rover.

"Because he was my third cousin by the mother's side, and I thought yer reverence might have hard of him—"

"I am hardly twenty-three yet," said Luke, gently, although he thought he was losing valuable time.

"Wisha God bless you; sure I ought to have seen it. I suppose I ought not to mintion it here, yer reverence, but this is

an awful place. Betune furriners, and Frinchmen, and I-talians, and Jews, and haythens, who never hard the name of God or His Blessed Mother, 'tis as much as we can do to save our poor soul's—"

" You ought to go back to Ireland," said Luke.

" Ah! wisha, thin, 'tis I'd fly in the mornin' across the say to that blessed and holy land; but sure, yer reverence, me little girl is married here, and I have to mind the childhre for her, whin she goes out to work, shoreing and washing to keep the bit in their mouths—'In the name av the Father, and av the Son, and av the Holy Ghost. Amin—'"

" Father," said a gentle voice, as Luke drew the other slide, " I am ever so grateful to you for your kindness to my little one. She's gone up to the Lady Altar; and I never saw her look half so happy before. You must have been very gentle with my dear child."

Luke's heart was swelling with all kinds of sweet emotions. Ah, yes! here, above all places, does the priest receive his reward. True, the glorious Mass has its own consolations, sweet and unutterable. So, too, has the Office, with its majestic poetry, lifting the soul above the vulgar trivialities of life, and introducing it to the company of the blessed. So, too, has the daily, hourly battle with vice the exhilaration of a noble conflict; but nowhere are human emotions stirred into such sweet and happy delight as when soul speaks to soul, and the bliss of forgiveness is almost merged in the ecstasy of emancipation, and the thrill of determination to be true to promise and grateful to God. Here is the one thing that Protestantism—the system of individualism and pride—never can, and never will, fathom.

With something akin to rapture, Luke Delmege put off his surplice and stole, after a hard afternoon's work, and knelt and blessed God for having made him a priest.

#### IX.—THE REALMS OF DIS.

And now commenced a strange life for our young Levite—a life whose circumstances clearly obliterated every lingering trace of desire for far, heroic deeds, which, like martyrdom,

would mean one short spasm of pain, and then—the eternal laurels. He began to feel that there was something even higher and nobler than all this—the daily, hourly martyrdom of conflict with Satan and sin—the struggle with evil in its Protean shapes—evil preached from housetops in strong, Satanic accents—or more mildly through the press and literature, from the boards of theatres, and the millions of pamphlets and leaflets, that fell, like the flakes of fire in the *Inferno*, on the raw and festering souls of men. Sometimes he walked, for study's sake, through crowded streets, or watched the hideous mass of humanity from the roof of an omnibus. Sometimes he would stand for a dizzy moment at a chemist's window in London Road, and stare at the swirling, heaving, tossing tide of humanity that poured through the narrow aqueduct. Never a look or word of recognition amongst these atoms, who stared steadily before them into space, each intent on coming uppermost by some natural principle of selection. Luke began to have bad dreams. Sometimes he dreamt of the city as a huge dead carcass, swarming with clotted masses of maggots, that squirmed and rolled in its dread putrescence. Sometimes he saw Britannia, as pictured on coins, with her helmet and trident; but there hung a huge *gôitre* on her neck, and that was London. But most often he saw the city as a tenth circle in the *città dolente*. Pale ghosts wandered through dark and narrow streets, or herded in fetid alleys. They appeared to be absorbed in a silent, but dread and exorbitant quest. What it was, Luke could not see. Some found the desirable thing, and tried to walk along unconcernedly for fear of being robbed; but there were dark sentinels posted along the avenues, who glided from their lairs and stole the prize even from the most wary passengers. And over all was the smoke of Hell and the brown twilight of the realms of Dis.

After this dread dream, which he was unable to shake off for many days, he never saw London but as a shadowy picture of sombre and lurid lights. Whether the early sunsettings of September lighted the blind streets; or the tender grays of October threw a haze around the dying splendors of parks and terraces—he saw only the London of his dream—*terram*

*desertam, et tenebrosam, et opertam mortis caligine.* He began to be alarmed for his health, and he visited a certain physician. A long statement of symptoms, etc., under the keen eyes of *Æsculapius*. Prompt reply: "Late suppers. Irish stomach not yet habituated to English roast beef and potted salmon. All will come right soon. Work!"

Luke took the prescription, and faithfully followed it. He worked in schools and slums, in confessional and pulpit, in hospital and asylum, till his fine face and figure began to be known; and threw a sunbeam into the tenebrous and sordid places where he had to go. And someone said—it was a holy Irish nun—"God sent you!" Ah! These wonderful nuns! The glorious *vivandières* in the march of the army of Christ! No stars bedeck them, or crosses; no poet sings them; no trumpets blare around their rough and toilsome march and struggle; but some day the bede-roll will be called, and the King's right hand will pin on their breasts the cross of His Legion of Honor. And often and often, as Luke's heart failed him, and he felt he was powerless against the awful iniquity that surged around him, the sight of these Sisters, moving calmly through hideous slums, and accepting insults as calmly as their worldly sisters receive compliments; or their white lips blanched by the foul air of their schools, and the reeking *sordes* that exhaled from the clothes of these poor waifs, whom they were rescuing from Stygian horrors, smote him with shame, and nerved him, by the tonic of noble example, for far higher and greater work. And over all the fætor, and smoke, and horror played lambent flashes of Celtic wit and humor, as brave men jest when shells are crashing and bullets are singing around them. "Come, see our recreation garden," said one, who seemed to want recreation badly, so pale and hollow-cheeked she looked. She led him up five flights of stairs, then bade him go out on the leads and look. He did and stood. There was a square patch of blue overhead. All around were brick walls. It was the recreation ground of a prison. He passed around the parapet, and touched with his hand the grimy ledges where the London smoke was festering. And such little pathetic stories as of the child who shouted: "D—n you, don't drown me!" when the

baptismal waters were poured upon her head; or the pretty ancient legend of the mariner convert, who could never get beyond "Father, Son, and Holy—Water;" or the apology of the old Irish apple-woman, for not being able to recognize the Figure of the Crucified, "because, ma'am, I haven't my spectacles wid me, and my sight is wake." Ah me! These are the little tragic amusements of mighty martyrs in the crowded amphitheatre of London life. Sometimes, too, when Luke felt as an airy, gauze-winged butterfly, beating vain wings against the granite walls of ignorance or vice, and his heart sank down in despair, the feeble curtsey and "God bless you!" of a poor woman, or the smile of a London flower-girl, with her pretty little bow, and, "Do, please, Father,"—would inspirit him. Or when striding along some populous street, with all the blotched 'Arrys and flippant 'Arriets around, he would dream of Ireland, and what she might have been, suddenly a band, with a green flag and golden harp, and a rush of green-and-gold uniforms, would burst upon him with music and color, and every man would give the military salute, there as they tramped the London pavement in military order, to their young beloved officer. And he would say to himself: "A race to work for and die for, with all their faults." And above all would float the far-off dream of the white, thatched cottage above the cliffs, and the murmur of the sea, and the purity and simplicity that o'ercompassed with clouds of gold the azure vault that bent above his Irish home at Lisnalee.

Luke preached his first sermon very much to his own satisfaction. He had heard ever so many times that what was required in England was a series of controversial and argumentative sermons that might be convincing rather than stimulating. Then one day he read in a Church newspaper that a certain Anglican divine had declared that Calvinism was the bane and curse of the Church of England. Here then was the enemy—to be exorcised by a course of vigorous lectures on Grace. Here Luke was master. The subject had formed part of the fourth year's curriculum in college; and Luke had explored it to its deepest depth. He read up his "Notes,"

drafted fifteen pages of a discourse, committed it to memory, and delivered it faultlessly, with just a delicious flavor of a Southern brogue, which was captivating to the greater part of his audience, and delightful from its very quaintness and originality to the lesser and more select. Now, Luke was a Molinist, and he told his congregation so. He demolished Calvin and Knox first, and when he had stowed away all that was left of them, he told his wondering and admiring audience that the Thomist and Scotist positions had been carried by assault, and that the Molinist flag was now waving above the conquered garrisons. Many more things he told them, as their wonder grew; and when Luke stepped down from the pulpit, he felt that the conversion of England had now in reality begun. Not that he was very vain; but it was hard to get rid of the ideas that six years of success and flattery had imprinted on a very plastic and susceptible character. And Luke felt much in the same position he had so often occupied in Maynooth, when he spun syllogisms as a spider spins his webs, and drew unwary flies into their viscous and deadly clutches.

The opinion of the congregation varied. That very large section in every congregation to whom the delivery of a sermon is a gymnastic exercise, which has no reference to the audience other than as spectators, considered that it was unique, original, but pedantic. One or two young ladies declared that he had lovely eyes, and that when he got over the *brusquerie* of his Irish education, he would be positively charming. One old apple-woman challenged another:

“What was it all about, Mary?”

“Yerra, how could I know? Sure it was all Latin. But I caught the ‘grace of God’ sometimes.”

“Well, the grace o’ God and a big loaf—sure that’s all we want in this world.”

A rough workman, in his factory dress, asked:

“Who is this young man?”

“A new hand they’ve taken on at the works here,” said his mate.

The opinions of the clergy were not audibly expressed.

Luke, indeed, heard one young man hint broadly at the "windmill," by which he understood his own gestures were meant. And then said something about a "pump-handle." A young Irish confrère stole to Luke's room late that night, and on being bidden to "come in," he threw his arms around Luke, thumped him on the back, ran up and down the room several times, and went through sundry Celtic gyrations; then:

"Luke, old man, I'll tell you, you've knocked them all into a cocked hat."

The Vicar-General said nothing for a few days; then:

"Delmege, have you got any more of these sermons?"

"Yes, sir; I have the series in 'Notes.'"

"Burn them!"

"Take the *Dublin Review* to your room, volume by volume," he added, "and study it. You've got quite on the wrong tack."

Luke had his first sick-call. It was urgent. A marine was dying down at the Naval Hospital near Stokeport. With all the alacrity of a young missioner, Luke passed rapidly through the streets, entered the huge archway of the hospital, inquired the way hastily from a passer-by, was directed to a hall-door, knocked, and was ushered by a trim servant-maid into a handsomely furnished drawing-room.

"Very unlike a hospital-ward," thought Luke. "Perhaps the parlor of one of the nurses or the matron."

He was left here for a long time, wondering at the pictures and books, the dainty accumulations of years by some soul that evidently had taste and wherewith to satisfy it. Then the door softly opened, and a clergyman, clad in library costume, short coat, etc., entered, gravely saluted him, bade him be seated, and commenced a calm, serious conversation. Luke's bewilderment was increasing, and with it an ever-deepening anxiety about his poor patient, who then and now might be struggling in his death-agony. He never saw his mistake, until at last he rose, and the clergyman escorted him to the door, and thanked him for his friendly visit. He had sense enough left to ask the way to the hospital, which was kindly pointed out, and where he found his patient in the death-agony and unconscious.

The dying man lay in a little cot at the right-hand side of the long, empty ward. There was no other patient there. An attendant, clad in brown cloth, decorated with brass buttons, sat on the bed, coolly reading a newspaper. The hand of death was on the face of the poor consumptive. His eyes were glazed, and the gray shadow flitted up and down at each convulsive breath.

"Is this the Catholic patient?" asked Luke anxiously.

"Yaas, he be a Cawtholic, I understan''," said the man,

"He is dying," said Luke, who had never seen death before.

"Dead in hexactly twanty minutes," said the man, taking out his watch and measuring the time. He restored the watch to his pocket and continued reading the paper.

This awful indifference smote Luke to the heart. He knelt down, put his stole around his neck, tried to elicit an act indicative of conscious sorrow from the dying, failed, gave conditional absolution, administered Extreme Unction, and read the prayers for the dying. The attendant continued absorbed in his paper. Then Luke sat down by the bedside, watched the flitting changes on the face of the dying whilst murmuring a prayer. Exactly at the twenty minutes specified the man rose up, folded his paper, stretched himself, and looked. A last spasm flashed across the gray, ashen face of the dying; the breathing stopped, fluttered, stopped again, came slowly and with painful effort, stopped again, then a long, deep breath, the eyes turned in their sockets. That soul had fled. A mucous foam instantly gathered on the blue lips and filled the entire mouth.

"Did I tell 'ee? Twanty minutes to the second," said the man, as he wiped the foam from the dead man's lips, and lifted the coverlet, flinging it lightly over the face of the dead man.

It was this cool indifference that smote the senses of Luke most keenly. For a long time he could not frame a word to express it, as it appeared to him. Then he stumbled on what he afterwards regarded as the strongest characteristic of this English people—their surprising "individualism." For while the unit was nothing in this seething turmoil of millions, the individual was everything to himself. Society might ignore him, despise him, calcu-

late him; but he, understanding all this, went his own way, unheeding and indifferent—a solitary in the awful desert of teeming human life. Everywhere it was the same. Whilst all around the splendid materialism of England asserted and showed itself; whilst shops were packed full of every kind of luxury and necessary, and the victuallers and pork-butchers vied with the fruit-sellers in exhibiting every form of human food; whilst public baths were springing up in all directions, and everything ministering to human wants was exhibited in superabundance; whilst a perfect system of police and detective supervision guarded human life and safety, each solitary individual walked his way alone. You might live in a street for twenty years and not know the name of your next-door neighbor; and you seemed to be labelled and ticketed for State purposes, without the slightest reference to your own well-being, except so far as you were a component unit of the State. It was a huge piece of perfect and polished mechanism—cold, clean, shining, smooth, and regular; but with no more of a soul than a steam-engine. Often when the dread rattle and roar of the huge mechanism tortured the overworked nerves of Luke Delmege, and he felt as if he had been condemned for life to be imprisoned in some huge, infernal Tartarus of cranks and wheels, and the everlasting roar of steam and machinery, he would steal into some quiet street, where, hidden and unseen, as God in the mighty mechanism of the universe, crouched some humble church; and sitting on the rude benches he would watch for an hour or two the red lamp swinging before the tabernacle, and break out into a soliloquy to ease his overburdened heart:

“Lord, Lord! how lonely and silent, how hidden and neglected Thou art! Of all the millions who swarm in this hideous city, how many, how few, are aware of Thy awful Presence! There they pass and repass, Thy creatures, made by Thy hands, and yet to return to Thee! They are bent on business, on pleasure, on sin; but Thou art silent and they do not know that Thou art near! Thy name is cried in the street; but Thou, the dread reality, art but an abstraction and chimera! They think of Thee, as afar off on Sinai or Calvary; they do not know that Thou art here within touch of their hand and sound

of their voice. Weary statesmen, burdened and overladen with thought, are yonder in that pile. They want wisdom, but know not where to seek it—world-wisdom, for they rule the world, and have assumed Thy prerogatives and responsibilities without the knowledge that could enlighten, or the judgment that can discern! And there close by is the mighty temple where once Thy praises were sung and Thy Sacred Presence rested; but ‘Ichabod’ is now written over its porches. Not Thy Presence, but the dust of many who have done Thee dishonor, is there. And here around are souls perishing from hunger and feeding on husks; and they have forgotten to cry to their Father for bread. Verily, Thou art a hidden God, and the world does not know Thee!"

This loneliness of our Lord in His London tabernacles invariably led Luke to the cognate reflection of the loneliness of God and His hiddenness in His universe. He was rather drawn to this reflection by the habit he had acquired of meditating on the ineffable attributes of God, since the day when his venerable professor told an admiring class that he had remained up half the night before, absorbed in a reverie, after having read Lessius on the ministry and prerogatives of the angels. But whereas, in the lonely fields and on the silent seas and lakes of Ireland, he had been penetrated only by the majesty and immensity of the Creator, here in seething, riotous, tumultuous London, the loneliness of God affected him even to tears.

"To-night," he said, "in all England, but two or three small communities will watch with God. To-night, whilst all England with its thirty millions are asleep, one or two tiny communities, there in Devonshire, here in Parkminster, there in Leicester, will startle the solemnity of the night with psalms of praise and canticles of adoration. 'Praise the Lord, all ye nations; praise Him, all ye people.' Alas! no. All the nations and all the peoples are busy with other things, and the Lord of the universe, bending down to hear the voices of the darkness, of the earth, must turn back with disappointment to the tumultuous worship of His Heaven."

And then the thought startled him—could it be that God is as forgotten in the vast Heavens as on earth? Are all the

mighty spirits that people the universe, hover over infant planets, guide colossal suns, revel in the crimson and golden belts of far fairer worlds than ours, and are endowed with higher and more perfect faculties and senses—are all these immortals as forgetful of God as we? And is God as lonely in His universe as here amongst the five millions of London? It was a dreadful thought, but impossible! It is only on earth that the mighty Maker is ignored. More shame for those who know Him—to whom He hath revealed Himself!

And then Luke's thoughts would turn to Ireland of the saints.

"It ought to be a vast monastery," he said; "one grand, everlasting choir of psalm and hymn, where the praises of God would never cease—never know pause or suspension day or night."

Alas! he did not know until after many years how far the splendid materialism of England had infected and attenuated the spiritualism of Ireland; and how hearts were throbbing, and eyes looking far forward and eagerly, and ears were straining for the rumble of machinery and the mechanism of Mammon, rather than for the thunder of mighty organs and the raptures of exultant choirs.

Nor did he know how the spirit of the supernatural in his own breast was already pluming its wings for flight, and how new ideas—the spirit of the age—were supplementing it. He only felt dimly that he was carried on, on, on in the whirl and tumult of some mighty mechanism—that the whirr of revolving wheels, the vibration of belts, the thunder of engines, the hiss of steam, were everywhere. And that from all this tremendous energy were woven fair English tapestries—stately palaces and ancestral forests, trim villas and gardens like Eastern carpets—and that the huge machinery also tossed aside its refuse and slime—the hundreds of thousands that festered and perished in the squalor of the midnight cities. For over all England, even in midsummer, hangs a blue haze, and over its cities the *aer bruno*, where the eye of the poet saw floating the spirits of the lost.

He stepped from the silences of God and the roar of London was in his ears.

[To be continued.]

### WHAT IS THE MENTAL EQUIPMENT REQUIRED FOR THE PREACHER ?

In preparing a student for the ministry of preaching, I take it for granted that he does not intend to preach other people's sermons, but is resolved to write and memorize his own after serious study and meditation of the subject-matter. To do this, his mind must be well furnished with general and special knowledge, and well developed; in other words, he must be a well-educated gentleman.

No other profession demands such a thorough training of its aspirants as the Catholic priesthood. And surely, with seven or eight years in a parochial school, six years in the arts' course, and six more in the theological seminary, no young priest should have reason to be diffident of his ability to preach the Gospel worthily to any audience. Yet with all the assiduous care taken by the Church in training her ministers, it cannot be denied that some of them fall below the level of efficiency in their preaching. The cause seems to be, either they had not been fully equipped for their work in the seminary, or they allow their minds to stagnate on the mission from neglect of study.

The mental equipment necessary for a young priest to enable him to preach as he ought, comprises two things—knowledge and development.

1. KNOWLEDGE.—If a student who has studied diligently to the end of his course recognize that he knows very little, but has a strong, efficacious desire and purpose to keep on enlarging what little he knows, he satisfies all that is demanded of him under this head. He possesses the three essential requirements for mental culture, namely, maturity of intellect, humility, and thirst for knowledge. Acquaintance with the phenomena of nature or history is not knowledge; neither is the memorizing of theses in philosophy or theology. Knowledge of anything is the intellectual comprehension of all that is knowable about it. What is its cause? What are its effects? What are its relations to other known things? What are its bearings on life? The extent to which we can

answer these and other questions regarding facts or truths is the measure of the knowledge we have of them. Let a young priest fresh from the seminary test his knowledge of any thesis in philosophy or theology or of any fact of Church history by these questions, and I think he will confess candidly that he has acquired only the first essential element of all that the intellectual and practical knowledge of it comprises.

Let him ask, for example, how far he has studied the bearing of dogmatic theology on his own life. Has revelation been to him only an illumination of the intellect? or has it been also a spiritual light and force, elevating the will, curbing the passions, and conforming and uniting his whole being to God? Has the study of the tract *De Deo Uno et Trino* filled him with adoration and awe? Has his heart melted in gratitude and love, in sorrow and repentance, as he read page after page *De Incarnatione*? Has he trembled with fear and prayed earnestly for divine help and protection, as moral theology unfolded to him the innumerable forms of man's rebellion against the majesty of his Creator? If a student has to acknowledge that he has never studied theology in this spiritual, practical light, although he knows that it is in this light that he shall have to preach it to the people, then he must admit that, under this consideration alone,—the bearing of theology on life,—his knowledge of the sacred science is but one step removed from ignorance.

Yet he should not be discouraged. True knowledge is a growth of the soul, a growth that is to reach perfection only in eternity. As long, then, as we have a thirst for knowledge and give what time we can to satiating it, we need not be anxious about the progress we make; the after-life will supply whatever deficiency may remain.

It must not be inferred, from what I have just said, that I undervalue the teaching of the sacred sciences in our seminaries. It is scarcely reasonable to expect a professor to become a spiritual director in the class-hall and to turn his lectures into meditations. The intellectual or scientific presentment of revealed truth is the basis of that spiritual knowledge we should

aim at, and is, therefore, absolutely necessary to every minister of the Gospel. But he must not confound the basis with the structure he has to build upon it. The building must be his own work.

Knowledge of divine truth must be part of ourselves before we can impart it fruitfully to others; what we have made our own intellectually, we can impart intellectually; what we have brought home to our own conscience and life, this, and this only, we can bring home to the conscience and life of our hearer.

To become an efficient preacher, then, a newly ordained priest must have studied diligently all the branches of sacred science taught in the seminary, and he must be resolved to study them again on the mission, but from a more scientific standpoint, and with a special view of realizing their practical bearing on his moral and spiritual life.<sup>1</sup>

2. DEVELOPMENT.—It is the office of an ecclesiastical seminary (in the intellectual department) not only to teach a certain amount of book-knowledge, but, what is of vastly greater importance, to cultivate and develop all the mental powers, especially those that have the closest and most important bearing on the composition and delivery of a sermon. The intellect should be trained in the habit of clear, definite thought; it should be familiar with the principles and forms of logic; it should seek and establish order in everything with which it deals; finally, it should select with propriety and taste not only matter for study, but also the best authors in which to study it. The memory, the imagination, and the feelings require

<sup>1</sup> This continuation of ecclesiastical studies is practised informally by all priests who keep alive the spirit of their priesthood. They take a keen interest in the doctrinal and moral questions discussed in our clerical monthlies and quarterlies, and they speak of those questions when they meet their fellow-priests. They take notes of obscure Scripture passages and consult some standard commentary on their meaning. They are not content with the summary of Church history which they studied in the seminary, but they read with avidity what the ablest investigators and writers have to say on special questions or representative characters. The refining and elevating influence of all this reading is increased and spiritualized by the practical application they make of it to themselves. Such fragmentary reading is useful and praiseworthy, as far as it goes, but it is not scientific or scholarly.

similar training, although, as far as I know, little or no direct attention is paid in the seminary to the development of the last two.

(a) The habit of clear definite thinking lies at the root of all adequate expression of thought. It is, therefore, the fundamental element in the expository part of a sermon and in all catechetical instructions. In every well-educated mind a sharp line is drawn between knowledge and ignorance; and everything obscure or doubtful, or even probable, is classified with the unknown.

The vulgar pride of display leads some to talk of what they know nothing definitely. Hence the habit of rash assertion, of disregard for exact truth, of wilful deception. I do not say that any priest would be influenced by such a habit in the pulpit; but should people know that "it is his way" in his everyday life, they lose much of their confidence in his preaching. The same effect is produced by those who wish to pass for knowing everything knowable. They are found out sooner or later, and then their influence falls with a crash.

Mental laziness makes many satisfied with fractional knowledge. A student, for instance, has an impression that he read somewhere of a pope under cruel pressure signing a concordat with some emperor, which concordat attempted to give away some right or privilege over which the pope had no control. The student does not know who was the pope, who was the emperor, what were the terms of the deed, whether it were perfected or not, and in what year and under what circumstances the transaction took place. He has Alzog's and Parsons' works in his library; but he is too lazy to consult either of them; and so he contents himself with a blurred impression instead of definite knowledge of an important historical fact.

(b) *The Principles and Forms of Logic.*—Some hold that a sermon ought to be a syllogism in disguise. If this be so, it is evident that a preacher should be intimately familiar with the use of this form of argument, and should know when and how to vary it by the substitution of one or other of its modifications. But whether we use the deductive or the inductive method of exposition, practical knowledge of logic

and masterly skill in the use of it are most desirable, if not necessary, in every priest. Besides, it is only by our intimate acquaintance with its principles and rules that we shall be able to detect and expose the fallacies that underlie all doctrinal error. There are now few parishes in this country in which honest-minded, truth-seeking men, weary of being carried about by every wind of doctrine, do not apply to our priests for instruction. Hence the grave duty of being prepared not only to support the truths of Catholic faith by valid arguments, but also to point out the weakness of objections urged against it. Neither of these can be done without practical skill in the art of reasoning.<sup>2</sup>

(c) *Order*.—The trained intellect always works for order, order in its ideas, its judgments and its reasoning, order in the employment of time, order in the arrangement of surroundings, order in everything. This habit of order is invaluable to a priest, as it leads him to adopt the best method of utilizing odds and ends of time between ministerial duties. Five minutes may count for little in themselves; but by reading the Bible consecutively, five minutes daily, the whole of the Old Testament would be gone through in a year, and in a little over three months more the New Testament also. A priest of well-ordered mind has a keen perception of the value of such uniform work, and he does it with steady, resolute perseverance. He is a stranger to *ennui*; he has not to take to novel-reading, or to yawning his mornings over the newspaper, or to paying unnecessary visits, *to kill time*. He finds every day, not minutes, but hours, to devote to study or writing; and at the end of a year he has acquired a breadth and depth of knowledge, and attained an intellectual and spiritual culture such as his neighbor of desultory reading and unorderly habits has never dreamed of.

It may be thought that a studious life is incompatible with the active duties of the ministry, and that financial worry—the

<sup>2</sup> At the risk of being thought behind the time, I venture to say that the old scholastic method of teaching was incomparably superior to the shallow one now in use, for the purpose of making students exact, profound, and consecutive in the habit of reasoning. The syllogism, like the first element of every art, may be easily turned into ridicule; but the first element has to be learned for all that.

cross of most American priests—unfits them to apply their minds to any serious systematic reading. On the contrary, the habit of order of which I speak regulates and perfects the discharge of duty, inasmuch as it keeps clearly before the mind what is to be done and how it is to be done. Besides, most of the distress caused by worry comes through the confused, dazed way in which people look at it and bear it. In trying emergencies, it is easier to appreciate than to practise coolness, self-possession, calm consideration of "ways and means," and, as a last resort, patient endurance; yet it is certain that the habit of order in other things will help a priest here also.

It will help him in another way, too, by systematizing his reading—making it a continuous study of each subject, or at least of a main division of each subject, before he takes up new matter. Of course, it is all the better if a priest so arrange his free time that each day so much of it will be given to Sacred Scripture, so much to theology, etc. This arrangement has the advantage of variety, and is none the less attractive for being in line with the daily routine of the seminary. Unity or diversity of subject, however, for daily reading may be left to each one's choice; the main point is continuity—perseverance. To secure this it is most advisable that a young priest should begin with short, interesting subjects, and give to each even less time than he can afford and is inclined to give. In this way the love of study is whetted, and the habit of it, as it grows stronger, has room for larger development.

(d) *Judgment in Selection of Subjects and Authors.*—Common sense ought to make every professional man see the necessity of becoming proficient in all the knowledge essential to his calling, before he takes up studies either foreign to it or only remotely connected with it. Hence a priest's first study ought to be to acquire a thorough knowledge of Sacred Scripture, theology, Church history, and canon law. It ought, indeed, to be his only regular study, because the longest life is too short to complete it.

"But what of philosophy?" you will ask; "what of science? of literature? of current history? of local affairs?

Is it not the duty of the priest, as of every citizen, to keep in touch with the thought and action of his day? Is he justified in isolating himself from the multiform life of the world around him,—he who is appointed to mould that life and to direct it to its supernatural end?"

In reply, I say that I am speaking here only of the adequate training of the intellect in seminaries and its results on the mission. One of those results should be the judicious selection of subjects and authors for a systematic course of study, with a special view to preparation for the pulpit. Outside this course much literary work remains to be done, as the preceding questions imply; but the scope of this paper does not call for discussion of them here.

Only the best works on the subjects selected ought to be studied. A young priest can easily learn which are those books by inquiry of his former professors. A small but choice collection of works is much better than a large and miscellaneous one, as the latter offers too many temptations to unsystematic and fragmentary reading.

(e) Whatever some psychologists tell us to the contrary, we know from experience that a good memory can be acquired by assiduous practice. Class-exercises and sermons during the seminary course would seem not to supply sufficient training for this faculty, as the majority of young priests undergo positive pain in committing to memory what they write for delivery. Hence, many of them soon give up the practice of memorizing, except occasionally, when they have to preach a set sermon. They find it easier to talk than to preach; and, having no cogent stimulus to the harder work, they naturally abandon it.

I think students with defective memories would be helped very much if greater accuracy in the repetition of Scripture texts and other quotations were severely enforced in seminaries. Besides, such students ought to be taken in hand individually; the reasons for acquiring a good memory ought to be explained to them; and they ought to have daily exercises given them, until they can easily remember what they read after a few repetitions.

(f) *Imagination.*—This function of the soul sometimes seems to work independently of will-power, as in dreams, reveries, distractions, etc. When it works in this way, it is called the passive imagination. Ascetic writers lay down wise rules for the restraint of its most troublesome tendency, namely, distractions in prayer. If those rules be observed faithfully, besides the spiritual benefits that will be secured, the mind will be very much strengthened, and much precious time will be saved. It is, however, not to the training of the passive, but of the active, imagination I wish to direct attention here.

The active, or constructive, imagination is the art-faculty of the soul. It is also indispensable in science for the invention of those theories that frequently lead to the discovery and establishment of new physical laws. Hence it is æsthetic and scientific; æsthetic, when its object is the expression of the Beautiful; scientific, when it is used for the investigation of the True. I speak of it here only in its æsthetic aspect.

St. Augustine's theory of preaching is, that it should teach, that it should please, that it should move; that is, it should teach the intellect by exposition, it should please the imagination by illustration, and it should move the will by persuasion. For the essential purpose of a sermon, it is not enough to make a doctrine or duty clear to the understanding; it must be made to appear also pleasant, attractive, useful, beautiful; and this is done chiefly by appeal to the imagination. This appeal is made by examples, comparisons, analogies, figures, etc.; and its usual literary form is narration or description.

The only formal training of the imagination attempted in seminaries, as far as I know, is the *compositio loci* and application of the senses, recommended to students as a help to meditation. How faithfully this recommendation is carried out it does not belong to me to say,—*videant consules*; but no mental exercise develops the faculty of expression; and it is expression, style, taste, that give the crowning grace and beauty to every æsthetic creation or reproduction of the imagination. I cannot say that our young priests show in their first sermons any adequate training in the tasteful, finished expression of imaginative conceptions. They may have

learned it years ago, but through want of practice they seem to have forgotten it.

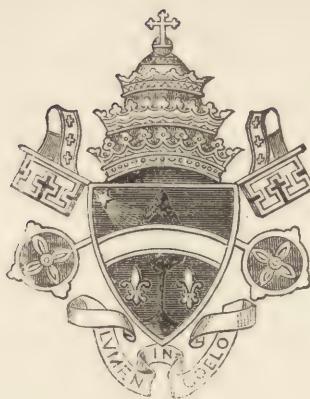
(g) *The Feelings.*—Only men of strong feelings can be orators. One who is unmoved by sorrow or suffering is incapable of moving others to sympathy with it. A cold, cynical disposition can no more enkindle enthusiasm than an icicle can warm a room.

Strong feeling is found only in sensitive organizations. Its manifestation may be repressed by a strong will; but all the same it cuts into the soul. Sensitiveness, however, may become blunted like a knife-edge; and when this happens, not only our emotional consciousness is dulled, but our power of emotional expression is correspondingly weakened. Excessive indulgence of the appetites, unrefined surroundings, egotism and all forms of selfishness—these are some of the influences that weaken or destroy the strong, keen-edged feelings which enter into the equipment of every efficient preacher.

If a young priest try earnestly, by the use of what time he can spare, to attain the knowledge and mental equipment here outlined, his sermons will become, year by year, more effective and fruitful, more luminous in exposition and illustration, more fervid in their appeal to the feelings, more powerful in their influence on the will.

*Greenfield, Ohio.*

BERNARD FEENEY.



## Analecta.

EX ACTIS LEONIS XIII.

(*E Secretaria Brevia.*)

### I.

EPISTOLA AD ARCHIEPISCOPOS ET EPISCOPOS BRASILIAE. —  
VENERABILIBUS FRATRIBUS ARCHIEPISCOPIIS ET EPISCOPIS  
BRASILIAE

LEO PP. XIII.

*Venerabiles Fratres, Salutem et Apostolicam Benedictionem.*

Paternae providaeque Nostrae in gentem vestram sollicitudinis magnopere laetamur haud mediocrem fructum, vestra potissimum industria, Venerabiles Fratres, fuisse perceptum. Apostolicis enim Litteris inhaerentes, quas dedimus die 2 mensis Iulii anno MDCCCXCIV, studio ac labore vestro effecistis ut et excitaretur in populo pietas, et in sacri ordinis viris vetus disciplina revivisceret. Neque vero Nos latet quantum operae contuleritis ad incolumitatem et iura tuenda religiosorum Sodalium, qui ex antiquis Familiis istius regionis superfuerunt, ad eosque in pristinum instituti florem revocandos; quibus utilissime consociantur alii ex Europa Fratres, quorum nobilem impetum non longitudo itineris, non inclemencia coeli, non dissimillimi

mores retardarunt. Accedunt recentius institutae Congregations, eaeque complures, concordi studio vestro accitae, sive condendis aut moderandis ephebeis, sive sacris missionibus obeundis, sive aliis praestandis in sacerdotali munere, ad quae impar numero clerus iste minime sufficeret. Non ultimam denique afferunt solatii causam Seminaria apud vos vel aucta numero vel in melius restituta.

Fausta haec initia et habitu huc usque progressus spem iniiciunt brevi fore, ut amplificatae per Nos istic sacrae Hierarchiae maiora in dies incrementa respondeant Quod quidem quum probata industria ac perspecta diligentia vestra, Venerabiles Fratres, tum etiam prona ad pietatem et indole et consuetudine Brasilianorum gens satis polliceri videntur.

Sunt quaedam tamen ad rei catholicae profectum ita necessaria, ut ea semel attigisse non satis sit; commemorari saepius et commendari velint. Huc potissimum pertinet cura in Seminariis collocanda, quorum cum statu fortuna Ecclesiae coniungitur maxime. In eorum igitur disciplina instauranda illud in primis cordi est, quod nonnulli sacrorum antistites iam feliciter praestiterunt, ut separatis aedibus, suisque seorsim institutis ac legibus, degant alumni, qui spem afferant sese Deo mancipandi per sacros ordines, eorumque domus retineant Seminarii nomen; aliae, instituendis ad civilia munia adolescentibus, Convictus vel Collegia episcopalia nuncupentur. Quotidiano enim usu constat, mixta Seminaria Ecclesiae consilio ac providentiae minus respondere; ea contubernia cum laicis causam esse quamobrem clerici plerumque a sancto proposito dimoveantur. Hos decet vel a prima aetate iugo Domini assuescere, pietati vacare plurimum, inservire sacris ministeriis, vitae sacerdotalis exemplo conformari. Arcendi ergo mature a periculis, seiungendi a profanis, instituendi iuxta propositas a sancto Carolo Borromeo leges saluberrimas, quemadmodum in Europae Seminariis praecipuis fieri videmus.

Eadem vitandi periculi ratio suadet ut comparetur alumnis rusticatio ad feriandum, nec arbitrium relinquatur suaे cuique ipsorum adeundae familiae. Multa enim pravitatis exempla manent incautos, praesertim in colonicis iis domibus, ubi operiorum familie glomerantur; quo fit ut, in iuveniles cupiditates proni, aut ab incoepio deterreantur, aut sacerdotes futuri sint

offensioni populo. Rem istic iam tentatam feliciter a quibusdam Episcopis maxime commendamus, auctoresque sumus vobis, Venerabiles Fratres, ut facta communiter eiusmodi lege, adolescentis cleri tutelae melius in posterum prospiciatis.

Nec minus in votis est, quod alias significavimus, ut scribendis vulgandise catholice diariis naviter aequo ac prudenter impendatur opera. Vix enim, quae nostra aetas est, aliunde haurit vulgus opiniones sibique fingit mores, quam ex quotidianis hisce lectionibus. Interim aegre est iacere arma haec apud bonos, quae impiorum manibus tractata lenocinio callidissimo, miserrimum fidei et moribus exitium parant. Acendum igitur stilus est excitandaeque litterae, ut veritati vanitas cedat et incorruptae voci rationis atque iustitiae sensim obsequantur praeiudicatae mentes.

Huic utilitati finitima est alia, quae ex accessione catholicorum hominum ad rem publicam eorumque cooptatione in coetum oratorum legibus ferendis derivatur. Neque enim voce minus quam scripto, neque gratia et auctoritate minus quam litteris optimae quaeque causae iuvari possunt. Adscisci etiam aliquando in eos coetus sacri ordinis viros haud inopportunum videtur; quin etiam iis praesidiis et quasi Religionis excubiis optime licet Ecclesiae iura tueri. Verum illud cavendum maxime, ne ad haec fiat tanta contentio, ut misera ambitione magis aut partium caeco studio, quam rei catholicae cura impelli videantur. Quid enim indignius, quam digladiari sacros ministros ut ex procuratione reipublicae rem perniciosissimam in civitatem inducant, seditionem atque discordiam? Quid vero si in deteriorum consilia ruentes constitutae auctoritati perpetuo adversentur? Quae omnia mirum quantum offensionis habent in populo et quantum invidiae conflant in clerum. Modeste igitur utendum iure suffragii; vitanda omnis suspicio ambitionis reipublicae munia capessenda prudenter; a supremae vero auctoritatis obsequio desciscendum nunquam.

Placuit iterum, Venerabiles Fratres, hortatores esse ad eas artes, quibus christiana rei bono apud vos opportune consultatur. Atque utinam egregiae voluntati vestrae non essent impares vires, nec optimis consiliis in usum deducendis impedimento esset angustia pecuniae. Neque enim, ut antea, ex publico aerario suppeditantur sumptus aut Vobis, aut Canoni

corum Collegiis, aut Seminariis, aut Curionibus, aut aedificationi templorum. Una paene restat, cui liceat inniti, gratificandi popularis voluntas. Nihilominus hac in re spem affert eximiam Brasilianae gentis consuetudo ex animi sui nobilitate, in largitiones paratissima, praesertim in iis quae pertinent ad bene de Ecclesia merendum. Atque hanc scilicet ipsorum laudem Literis nostris superius memoratis exornavimus, quum de dote constituenda novis dioecesibus, quae opis indigent maxime, nihil habere Nos diximus quod praeciperemus; in Brasiliani populi pietate ac religione satis Nobis esse fiduciae, ipsum episcopis non defuturum. Ac libenter quidem in exemplum proponemus effusam benignitatem, qua septentrionalis Americae filii suis episcopis, longe numero pluribus, itemque catholicis collegiis, scholis, ceterisque piis institutis certatim occurront, nisi vestra natio domesticis exemplis iisque splendidissimis abundaret. Memoria ne excidat quot conspicua templa maiores vestri extruenda curaverint, quot monasteriis dotem constituerint, quam grandia christiana pietatis ac beneficentiae vobis monumenta reliquerint.

Opitulandi autem Ecclesiae necessitatibus modi suppetunt plures. In his perutile ducimus ut sua in quaque dioecesi constituatur arca, quo annuam conferant stipem fideles, ab delectis e coetu nobiliore viris ac feminis colligendam, nutu et ductu Curionum. Decet autem horum primas esse in largiendo partes; quod optime efficient, si ex certis redditibus, quibus ipsis fruuntur saepe lautissimis, aliquid cedant, et super incertos proventus vim aliquam pecuniae sibi solvendam imponant, instar vectigalis.—Nec minus auxilio esse possunt episcopis inopia laborantibus monasteria illa piaque sodalitates, quibus amplior est res; rectisque publico bono fuerit consultum si arcae dioecesanae destinetur haud exigua illa pecuniae summa, quae in profana spectacula solet a quibusdam ex memoratis sodalitatibus coniici.—Si qui denique, fortunae bonis prae ceteris affluent, maiorem sectari morem laudabilem velint ac testamento cavere sive piis sodalitatibus, sive coetibus aliis exercendae beneficentiae gratia, eos vehementer hortamur ut pecuniae summam aliquam meminerint legare episcopis, qua hi relevati et res Ecclesiae et dignitatem suam tueri valeant.

Vestram egimus causam, Venerabiles Fratres, Nos ipsi, quos

temporum iniuria cogit Petri stipem rogare constantius. Ceterum vos primum erigat cogitatio fiduciae in Deo collocandae, quoniam ipsi cura est de nobis;<sup>1</sup> animoque subeant Apostoli verba: qui autem administrat semen seminanti, et panem ad manducandum praestabit, et multiplicabit semen vestrum, et augebit incrementa frugum iustitiae vestrae.<sup>2</sup> Clerus vero ac populus, quibus regendis Spiritus Sanctus vos posuit episcopos, sibi oculis proponant pristinam illam credentium liberalitatem, quorum multitudinis erat cor unum et anima una;<sup>3</sup> qui de sancta Ecclesiae societate multo magis quam suis de fortunis solliciti, vendentes afferebant pretia eorum quae vendebant, et ponebant ante pedes Apostolorum.<sup>4</sup> Meminerint Pauli verba, quibus eos ad ultimum compellamus: Rogamus autem vos, fratres, ut noveritis eos, qui laborant inter vos, et praesunt vobis in Domino, et monent vos, ut habeatis illos abundantius in charitate propter opus illorum.<sup>5</sup>

Interea, coelestium munerum auspicem ac benevolentiae Nostrae testem, Vobis, Venerabiles Fratres, Clero populoque vestro Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae, apud S. Petrum die XVIII Septembbris an. MDCCCXCIX, Pontificatus Nostri vicesimo secundo.

LEO PP. XIII.

## II.

LEO XIII COMMENDAT VIRIS CHRISTIANIS HEBDOMADALEM COM-MUNIONEM.

### LÉON XIII, PAPE.

Très cher Fils:

Salut et bénédiction apostolique.

Au temps présent et dans l'état de choses actuel, tous les esprits droits et pieux voient avec douleur l'ardeur à confesser

<sup>1</sup> I Petr. 5:7.

<sup>2</sup> II Cor. 9:10.

<sup>3</sup> Act. 4:32.

<sup>4</sup> Act. 4:34-35.

<sup>5</sup> I Thess. 5:12-13.

la foi et l'antique pureté des mœurs disparaître chez un grand nombre d'hommes.

Si l'on recherche la cause du mal, on la trouve principalement dans ce fait que l'amour et l'usage du banquet eucharistique languissent chez la plupart et n'existent plus chez beaucoup. C'est ce que déplorait déjà l'Apôtre quand il écrivait aux Corinthiens : "Voilà pourquoi beaucoup parmi nous sont faibles et beaucoup s'endorment." A cela rien d'étonnant : car celui-là seul peut remplir les devoirs de la vie chrétienne qui a revêtu le Christ, et l'on ne revêt le Christ que par la fréquentation de la Table eucharistique. Par elle, en effet, le Christ demeure en nous et nous en lui. Ils ont donc bien raison ceux qui travaillent à l'affermissement de la foi et à la correction des mœurs, lorsqu'ils prennent à tâche d'exciter les catholiques à s'approcher le plus souvent possible de la table du Seigneur : plus on la fréquente, plus on en retire des fruits abondants de sainteté.

Et puisque vous, très cher Fils, vous travaillez noblement à ce but et que vous allez rééditer les discours solennels que vous avez prononcés sur cette matière, Nous encourageons hautement votre dessein et votre zèle, et Nous souhaitons de tout cœur qu'un très grand nombre de catholiques prennent l'habitude de recevoir chaque semaine le sacrement de l'autel.

En attendant, comme témoignage de Notre amour et comme gage des faveurs divines, Nous vous accordons très affectueusement la bénédiction apostolique.

Donné à Rome, près Saint-Pierre, le 10 janvier 1900, la vingt-deuxième année de Notre pontificat.

LÉON XIII, PAPE.

### E S. ROM. UNIV. INQUISITIONE.

#### I.

DE SACRAMENTO CONFIRMATIONIS EX INADVERTENTIA COLLATO  
CUM OLEO CATECHUMENORUM.

*Beatissime Pater :*

Episcopus N. N. ad pedes S. V. humiliter provolutus sequentia exponit: quum Confirmationis sacramentum in publica

ecclesia cuiusdam perampli pagi pluribus centenis puerorum conferret, postquam duas tertias illorum partes confirmasset, deficiente sacro chrismate quod ipse attulerat, adhiberi debuit chrisma quod penes parochum, una cum oleo catechumenorum asservabatur. Quamvis diligentissime inquisitum fuit ut adhiberetur vas in cuius fronte scriptum erat *sacrum chrisma*, tamen, functione exacta, compertum fuit quod in dicto vase, loco s. chrismatis, asservabatur oleum catechumenorum. Infrascriptus reverenter postulat, utrum et quomodo hunc involuntarium errorem reparare debeat.

*Feria IV, die 22 Novembris 1899.*

In Congregatione Gen.li ab E.mis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus habita, propositis dictis precibus, praehabitoque RR. DD. Consultorum voto, iidem E.mi Cardinales respondendum mandarunt: *Sileat.*

Sequenti vero feria VI, die 24 eiusdem mensis et anni, in audiencia R. P. D. Adssessori S. O. a SS.mo D. N. Leone Div. Prov. PP. XIII impertita SS.mus resolutionem EE. ac RR. Patrum adprobavit.

I. *Can. MANCINI, S. R. et U. Inquisit. Notarius.*

## II.

DE LICEITATE ET NECESSITATE OPERATIONIS CAESAREAE, QUANDO CERTO CONSTAT DE MORTE MATRIS PRAEGNANTIS.

*Beatissime Pater:*

Episcopus N. N. ad V. S. pedes provolutus, quae sequuntur humiliiter exponit.

Parochus N. N. in hac Dioecesi, iuxta Ritualis Romani praecripta, iuxta etiam preces mulieris praegnantis et graviter decumbentis, super hac muliere, iam certo mortua, curavit ut operatio caesarea fieret. Medicus absens erat, et operatio facta fuit ab alia persona capaci. Puer vivus erat et fuit baptizatus. Propter hoc factum praefatus parochus fuit accusatus, sed a iudicibus civilibus sine ulla condemnatione remissus. Postea autem, et propter idem factum, dictus parochus a Gubernio stipendio annuo fuit privatus.

*Quaeritur ergo :*

1° Parochus N. N. egitne recte curando ut fieret operatio, medico deficiente, ab alia persona capaci, morte quidem certa, sed non legaliter recognita?

2° Parochus, vel alius sacerdos, debetne curare ut, in iisdem supradictis circumstantiis, operatio, de qua agitur, fiat, etiam quando sequi debet privatio annui stipendii?

Et Deus etc.

*Feria, IV die 13 Decembris 1899.*

In Congregatione Generali S. R. et U. Inquisitionis ab E. mis ac R. mis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus habita, propositis superscriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem E. mi ac R. mi Patres respondendum mandarunt:

*Detur Decretum S. Officii diei 15 Februarii 1780 ad Vicarium Apost. Sutchuen.*

*Porro citatum Decretum sic se habet :*

"Ubi de rebaptizandis parvulis Rituale Romanum hoc prae-  
"scribit scilicet: *Si mater praegnans mortua fuerit, foetus*  
"quamprimum caute extrahatur, huc usque inter christianos  
"casus occurrit, sed regula praescripta nunquam observata est,  
"neque unquam promulgata. Rationes sunt: summa repu-  
"gnantia quam Sinenses habent ad eiusmodi sectionem, absoluta  
"apud ipsos artis anatomicae imperitia, gravissimum periculum  
"atroces calumnias contra religionem excitandi gravesque per-  
"secutiones sustinendi cum discrimine salutis et vitae saltem  
"pro iis qui sectionem tentare auderent, si factum ad notitiam  
"gentilium perveniret, quod admodum facile est. Causae prea-  
"dictae possuntne silentium excusare?

"Resp. Etsi caute prudenterque agendum sit, ne, cum  
"paucos quaerimus, multos amittamus, agendum esse tamen,  
"et sectionis a Rituale praescriptae notitia ingerenda, ne obli-  
"visci videamur eos, quos abundantiori charitate manifestum  
"est indigere. Erit proinde e missionariorum debito, paulatim  
"et opportune commonere Sutchuenses de miserrima parvulo-  
"rum perditione in uteris matrum decedentium, quibus opitulari  
"nihilominus, quoad humanae possunt vires, postulat christiana

“charitas, postulat ecclesiastica sollicitudo. Neque improbum  
 “videri debere Sutchuensibus ut ullis fidelibus secare matrem  
 “mortuam, cum et Dominicum latus dissectum sit pro nostra  
 “redemptione. Illud potius rationi absonum atque ab omni  
 “pietate remotum, pro inani integritate pudoreque servando  
 “defunctae genitrici, viventem natum aeternae morti addicere.  
 “Certe, non modestia, non virtus, unde tantum profluit malum.  
 “Haec autem foetus extractio de praegnantis defunctaeque alvo  
 “matris, quamvis patescenda, ut dicimus, ac persuadenda sit,  
 “expresse tamen cavet, prohibetque Sanctitas Sua, ne missio-  
 “narii in casibus particularibus se ingerant in demandanda  
 “sectione, multoque minus in ea peragenda. Sat proinde mis-  
 “sionariis fuerit illius notitiam edidisse, curasseque ut eius per-  
 “ficiendae rationem perdiscant qui chirurgicis intendunt, laici  
 “homines, tum vero, cum casus tulerit, eiusdem praxim ipsorum  
 “oneri ac muneri reliquisse.”

Sequenti vero feria VI, die 15 eiusdem mensis et anni, per facultates E.mo ac R.mo D.no Cardinali S. Officii Secretario concessas, SS.mus D. N. Leo div. prov. PP. XIII resolutionem E.morum ac R.morum Patrum adprobavit.

I. *Can. MANCINI, S. R. et U. Inquisit. Notarius.*

### E SACRA CONGREGATIONE RITUUM.

#### I.

UBI TEMPORE OPPORTUNO NON PERVENERUNT LITT. ENCYCLICAE  
 DE CONSECRATIONE SS. CORDI JESU FACIENDA, HAEC  
 CONSECRATIO PRAESENTI ANNO FIERI POTERIT ET ALIBI  
 RENOVARI CUM IISDEM INDULGENTIIS.

*Per illustris et Rme Domine:*

Quam encyclicis Litteris “*Annum Sacrum*,” datis die 25  
 mensis Maii huius anni “*de hominibus Sacratissimo Cordi Iesu  
 devovendis*”<sup>1</sup> SS.mus Dominus Noster Leo XIII spem expressit  
 atque fiduciam, fore ut maxima inde bona, nedum in singulos,  
 verum etiam in universam christianam Familiam derivarent;

<sup>1</sup> Cf. AM. ECCLES. REVIEW, Vol. XXI, pp. 73-79 (July, 1899).

eam singularis quidam christiani populi consensus ac prompta voluntas confirmavit atque auxit. Nam simul ut supremi Pastoris audita vox est compellantis orbem ut divinam caritatis Victimam sibi demereret totumque se Illi manciparet, statim populus romanus imprimis, exinde vero non Italia solum, sed omnis Europa dissitaeque quamplures regiones visae sunt quasi mutuo certare, ut Summi Pontificis votis ac voluntati sese morigeras exhiberent. Quae omnia quanto gaudio cumularint Sanctissimum Patrem satis quidem significavi litteris diei 21 mensis Iulii huius anni,<sup>2</sup> quibus Ipsius Pontificis nutu ac nomine Tibi et singulis e tuo Clero magnopere gratulabar, agebamque gratias.

Nunc vero allatum est, memoratas encyclicas Litteras ad remotiores regiones quasdam serius pervenisse, quam definitum rei peragendae tempus postularet. Quamobrem Sanctitati Suae supplices preces oblatae sunt, ut harum etiam pio desiderio satisfieret, facta ipsis potestate sese devovendi Sacratissimo Cordi Iesu, iisdem conditionibus, ac si cum ceteris legitimo tempore solemne hoc religionis testimonium edidissent. Cui petitioni Beatissimus Pater benigne annuens, quin etiam largius indulgens, concessit ut non modo fideles, ad quos encyclicae Litterae tardius pervenerunt, sed omnes qui consecrationis iteraverint formam die solemni Sanctissimo Cordi Iesu sacra proximi anni, vel dominica proxime sequenti, ac cetera praescripta servaverint, de privilegio prorsus singulari iisdem fruantur indulgentiis, quae in memoratis Apostolicis Litteris expressae sunt.

Ex his facile intelligi potest, quam curae sit Summo Pontifici haec forma pietatis atque omnium quotquot in orbe sunt dedicatio Sacratissimo Cordi Iesu. Confidit enim Beatus Pater, sicut edixit, tum denique fore ut sanentur tot vulnera inficta hominum societati, ut ius omne ad pristinae auctoritatis exemplum revirescat, ut restituantur ornamenta pacis, quum “*omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris.*”

Spem certam foveo, singulos Antistites de studio atque

<sup>2</sup> *Ibid.*, pp. 283-86 (Sept., 1899).

industria, cuius tam praeclarum specimen huc usque ediderunt, nihil cessuros in posterum ut quamplurimi Ecclesiae Filii utentes ad salutem Apostolicae liberalitatis munere, acquirantur Christo, et "hauriant aquas in gaudio de fontibus Salvatoris."

Interim Amplitudini Tuae fausta cuncta ex animo adprecor.  
Romae, ex Secretaria Sacrор. Rituum Congregationis die  
27 Novembris anno 1899.

Amplitudinis Tuae uti Frater addictissimus

*C. Ep. Praen. Card. MAZZELLA, S. R. C. Praef.*  
*D. PANICI, S. R. C. Secret.*

## II.

### (DUBIA.)

R. D. Joanes Barber Pons, Eccl. Cath. Minoric. Beneficiar. et  
S. caerem. magister, de Rmi sui Episcopi consensu, se-  
quentia dubia S. Rit. Congregationi resolvenda humillime  
propositum, nimirum :

*Dub. I.* An in Dioecesibus, ubi Officia votiva pro singulis  
hebdomadae diebus Decreto 5 Iulii 1883 concessa, non fuerint  
adhuc adoptata, possint ulterius semel pro semper eligi?

*Dub. II.* An omnes ad medium chori accedentes et  
recedentes unico genu flectere teneantur, Canonice exceptis,  
cum non sit in altare maiori Sanctissimum Sacramentum  
reconditum?

*Dub. III.* An post Missam solemnem, qua finita, benedictio  
cum Smo. Sacramento datur, dum Celebrans et ministri  
recedunt ab altari ad scannum in cornu Epistolae ut ibi  
Celebrans exuat Casullam et manipulum, induatque pluviale,  
ac Ministri manipulos deponant, debeant coram SSmo. Sacra-  
mento, discooperto in ipso altari ubi Missa celebrata est, in  
plano utroque genu flectere, aut unico genu in gradu infimo  
altaris?

*Dub. IV.* Dum dicitur "Fidelium animae" in fine Officii,  
estne manu producendum signum crucis ad instar benedictionis?

*Dub. V.* Thurificatio SSmi Sacramenti, estne facienda dupli-  
ictu in triplici ductu, etiam intra Missam solemnem ante  
Introitum et ad Offertorium?

*Dub. VI.* Cereus Paschalis debetne ardere dum cantatur Missa in Vigilia Pentecostes?

*Dub. VII.* Ante SS. Sacramentum discoopertum tenenturne semper utroque genu flectere iuxta decretum 937-1627 d. d. 19 Augusti 1651 ad 6<sup>um</sup> etiam processionibus interessentes, imo et pluvialibus induiti?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis, rescribendum censuit:

Ad I. *Affirmative* iuxta ipsum Decretum Generale.

Ad II. *Affirmative*.

Ad III. Iuxta praxim Ecclesiarum Urbis in plano *utroque genu flectitur*.

Ad IV. *Negative*.

Ad V. *Affirmative* iuxta decretum 3110-5318 d. d. 22 Martii 1862 ad 20<sup>um</sup>.

Ad VI. *Negative*, et servetur specialis Rubrica Missalis.

Ad VII. *Affirmative*, si agatur de accendentibus, et recedentibus, iuxta citatum decretum.

Atque ita rescripsit. Die 24 Novembris 1899.

C. Card. MAZZELLA, Praef.

D. PANICI, Secret.

### III.

#### URBIS ET ORBIS.

DE IIS QUAE INTER INSIGNES RELIQUIAS ADNUMERANDA SUNT.

A pluribus locorum Ordinariis Sacrae Rituum Congregationi sequentia dubia diluenda proposita sunt; videlicet:

*Dubium I.* Utrum pars anterior brachii, quae antibrachium dicitur, ab alia parte superiori eiusdem brachii separata, haberi possit uti Reliquia insignis?

*Dubium II.* Utrum idem sit dicendum de eadem parte superiori brachii, quatenus nempe et ipsa uti insignis Reliquia haberi queat?

*Dubium III.* Utrum cor, lingua, manus, si ex miraculo intactae conserventur, haberi debeant uti Reliquiae insignes?

Et Sacra Rituum Congregatio, re mature perpensa exqui-

sitoque voto Commissionis Liturgicae, ad tria proposita dubia rescribendum censuit:

“Affirmative.” Et ita respondit ac declaravit:

Die 27 Junii 1899.

#### IV.

#### DECRETUM.

##### CIRCA DOXOLOGIAM HYMNI VENI CREATOR ETC.

Cum Commissio Liturgica quaestionem extendisset super conclusione Hymni *Veni Creator Spiritus*, utrum scilicet consultius esset necne eam semper immutatam dicere; Sacra Rituum Congregatio sententiam suam aperuit momentaque graviora exposuit, quibus innixa suum sentiendi modum amplexata fuerit. Hisce aliisque probe consideratis;

Sacra eadem Rituum Congregatio declaravit:

“Doxologiam *Deo Patri sit gloria*,—*Et Filio qui a mortuis—Surrexit ac Paraclito—In saeculorum saecula*—ita esse censemdam praefati Hymni propriam ut eadem semper sit retinenda ac nunquam, quovis anni tempore vel quocumque occurrente Festo, in aliam mutandam,” Atque ita servari mandavit.

Die 20 Junii 1899.

#### E SACRA POENITENTIARIA.

##### CONCESSIONES BULLAE “ÆTERNI PASTORIS” EXTENDUNTUR ETIAM AD MONIALES VOTORUM SIMPLICIUM.

E.mus Cardinalis Vicarius Urbis postulavit a S. Poenitentiaria: “Utrum moniales professae *votorum simplicium* comprehenduntur in Bulla *Aeterni Pastoris*: et utrum durante anno iubilari debeant eligere confessorem inter approbatos *pro Monialibus*; vel possint eum eligere inter illos qui sunt approbati ab Ordinario *pro personis saecularibus*.”—Et S. Poenitentiaria, die 11 Ianuarii 1900, ita rescripsit: “S. Poenitentiaria, consideratis “expositis, respondet: Ad Moniales quoque simplicia vota pro-“fessas spectare beneficia Bullae *Aeterni Pastoris* eisque licere “confessarium sibi semel eligere ex simpliciter approbatis ad “audiendas confessiones personarum saecularium.”

## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

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### OUR ANALECTA.

The Roman documents for the month are:

#### I.—APOSTOLIC LETTERS:

1. To the Bishops of Brazil (South America), urging  
*(a)* the establishment of ecclesiastical seminaries according to the model proposed by St. Charles Borromeo; *(b)* the organization of literary mediums by which to educate the people; *(c)* taking an intelligent interest in politics, not for the purpose of self-aggrandizement and individual gain, but for the true common good, and with unalterable loyalty to authority; *(d)* making proper and systematic provision for the support of Catholic institutions no longer subsidized by the government. This is to be done by arousing the spirit of sacrifice among the people, in which the clergy are to give the first example; here the Pontiff bids the Brazilians learn from the example of the United States.
2. The Sovereign Pontiff recommends the practice of weekly Communion for the faithful in general, in a letter addressed to Father Coubé, S.J., on the occasion of his publishing the five discourses on this subject, delivered at the Eucharistic Congress, held at Lourdes, last year.

## II.—S. CONGREGATION OF THE INQUISITION:

1. Answers, in a case where the Oil of Catechumens had been inadvertently used for Confirmation, instead of the sacred Chrism:—"sileat."
2. Solves questions regarding the liceity and the necessity of the cæsarean section, *mortua jam certo matre*.

## III.—S. CONGREGATION OF RITES:

1. Renews for this year the special indulgences for the solemn consecration of mankind to the Sacred Heart, announced last year, on account of the Encyclical *Annum sacrum* not having reached far-off countries in due time.
2. Decides a number of doubts concerning the canonical Office, and others, among which we note the following: The sign of the Cross is *not* to be made, when, at the end of the Office, the celebrant says *Fidelium animae*;—the incensing in the Solemn Mass is to be made thrice with a *double* elevation of the censer;—the Paschal Candle is not to be lighted in the *missa cantata* on the vigil of Pentecost;—priests vested in cope must, like other ministers, genuflect *utroque genu* on arriving at and leaving the altar on which the Blessed Sacrament is exposed.
3. Answers that the heart, tongue, hand, etc., are classed among *reliquiae insignes*.
4. Ordains that the doxology, *Deo Patri sit gloria*, —*Et Filio qui a mortuis—Surrexit ac Paraclito—In saeculorum saecula*, is an invariable part of the hymn, *Veni Creator Spiritus*, at all seasons of the year.
- IV.—S. PENITENTIARY answers that the concessions of the Bull, *Aeterni Pastoris*, are extended to religious who make simple vows; and they are therefore entitled once during the Jubilee year to choose confessors from all who have faculties for hearing the confessions of lay persons.

### WHAT VOTIVE MASS IS SAID IN HONOR OF OUR LADY OF LOURDES, OR OF THE ROSARY?

*Qu.* Our church has an altar with the grotto in honor of Our Lady of Lourdes, to whom the people here have great devotion. Frequently the priests of the church are asked to say a Mass at this altar in honor of Our Lady of Lourdes. One of our French (Belgian) missals has in the Appendix a Mass "Apparitionis B. Mariae V. Immaculatae (Lourdes); " but I find none such in the Roman missal. Can we use this Mass (of the *Apparitio B. M. V. I.*) on days when votive Masses are permitted by the rubrics; or should we say the ordinary votive Mass of the Blessed Virgin, according to the season of the year?

The same question arises occasionally with regard to the Mass of Our Lady of the Rosary, which the confraternity of the parish has said once a month, on some semi-double or on a Saturday. Can we use the Mass for the feast of the Holy Rosary as a votive Mass on semi-doubles?

*Resp.* The Mass formula of the French missal for the feast of Our Lady of Lourdes (February 2) cannot be used as a votive Mass. Nor can that of the feast of the Rosary in the Roman missal be said as a votive Mass for the confraternity. The Masses of the feasts of Our Blessed Lady, such as the Annunciation, the Assumption, Nativity, Visitation, and the rest, may be said as votive Masses only *within the octaves* of said feasts; at other times the ordinary votive Masses *de Beata Maria Virgine*, according to the season of the year, are said with the intention of applying them to the object designated. The only exceptions to this rule are the feasts of the Seven Dolors of Our Blessed Lady, and that of the Immaculate Conception, both of which may be celebrated as votive Masses.

Hence, the proper votive Masses in honor of Our Lady of Lourdes would be that of the Immaculate Conception (December 8); for the confraternity Mass of the Holy Rosary one of the ordinary (five) votive Masses *de B. Maria Virgine* ought to be said.

Where there is a special indult, as in some dioceses or churches, the privilege supersedes, of course, the general rule.

## APPLICATION OF THE "MISSA PRO POPULO."

*Qu.* Although, as I have always understood, there does not exist for our clergy (in missionary countries) the obligation *ex justitia* of applying the parochial Mass on Sundays and holidays of obligation for the congregation, I think most pastors feel that in this respect the obligation *ex charitate* binds them, especially where they derive a steady living from the administration of the parish as irremovable rectors. But what is the law with regard to this obligation? Does it extend to all Sundays and holidays of obligation throughout the year? And what if holidays are transferred, or have been abrogated (*quoad solemnitatem*), as with us? Are the assistants also obliged (whether *ex charitate* or *justitia*) to celebrate the Mass *pro populo* in general, or at least when the pastor does not or cannot do so?

In Canada and in Europe the clergy whom I have met have seemingly very strict views on this subject, and I know that in some dioceses the *ordo* marks the days when the priest is obliged to offer the *missa pro populo*, and these include, if I mistake not, certain days which are not holidays of obligation, even in those countries.

*Resp.* According to the Constitution of Urban VIII, *Universa per orbem* (Sept., 1642), reënforced by the Encyclical of Pius IX, *Amantissimi Redemptoris* (May, 1858), all pastors having the care of souls, are obliged to offer and apply the Holy Sacrifice of the Mass in behalf of their flocks, on all Sundays and certain feasts throughout the year, whether they are regarded as holidays of obligation or not.

The feasts specified by the Pontiff and therefore observed under the terms of ecclesiastical law, are:

Monday and Tuesday of Easter week, Ascension Thursday, Whit Monday and Tuesday, Corpus Christi, Christmas Day, Epiphany, Purification of the Blessed Virgin, St. Matthias, Apostle; St. Joseph, Spouse of the Blessed Virgin; Annunciation, SS. Philip and James, Apostles; Finding of the Holy Cross, Nativity of St. John the Baptist, SS. Peter and Paul, St. James, Apostle; St. Anne, Mother of the Blessed Virgin; St. Lawrence, M.; Assumption, St. Bartholomew, Apostle; Nativity of the Blessed Virgin, St. Matthew, Apostle and Evangelist; Dedication of St. Michael, Archangel; SS. Simon and Jude, Apostles; All Saints, St. Andrew, Apostle; Immaculate Conception of the

Blessed Virgin, St. Thomas, Apostle; St. Stephen, Protom.; St. John, Apostle and Evangelist; Holy Innocents, St. Sylvester, P. C.; the Patronal or Titular feast of the Church. These are the feasts on which, according to established law and usage, pastors, in the canonical sense of the word, celebrate the Mass for their flocks.

The assistants are not held to this obligation, but it is the duty of the parish priest, if prevented from saying or applying this Mass, to provide some substitute, to whom he owes the usual stipend from his own resources.

The fact that a feast of obligation has been transferred to the following Sunday, or has been entirely abrogated, does not take away the original obligation of saying the *missa pro populo*, where this obligation exists canonically, that is, by ecclesiastical law and divine right (*ex iustitia*).

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#### THE NAME "SECRETAE" FOR THE PRAYERS IN THE MASS.

*Qu.* There are some curious theories afloat about the use and meaning of the prayers preceding the Preface in the Mass. Why are they called *Secretae*? They are not more secret in the way they are pronounced; nor is there any particular mystery in their sense, which might so distinguish these prayers from other parts of the Mass as to suggest the title *Secretae*.

*Resp.* The *Secretae* are those prayers which immediately follow the oblation of bread and wine for the Holy Sacrifice, and they determine the special act of consecration which ushers in the mysterious act by which, under the invocation of some saint or in memory of some divine favor, the wondrous change of the bread and wine into the real, substantial Body and Blood of Jesus Christ is to be effected. Previous to the twelfth century they were the only prayers used for the act of oblation (whence in the Sacramentary of St. Gregory they are called "Super oblata"); and the faithful were given to understand that with these prayers the actual mystery of the Transubstantiation had its beginning. Hence the words were said in silence, the priest alone speaking to God and making

the offering of propitiation, whilst the people, in devout awe, joining their silent petition, awaited the moment when the prayer ended in the sweet tones that preceded the Preface, "Per omnia saecula saeculorum." These ending words warned the people that the priest had made the sacred offering, and invited them to raise their hearts with him in gratitude, and for a short moment the exultation of thankful hearts and voices was heard ascending, to join with choirs above in the angelic *Sanctus*; then silence continued, and the act, begun in the silent prayer of the *Secreta*, reached its climax in the still more silent words of the consecration.

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### THE SOLIDARITY OF FREEMASONRY.

*Editor, AMERICAN ECCLESIASTICAL REVIEW:*

What you have published on Freemasonry in the last December and February numbers of your esteemed periodical needs no further confirmation to convince all unprejudiced readers of the anti-Christian spirit of that secret society as it exists in its highest Lodges, not in Europe only, but also in our own United States.

Should some honest mind still hesitate to believe in the solidarity of Masonry throughout the world, and, in particular, in the sympathy and coöperation of American Masons with those of other lands, the perusal of the following letter is apt to dispel all shadow of doubt. Adriano Lemmi, who wrote it in 1893, was then, as far as my information goes, and probably is still, the highest recognized authority on Masonry since the death of Albert Pike. Though some parts of the document are unnecessary for my present purpose, I copy it in its entirety lest I might appear to garble the quotation, and also because it is a fair specimen of the pompous Masonic style, with its familiar profession of reverence for the "Sovereign Architect," to the rigid exclusion of all recognition of Christ the Redeemer. I quote it from the pages of a valuable Masonic report which has lately come into my possession, and of which I give the title below. The document, besides bearing every intrinsic mark of genuineness, is put above all suspicion by the fact that it has been sent to me by one of our Most Rev. Archbishops.

## THE LETTER.

"Ad Universi Terrarum Orbis Summi Architecti Gloriam.

Deus Meumque Jus.	Figure of Double-Headed Eagle.	Ordo ab Chao.
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Dal Grande Oriente di Roma, Valle del Tevere sotto la Volta Celeste al  $41^{\circ} 54'$  di Latitudine Nord e  $10^{\circ} 7'$  di Longitudine Est del suo Zenit. Il Supremo Consiglio del Sovr.:Gr.:Ispettori Generali; Gr.:Eletti Cavalri Gr.:Comm.:del Grande Impero del 33mo ed Ultimo in Italia sedente in Roma il giorno—del mese—dell'anno di V.:L.:00089 e dell' E.:V.:il di 6 de Marzo 1893.

42, Piazza, Poli, Roma, Italy, March 6, 1893 (sic)

"Ill.:Bro.:Edwin A. Sherman, 33 W.:M.:of Gethsemane Chapter, No. 5, of Rose Croix, Oakland, California.

"Ill.:and Dear Brother:—Through the Secretary General of the Sup.:Council of Washington, the Sup.:Council of Italy has received the resolutions moved by yourself, Ill.:Bro.:on December 18th, 1892, and unanimously approved by your Chapter, which encourages Masonry at large, and the Masons of Italy especially, in their work of vindicating all the civil rights of the nations, and the precious gift of Liberty of conscience granted to all mankind by the G.:A.:of the Universe.

"It is but too true that priestcraft from its nest, the Vatican, is endeavoring to extinguish with the icy breath of Reaction the Sacred Fire of Science and of Liberty, which our Brotherhood lighted up at the cost of enormous sacrifices, and in the face of dreadful dangers, and now keep alive in all parts of the world.

"It is true that Papacy, having gone astray from the pure and genuine source of Christianity, is fighting nowadays against Masonry with increasing audacity, especially in Italy, where that Papacy keeps alive a revolt against the established order, and in a permanent attempt to ruin the unity and integrity of the country.

"We have never doubted the love and sympathy of the American Masons for us in that struggle which we carry on in the very stronghold of Vaticanism; but your words, so full of useful advice and of encouragement for us, have greatly

comforted us. They were received amidst applause at the last Session of the Sup. Council, and were at once translated and communicated to all the Lodges and Chapters of the Italian Masonic family.

"In the name of the Sup. Council, 33°, and of all the Masons of Italy, accept, Ill. and dear Brother, and give to your Chapter, the sincerest and most loving thanks.

The Del. Sov. Gr. Commander,

Ad. Lemmi, 33°.

The Gr. Secretary Gen.,

Teofilo Gay, 33°."

The last page of the printed document exhibits a half-tone portrait of a spectacled military man, wearing three decorations, and under it

"Fraternally yours,

Edwin A. Sherman, 33°.

Hon. Mem. Sup. Con. S. J. S. A. .

Grand Minister of State of the Grand Consistory of California.

Past Em. Commander of De Molay Council of Cadosh No. 2,  
Oakland, Cal.

Wise Master of Gethsemane Chapter, No. 5, of Rose Croix,  
Oakland, Cal.

Orator of Oakland Lodge of Perfection No. 12.

Life Member of Oakland Lodge, No. 188, F. & A. M.

National President of the Masonic Veteran Association of the United States.

Secretary of the Masonic Veteran Association of the Pacific Coast.

Etc., etc., etc."

The San Francisco *Monitor*, in its issue for March 6, 1895, says of him : "Major Sherman, as he calls himself, is one of those barnacles that encrust the official chairs of the secret societies. He is a Thirty-third Degree Mason, and an American Eagle in the A. P. A. No one knows how many other societies he infests to the disgust of the ordinary members, who have been compelled to sit out his interminable cachinnation."

The Masonic document from which I quote Lemmi's letter displays the following inscription on its title-page :

"Account of the Reception of the Heart of our Martyred Brother, Ex-Gov. Ygnacio Herrera y Cairo, at the hands of Our Sister Senora

Rosalia L. de Coney, wife of Ill. Bro. Alex. K. Coney, 32°, Consul General of Mexico, by Gethsemane Chapter, No. 5, Rose Croix, of the A. & A. S. Rite of Freemasonry, at the Masonic Temple, Oakland, Cal., Monday Evening, April 24th, 1893, Together with Addresses and Other Interesting Matter Presented on that Occasion. Stenographically reported by Brother and Sir Knight R. L. G."

The Herrera, whose heart was so solemnly received in deposit by a Masonic Lodge in the United States, was, according to the showing of the document itself (page 5), a Mason of at least the Degree of Rose Croix, who, when Governor of Jalisco, had imprisoned Carmelite Friars on a charge of plotting against the infidel Government. After he retired from office he was, at a time of great lawlessness, lynched by a band of soldiers, without cognizance of the Government. The leader of that band was lynched in turn by a mob of medical students. It was a most disgraceful affair all round, which all friends of order of every party and creed must deplore, and condemn as absolutely indefensible. But our Masonic document glories in the revenge, and applies to it the very unsafe maxim: "Vox Populi, Vox Dei."

C. COPPENS, S.J.

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#### VIOLET COLOR FOR THE ANTIPENDIUM AND THE TABERNACLE VEIL.

*Qu.* A friend tells me that for a Requiem Mass, even *presente corpore*, it is not permissible to drape the altar in black if the Blessed Sacrament repose in the tabernacle on the altar at which the Mass is celebrated. I know that the veil about the tabernacle must be of purple color; but I doubt whether the altar itself should be draped with purple, and not black. Would you be kind enough to tell me which is the proper color in the circumstances?

*Resp.* Both the antependium and the tabernacle veil should be of violet color, when the Blessed Sacrament is preserved on the altar at which the Requiem Mass is offered. (See *Decr. Auth. S. R. C.*, July 21, 1855; also Dec. 1, 1882.)

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#### ACTS OF THE ETHIOPIAN CHURCH.

*Qu.* Have we any records of the early Ethiopian Church? The Acts of the Martyrs frequently mention interesting details of the

Christian heroism of those who suffered for the faith in Ethiopia ; but there is certainly no popular record of a character similar to the Annals of the Armenian, Syrian, and other Oriental Churches, scant as these may be. Has anyone done for the Ethiopian saints what Assemannus, or Aucher, or the Bollandists in their *Analecta*, have done by their collections of MSS. for Eastern hagiography ?

*Resp.* The first systematic effort made to throw light upon the scanty remnants of the Ethiopian Church was published in 1691 at Frankfort, by Ludolphus; it appeared as a calendar in a work entitled *Commentarius ad historiam Aethiopicam*. Van den Gheyn, in his paper, *Acta Martyrum*, in the *Diction. de Theolog. Cathol.*, expresses the belief that abundant material for a history of Ethiopian hagiography may be gleaned from the Abyssinian MSS. catalogued in the British Museum and the National Library of Paris. Last year E. Budge published some forty Ethiopian texts relating to the Apocryphal Acts of the Apostles (*Contendings of the Apostles*, London, 1899). Other authors who have undertaken to write and illustrate the lives of Ethiopian saints are C. Rossini, Guidi, E. Pereira. No doubt the present spirit of active search in the Eastern fields of literature and art will lead to early results, throwing fresh light on the records of the Ethiopian as well as the other Oriental churches.

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#### CAN A VISITING PRIEST SAY THE MASS "DE BEATO" IN A STRANGE CHURCH?

*Qu.* By a decree of December 9, 1895, priests saying Mass in a church having a different office from their own, are obliged to conform to the *ordo* of the locality. Suppose that I wish to say Mass in a church in Italy where the Redemptorist Fathers have a special privilege of saying the Mass of Blessed Majella, recently beatified ; could I do so by reason of the general decree of 1895, or does the law forbidding the celebration of Masses *de Beato*, without a special indult, bind me in that case ?

*Resp.* The rule of conformity laid down in the above-mentioned decree is absolute and without exception. Hence a visiting priest would be obliged to say the Mass *de Beato*, unless the rubrics of the local *ordo* leave the clergy free to

celebrate a votive Mass or the feast *ad libitum*. This is plain from the wording of the decree, which demands that priests saying Mass in a church outside their own ordinary jurisdiction, shall conform *omnino* to the *ordo* of the place where they celebrate.

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#### DUBIUM DE MISSAE HONORARIO.

*Qu.* Mr. A. bequeathes one hundred dollars to Father B. for Masses for the repose of his soul, without expressing any preference for solemn or low Masses. Is Father B. justified in offering the number of *missae cantatae* required by the customary stipend?

*Resp.* No. When the testator has not signified his intention specifically, it is to be interpreted *ex communiter contingentibus*. In this case Mr. A. is presumed to desire *missae privatae secundum honorarium consuetum*, and to these Father B. is obliged.

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#### THE TEST OF SACRED ELOQUENCE.

*Editor, AMERICAN ECCLESIASTICAL REVIEW:*

I must tell you a curious test of the power of sacred eloquence which came under my notice some time ago. In one of our large city churches the announcement was made of a course of sermons to be given during Lent by a prominent young priest who had considerable talent as a speaker. The church was, as I happened to know, crowded every night, and the first sermons were reported in the papers as a grand success. It so chanced that a triduum was going on in one of the neighboring churches, where the old parish priest, who himself gave the evening instructions, had invited a few of us to hear confessions at the conclusion of the devotion. There were a good number of confessions, and we heard until pretty late into the night. I was growing somewhat impatient, when, on leaving the confessional, a fellow who had cowered in one of the back seats came up, and stopping me at the door, said: "Father, I want to speak to you."—"Do you want to make your confession?"—"No."—"Well, then, go to the pastoral residence and see the priest of this church; I do not belong here."—"But, Father, listen to me. I can't go to confession, for I am unfit to get absolution for various reasons; but I want to make restitution, and ask you to pay for me, or to say a kind word

for a bound-up sinner to the old priest who preached here to-night. Yesterday, I went to Father X.—'s lecture, and whilst he was preaching I found ample opportunity to pick the pockets of several people. Some of my pals made a splendid haul too. To-night we were on the same errand, when it occurred to me that this might be a good field for our operations. I succeeded in getting a purse during the prayers ; then the old priest began to preach, and somehow, though it was all quite simple, I could not help listening. Before he got through I made up my mind to drop this business, and I would rather starve than pick another pocket of people who come here to church. Will you take what I have and let me bring you the rest to-morrow ?" I need not add that the fellow came back; that I found no difficulty in straightening out his path, and getting him some work to do. He is a man of some education and appreciates a good sermon ; but it puzzles him to think that a fine preacher became to him the inducement of plying his criminal trade, whilst a very humble exponent of God's truth, such as the old priest, became the cause of his restoring the ill-gotten gain and inducing a permanent change of life.

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#### SHOULD THE CELEBRANT STAND WHILE THE PREACHER READS THE GOSPEL ?

*Qn.* Will you kindly inform me through the REVIEW, whether the celebrant of the Mass should stand or remain seated while the Gospel of the day is being read in English by another priest who is to deliver the sermon. In this neighborhood the practice differs, the majority holding that the celebrant should not stand, but simply remove his biretta.

*Resp.* Although the rubrics contain no explicit direction on this point, yet their spirit and analogy, as well as the more common practice, indicate that the celebrant should stand, in the circumstances.

## Recent Bible Study.

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M. L'ABBÉ C. CHAUVIN favors us with an Introduction to Sacred Scripture<sup>1</sup> that is rather above than below the usual treatises of this kind. The psychology and extent of inspiration are well treated, though we do not agree with the author's view on verbal inspiration. The History of the Vulgate Text is another topic that receives extensive treatment in pp. 321-365, and full references are given to the work of Samuel Berger. The work is the result of the writer's lectures to the students in the Seminary of Laval, and presents the form of a fairly satisfactory text-book. Fr. Leopold Fonck, S.J.,<sup>2</sup> has enriched the introductory sciences with a work of less general interest, but of more minute research. The author has been preparing himself for some time to write the articles on natural history for the *Dictionary of the Bible* that will accompany the *Cursus Scripturae sacrae*, published by the German Province of the Society of Jesus. We had become familiar with the writer's methods in two of his articles on the Biblical lily and the Biblical hyssop, published in the *Stimmen*; but we hardly expected that the author was prepared to give us a whole series of such learned treatises on a variety of other Biblical subjects. Pages 6-10 of his new publication are devoted to the palm-tree, pages 15-23 to Jonas' ivy, pages 111-116 to the fig-tree, pages 149-156 to the balsam of Galaad; the lily, the hyssop, the Sodom apples, the vine, and other objects of natural history mentioned in the Bible receive most careful attention. The author has made personal researches in the Holy Land, and has been assisted also by the observations of his friends, especially of the experienced Syrian missionary,

<sup>1</sup> *Leçons d'introduction Générale, Théologique, Historique, et Critique aux divines Écritures.* Paris: P. Lethielleux, 1899; pp. ix—640; fcs. 7.20.

<sup>2</sup> *Streifzüge durch die Biblische Flora.* *Biblische Studien*, 5 Bd., 1. Heft; Freiburg: Herder, 1900; pp. xiii+167.

Père M. Jullien. It is devoutly to be wished that our Catholic pilgrims should become independent of guide-books that cannot do justice to Catholic views and traditions.

In the field of archæology two new attempts have been made to show how far the results of archæological research may legitimately affect our views concerning the Biblical narratives. The former of these publications consists of a compilation of essays edited by David G. Hogarth,<sup>3</sup> and contains three distinct parts, the first of which discusses Hebrew, the second classical, and the third Christian authority. The first part is wholly written by Canon Driver, who voices the answer which the Higher Criticism has to make to the recent attacks of Prof. Sayce and other archæologists. The essayist appears not to have kept in mind that the term archæology embraces not merely the material remains as opposed to the literary documents, but includes also inscriptions. This oversight has occasioned several statements that are too sweeping to be true. Again, the verdict of Dr. Driver that archæology is either absolutely neutral on the points in dispute between the traditional and critical views, or else in harmony with the Higher Criticism, is based on the implied certainty regarding the law of the evolution of religious beliefs, a law assumed but not proved by the Reverend author. Finally, the Canon's logic is at fault when he criticises Prof. Sayce and Mr. Tomkins for drawing from the monuments a picture of Palestine as it was in pre-Mosaic times, and then showing that it agrees with the Biblical history of the patriarchs; surely, the Higher Criticism does not deny that a document must be instinct with the life of the time it describes, and that if it can be shown to harmonize with its time it is to be accepted. Dr. Nicol's archæological work<sup>4</sup> occupies the same ground as the essay of Canon Driver. The author takes the Babylonian archæology to illustrate the early chapters of Genesis and the history of the patriarchs; the archæology of Egypt to illustrate the history of Abraham,

<sup>3</sup> Authority and Archæology, Sacred and Profane; Essays on the Relation of Monuments to Biblical and Classical Literature. By S. R. Driver, D.D., etc. London: John Murray, Albemarle Street, 1899; pp. xiv—440; price, 16s.

<sup>4</sup> Recent Archæology and the Bible. The Croal Lectures for 1898; Edinburgh and London: William Blackwood & Sons, 1899; pp. 346; price, 9s.

of Joseph, and of the Hebrew immigration; the Tel-el-Amarna tablets and the various accounts of the Hittite civilization to illustrate the state of Chanaan before and immediately after the conquest; the Assyrian annals to illustrate the close of the Hebrew monarchy; and recent archæological discoveries as tending to establish the authenticity of the New Testament records, especially St. Luke's Gospel. If Canon Driver had known of Dr. Nicol's work he would have included him in the sentence he pronounces against Prof. Sayce and Mr. Tomkins; for the argument "given the personality of Abraham—and his figure as presented in Genesis is such a striking personality that he cannot have been invented,—archæological discovery shows that the conditions amid which he is represented to have lived in the narrative of Genesis correspond with what were the social conditions of the time;" this method of arguing is common to the three foregoing writers.

It is the tendency of present-day Scripture students to bring the inspired writings into the closest possible connection with the world of thought current in their age. It is maintained that the dependence of the sacred writers on the literary form and even the verbal expression of their own times is much greater than surface indications would suggest. This, it is claimed, has been confirmed by a find of the German Exploration Expedition sent by the Imperial Archæological Institute of Berlin to make researches in the city of Priene, in Asia Minor. The expedition has been fortunate enough to discover a Greek inscription of eighty-four lines, in which an account is given of the introduction of the Julian calendar on the birthday of the Emperor Cæsar Augustus, Sept. 23.<sup>5</sup> The chief interest lies in the deification of the Emperor Augustus and in the alleged use of expressions that are said to have later been applied by the New Testament writers to Christ and His Kingdom. Prof. Harnack finds in this heathen source, dating back two generations before Paul's ministry in those regions, that the so-called Christian sentiments of our inspired books really originated among the Gentiles, and were only appropriated by the New Testament writers. We cannot here enter into a full comparison

<sup>5</sup> Cf. *Mittheilungen*, Vol. XXIII, Heft 3.

between the form and material contained in the newly discovered inscription on the one hand, and the contents and the expressions of the New Testament on the other; but we may safely say that it would be amusing, if it were not so sad, to watch the vagaries into which our scientific men are led by their arbitrary axiom of a continuous religious development.

Passing on to the field of exegesis, we are glad to be able to compare a recent Protestant work on the Books of Samuel with a Catholic publication on the same subject. H. Preserved Smith<sup>6</sup> does not rank among the critics of the first order, such as Wellhausen, Driver, or Cheyne, but his commentary may be pronounced a painstaking and a meritorious work. The text has been constructed from the notes of Thenius, Wellhausen, and Driver, with an occasional conjecture of the author. "Among Roman Catholic expositors," the author condescendingly admits, "I know only Cornelius à Lapide . . . and those cited by Poole . . . or by Schmid." If the Professor's study of his subject had been wider and deeper, his logic might be better and his style might run more smoothly. Commenting on the relation between Chapters XV and XVI, 1-15, the author suggests that the writer of Samuel had a keen eye to the consistency of his narrative, and was not above rather shady "devices" to maintain it; treating of VII, 43, the Professor manages to carry a contradiction into the text by omitting the second part of the verse; another discrepancy is carried into Chapter XIII by the author's false exegesis. It is a real pleasure to turn from this commentary to the scholarly work of Dr. Norbert Peters.<sup>7</sup> The first section of this book contains a critical reconstruction of I Sam., XVI, 1-XIX, 18, together with an investigation into the textual division and the historical character of the passage; in the second section the author compares the Greek with the Hebrew text of the Books of Samuel; the third section is wholly devoted to David's lamentation in II Sam. I, 17-27; the fourth, fifth, and sixth sections contain minutiae concerning the textual criticism, the exegesis, and the

<sup>6</sup> The International Critical Commentary. The Books of Samuel. Edinburgh : T. and T. Clark, 1899.

<sup>7</sup> Beiträge zur Text- und Litteraturkritik, sowie zur Erklärung der Bücher Samuel; Freiburg : Herder, 1899.

orthography of the Books of Samuel. In the question whether the longer Hebrew text or the shorter Greek version must be preferred, Dr. Peters decides in favor of the latter for the following reasons: (1) The Hebrew additions are wanting in the original text now represented by the Septuagint Cod. B—the other Greek codices and the Patristic quotations containing the additions do not represent the original text, since in these documents the style of the additional matter differs from that of the body of the text. (2) The additions harmonize badly with the rest of the text. (3) The seams joining the additions to the rest of the text are in part still recognizable. (4) The style of the additions partly shows the peculiarities of more recent times. Since, therefore, the decree of the Council of Trent, Sess. IV, probably does not extend to the portions in question, and since the condition *prout in ecclesia catholica legi consueverunt* is not fulfilled in their case, Dr. Peters is right in adopting the shorter text of Cod. B. Another praiseworthy character of Dr. Peters' work is his short but clear dealing with the modern divisive criticism. The traditional view concerning the literary unity of a historical document is in possession, and the burden of proof rests on those who impugn this unity. It is important to emphasize this principle, seeing that modern critics endeavor to hide it from view. As we do not surrender a traditional reading without cogent proof, so we ought to adhere to the traditional unity of our inspired books, until their literary composition is established by conclusive arguments.

The rather neglected field of the Books of *Kings* is beginning to be cultivated again. Though we cannot recommend the two new works on this part of the Old Testament without reserve, the reader ought to know of their existence at least. Dr. Holzhey<sup>8</sup> considers the history of the composition of *Kings*, its sources and editions. Dr. Benzinger<sup>9</sup> has produced in his commentary another specimen of the accuracy and scholarship which we admire in his Old Testament Archæology. The smallest possible compass contains the maximum of information.

<sup>8</sup> Das Buch der Könige. Untersuchung seiner Bestandtheile und seines literarischen und geschichtlichen Characters. München: J. J. Lentner, 1899.

<sup>9</sup> Die Bücher der Könige. Freiburg: J. C. B. Mohr, 1899.

## Book Review.

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GENERAL INTRODUCTION TO THE STUDY OF THE HOLY  
SCRIPTURES. By the Rev. Francis E. Gigot, S.S., Professor  
of Sacred Scripture in St. Mary's Seminary, Baltimore, Md.  
New York, Cincinnati, Chicago: Benziger Brothers. 1900.

Professors in our ecclesiastical seminaries have long felt the need of an adequate text-book on General Introduction to Sacred Scripture. The German and French languages are fairly supplied in this respect; and in Latin, Father Cornely's learned *Historica et Critica Introductio* and its methodical *Compendium* have done and are doing good service. It goes with saying, however, that with us and in English-speaking countries generally the study of the Bible should look to its mastery in the vernacular, and that lectures and text-books of introduction should be in the same medium. Dr. Dixon's well-known work has long been in use, but it has fallen behind in the advance of Biblical science, and would require considerable revision to bring it up to present-day requirements. For some time back there have been rumors afloat that several text-books of the kind required were in course of preparation. It will be doubtless welcome news to those interested in the matter to learn that one such work has just come from the press.

The author needs no introduction to our readers. His *Outlines of Jewish History* and *Outlines of New Testament History* are widely known and appreciated helps to Scriptural studies. Those who are familiar with these two works will be pleased to find that the same perspicuous method that makes them so interesting and serviceable characterizes the present work and adapts it to its specific purpose as a text-book for the professional student, without taking in the least from its attractiveness for the general reader. By way of illustration of this method we shall present the outline of a chapter—the shortest, as suiting our space—and subjoin a parallel analysis of its development.

## SYNOPSIS OF NATURE AND DIVISIONS OF BIBLICAL CRITICISM.

I.	1. Notion of Biblical criticism.
ITS NATURE :	2. Its constructive and destructive aspects.
II.	1. Real meaning of the name.
HIGHER CRITICISM :	2. Problems connected with Integrity, Authenticity, Literary Form, Reliability, Of the Sacred Writings.
	3. Method and general results.
III.	1. Its starting point: the various readings of the Sacred Text.
TEXTUAL CRITICISM :	2. Materials Available : Manuscripts, Translations, Quotations.
	3. Principal rules to determine the relative value of the various readings.
	4. Division : Of the Text. History : Of the principal Versions.

I. NATURE OF BIBLICAL CRITICISM.—1. *Notion of Biblical Criticism.* The method of discussing the *origin, date, and integrity* of the Canonical Books. It is applicable to human, not divine elements.

2. *Its Constructive and Destructive Aspects.* Inductive in its processes, it *constructs* theories and imparts accurate information. It sometimes *destroys* time-honored theories. Its results are often negative or conjectural; yet they subserve constructive purposes.

II. THE HIGHER CRITICISM.—1. *Real Meaning of the Name.* Though a rationalistic connotation has come to cling to the term, it simply expresses the higher subjects with which it deals—the genuineness and literary characteristics, as distinguished from the mere textual features, of the Bible (Lower Criticism).

2. *Problems of the Higher Criticism.* The importance of these problems has been fully recognized only in recent times, especially since Richard Simon wrote. They concern the integrity, authenticity, literary form and veracity of the Sacred Books.

3. *Method and Principal Results of the Higher Criticism.* It starts from the principle that every literary production bears the traces of the time and place of its composition, and reflects the peculiar frame of mind, style, and literary methods of its author. It analyzes the matter and form—literary, grammatical, and lexical—to find a basis of comparison between the work under consideration and

any other production studied in a like manner and ascribed to the same author or to the same period. It then enters on the usually difficult task of comparison. Whilst using chiefly internal evidence as its criterion, it calls to its aid whatever reliable external or authoritative evidence is within its reach. By the application of the analytical method it has reached certain definite conclusions concerning the human origin and elements of the Bible. It has engendered in recent times a more respectful attitude towards the Sacred Books. It has taught the student who is exclusively reliant on external evidence, the necessity, positive and negative, of larger use of internal criteria. The more accurate information it has furnished as to the historical circumstances of the origin and literary methods of the inspired writing has been of great hermeneutical value.

III. BIBLICA TEXTUAL CRITICISM.—1. *Its Starting-point.* It starts with the various readings that exist in the old manuscripts, and seeks to restore the Sacred Text to its genuine form.

2. *Materials Available for Textual Criticism.* It must appeal principally to external or documentary evidence; hence to the earliest manuscripts, to the translations and to quotations found in other books of the Bible, in the Fathers, etc. Internal evidence (style of the author, methods of transcriber, etc.) is, however, a subsidiary means.

3. *Principal Rules to Determine the Relative Value of the Various Readings.* (1) Every element of evidence must be allowed its full authority. (2) More value must be given to the testimony of independent witnesses than to coördinate aggregates of witnesses. (3) The more ancient is generally the preferable reading. (4) The more difficult reading is the more probably genuine. (5) *Brevior lectio praeferenda verbosiori.* (6) The reading which lies at the root of the variations is preferable.

4. *Division of Textual Criticism.* As it bears on the text or on the ancient translations.

The foregoing is a typical illustration of the method on which Father Gigot has worked out the twenty-two chapters into which his book is divided. Any one who will take the time to compare the schematic outline above with the immediately following development, even in the synoptical illustration here presented, will at once discern the didactic value of the work. On the other hand, the development of the schemata flows so smoothly that the non-professional student who takes an interest in the Bible, but who has no taste for class-hall manuals, will be repelled by no dry-as-dust outlines. The work will thus meet the needs and tastes of two somewhat distinct classes of students.

Another feature commends it no less in this double aspect. The author, whilst duly conservative in his teaching, and thus wise in bringing forth from his store the older things, is no less prudent in setting forth the new. From the immense Scriptural literature produced by non-Catholic scholars he has selected and adapted many a fact and inference which will supplement the information of the Catholic reader to whom that literature is not accessible, or even on the whole profitable. The seminarian likewise will be made acquainted with what it imports him to know concerning the work produced by Bible scholars alien to his faith. This feature will be more fully developed in the volumes that are to treat of *Special Introduction*, for it must be noticed that the present volume is concerned with General Introduction only, the author having in hand a second volume introductory to the Old Testament, and a third introductory to the New.

A comparison of the book with that of Dr. Dixon shows that it is about the same in compass. About half of the latter work, however, is taken up with Scriptural geography, archæology, etc., so that the important questions centering in Biblical canonics, criticism, hermeneutics, and inspiration receive a much ampler treatment at the hands of Father Gigot. The comparatively full development of such an important subject as inspiration is welcome especially at this time, when it has aroused so much controversy, both within and without the Church. Father Gigot has devoted his three closing chapters, covering a hundred pages, to the history, proofs, nature, and extent of inspiration. The last chapter is especially interesting. Its outline stands out in the following schema :

#### SYNOPSIS OF NATURE AND EXTENT OF BIBLICAL INSPIRATION.

##### I. IMPORTANCE AND INTRICACY OF THE QUESTION.

II. NATURE OF INSPIRATION:	I. The common teaching of the Church:	What is Affirmed :	The Bible is the Word of God. The two-fold (Divine and Human) Authorship. Three Divine operations in inspiration. Human co-operation.
			Simple Divine assistance. Simple subsequent Divine ap- proval. Subsequent approbation of the Church.
	2. Questions freely debated :	What is Denied :	Verbal Dictation Theory. Verbal Inspiration as recently understood. Limited Illumination Theory.

III. EXTENT OF INSPIRATION:	<p>1. The two tendencies regarding it defined.</p> <p>2. The two tendencies compared:</p>	<p>They agree as to</p> <p>They disagree as to admission of simply Relative Truth as regards</p>	<p>Extension of inspiration to matters other than Faith and Morals. Exclusion of every positive and formal error. Admission of simply relative truth in certain Inspired Statements.</p> <p>Scientific Statements. Historical Matters.</p>
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We cannot here follow the development of this synopsis; a few notes on its last section must suffice. The "two tendencies" of opinions amongst Catholic scholars relate to the blending of deductions from the traditional teaching of the Church as to the extent of inspiration with the ascertained results of Biblical criticism. Some writers "seem chiefly inclined not to deny but to interpret well-ascertained facts, so as to bring them into harmony with the deductions which they regard as validly drawn from unquestionable principles; many, on the contrary, think that in connection with some particular facts, it would be better to allow greater weight to them and to modify the theoretical deductions on their account" (p. 552). It were desirable that Father Gigot had given some illustration of the facts and deductions here in question, as well as references to the writers connected with these divergent tendencies. Whilst "excluding every positive and formal error from the genuine passages of the Sacred Writings, Catholic scholars do not intend to affirm that divine inspiration makes them all to be true in exactly the same manner" (p. 554). The language of the sacred writers must be interpreted in relation to the usage and circumstances of the times in which they wrote. "An erroneous impression might indeed be gathered from certain statements of the sacred writers, as, for instance, from their unscientific descriptions of natural phenomena. But the erroneous impression may and should be set aside by treating the popular language under their pens as we treat similar language on the lips of even the best-informed men of science. It describes external phenomena without reference to their true nature, and declares them accurately as they appear. In a word, it contains not absolute, but relative truth" (p. 556). And here it is that differences arise among Catholic writers. "While many would restrict such relativity of truth to a comparatively few Biblical passages which refer to purely scientific matters, others think it should be extended to all scientific matters and to many historical statements besides" (*ib.*).

"The main argument set forth by the latter class of scholars for extending the relativity of truth to historical statements, is drawn from the many discrepancies which they meet with in the historical books, the numerous inaccuracies as regards chronology, geography, etc., which they think are found therein. To save the truthful character of the inspired narratives, without going against what appears to them the plain meaning of the text, they affirm that here, as in connection with purely scientific statements, appeal should be made to an accommodation by the sacred writers to the manner in which historical matters were dealt with in their time. The compiling of traditions or documents, for instance, was in vogue in their day, without reference to the objective truth of these sources of information; and, in consequence, we find such traditions or documents with their variations, simply embodied in the sacred records. Again, as Schanz puts it: 'when the sacred writers do not claim to write history, or to write it as demanded by modern criticism, they cannot be accused of error, if the representation does not completely correspond to the standard of severely historical science.'

"The second main difference between the advocates of the two tendencies described above bears precisely on this: that while many Catholic scholars admit the existence of *relatively* true scientific statements only when the sacred writers do not make such statements their own, many others, on the contrary, affirm their existence, even in cases where these purely scientific views are countenanced by the inspired writers. Here, again, the latter scholars appeal to the manner in which the Bible speaks of such matters, as a ground for their position. They tell us that the sacred writers, as granted on all hands, were not favored with a special revelation concerning the true nature of purely scientific facts; that in their language they so clearly share the opinions of their time, that did we not know that such opinions are not absolutely corresponding to the reality of things, we should never suspect that they were not fully endorsed by them; that, far from even giving us a single hint showing that they hold different positions from those which they state, they assume the current notions of their time as a basis for their arguments; that, in a word, everything in the manner of the inspired writers is so calculated to produce the impression that they themselves countenance the scientific views which they express, that every attempt at showing the reverse must clearly appear to lack a basis of fact. Hence, they conclude that as far as the plain meaning of the Biblical statements is concerned, it bears out their own position.

"At the same time, these Catholic writers distinctly maintain that such endorsements of views not absolutely true are not positive and formal errors on the part of the sacred writers. 'We have not the remotest intention of saying,' writes Schanz, 'that the sacred writers have erred, or were liable to err, in things even unimportant and accidental, but only that in such matters as profane science and profane history, they leave the responsibility of borrowed statements to the source whence they drew them, or that they followed a common and well-recognized way of thinking and speaking. If any one should here think it is his duty to protest against the supposition that God could have been the occasion of an erroneous chronology, his contention would only show a mistaken notion of inspiration.'"

In these extracts the reader will discern the author's careful handling of this difficult subject, whilst the variety of opinions they

reflect shows that the Catholic scholar is committed by the teaching of the Church to no position as to the extent of inspiration which is not in perfect accord with any facts that Biblical research may bring to light.

In conclusion, we might call attention to some lapses of pen or type that might be emended in a future edition: page 149, fourth line from foot, and page 223, eleventh line, *between* is used for among; p. 177, l. 18, *gone through* for taken up; p. 179, l. 8, *Himyaric* for Himyaritic; p. 183, l. 5 from foot, *has* for had; p. 184, l. 2, *of* for *with*; same page, l. 12 from foot, article omitted; also p. 375, l. 12; p. 442, l. 2, *to* for under. These are all manifestly tiny specks. At p. 443, however, there is an expression one finds it harder to forgive, where the author alludes to the "dry and *a priori* method in which the mediæval writers were wont to handle questions of philosophy and theology." *Si inimicus hoc fecisset sustinuisse utique.* The context does not call for the comparison.

**THEOLOGIA MORALIS DECALOGALIS ET SACRAMENTALIS,**  
auctore clarissimo P. Patritio Sporer, Ord. FF. Min. Novis curis  
edidit P. F. Irenaeus Bierbaum, Ord. FF. Min. Tomus II. Pader-  
bornae, 1900. Ex Typographia Bonifaciana. Pp. vi—948.

Father Lehmkuhl says of Sporer: "Etsi aliquando benignior est in sententiis, generatim tamen solide et erudite scripsit" (*Theol. Mor.*, Vol. II). The student of morals will not find fault with the author's benignity, especially in view of his solidity and erudition. Father Hurter speaks of the present work, in its original form, as "solide, erudite et perspicue conscripta" (*Nomenclatura*, Vol. I). It is hardly necessary to add that the *novae curae* of the present editor, Father Bierbaum, have enhanced the value of the original, both as to form and matter. The excellent letterpress and paper and the convenient form of the volume are a welcome improvement on the folios published in Venice during the first quarter of the last century; whilst the editorial notes embodying recent authoritative decisions, adapt the work to present needs. The initial volume of this edition, which was noticed in the REVIEW (October, 1897), included the theology of the first three precepts of the Decalogue. The present volume treats of the remaining seven precepts. The rest of the work, as yet unpublished, will contain the moral doctrine on the Sacraments. Amongst the questions discussed in the volume at hand are those which concern justice, restitution, contracts in general and in particular—difficult and

delicate subjects in which the experienced guidance of Father Sporer cannot fail to be advantageous, as well to the priest in the ministry as to the student in the seminary.

THE NATIVITY OF OUR LORD JESUS CHRIST. From the Meditations of Anne Catherine Emmerich. Translated from the French by George Richardson. London : Burns & Oates ; New York : Benziger Brothers. 1899. Pp. 106.

Special attention attaches at present to the publication in English of the *Meditations of Catherine Emmerich*, of which this little volume is a part. The written process of information *de fama sanitatis et miraculorum Servae Dei Annae Catherinae Emmerich* has been received in Rome, and the authoritative scrutiny of the writings which include the meditations and the correspondence of the servant of God is the next step in the preliminaries of canonization. We have already two biographies of this remarkable contemplative, one published some twenty-five years ago in the "Quarterly Series," and the other recently by the Augustinian, Father McGowan. The facts of her early life plainly bind the unbiased reader to regard these meditations with the utmost reverence ; there is absolutely nothing to inspire distrust of her motives or the things she relates. Whilst no one is obliged to receive her statements as anything more than devout imaginings, one gains from their reading the gradual conviction that there is in them something more than mere human suggestion or agency, such as might be the result of remembered reading or a fervid imagination. Her statements are altogether in harmony with the narrative of the Synoptic Gospels, as well as with the more recently ascertained results of the Palestine and Egypt exploration societies. "I have read through her revelations several times during the last sixty years," writes the English translator, "and I have more frequently read through the New Testament, and have never been able to detect the slightest opposition between them. The discovery of the House of the Blessed Virgin near Ephesus, exactly corresponding with Sister Emmerich's description of it, has given a new impetus to the desire to read her revelations."

SYNOPSIS omnium Librorum Sacrorum utriusque Testamenti quas ex sua Introductione special. in Vet. et Nov. Testamentum excerpit, retractavit, complevit Rudolphus Cornely, S.J. Cum approbatione Superiorum. Parisiis: Sumptibus P. Lethielleux. 1899. Pp. 463.

Students familiar with Father Cornely's large edition of the *Introductio in Utriusque Test. libros sacros* understand the value of the "synopsis" or summaries which there serve as outlines, showing forth the structure and disposition of the topics contained in each book. The present work consists of such summaries, giving the form and the arrangement of thought for each separate book of the Old and the New Testament. He furthermore adds such introductory remarks as will lead the student to understand the dependence of the different parts, historically, which are then analyzed in detail. Thus each book is presented to us as a sort of topographical chart, in which the principal thoughts, the purpose and the main lessons are located in convenient topical or logical order. The substance of the volume is, as we intimated before, to be found developed on the same plan in the author's *Introductio Specialis*. Nevertheless, a careful comparison shows considerable addition and emendation of parts, especially with reference to the Book of Genesis and the Psalms. The summaries are generally taken from some authoritative source or from several divergent sources; for example, the analysis of the Canticle of Canticles is presented in three distinct forms, taken from St. Thomas, Cornelius à Lapide and P. Gietmann.

The Synopsis of the Psalms is also published separately in a small volume.

NAZARETH ET LA FAMILLE DE DIEU DANS L'HUMANITE. Par le R. P. A. Dechevrens, S.J. Tome I, pp. 237; Tome II, pp. 301. Prix, les 2 vols., 5 francs.

JESUS-CHRIST DANS L'EVANGILE. Par le R. P. Thomas Pégues, O.P. Tome I, pp. xii—348; Tome II, pp. 396. Prix, les 2 vols., 9 francs. Paris: P. Lethielleux, Libraire Editeur.

Two works mutually supplementary. The first explains in a practical manner the idea of divine sonship to which our Lord's Incarnation has uplifted humanity. The second analyzes the portrait of our Lord—the cause and model of that sonship—as reflected in the Gospel.

The effects of Naturalism, the dominant error of our age, are painfully manifest, not only in the disregard and denial of the supernatural order by non-Catholics, but also in the dimming of vision and the benumbing of feeling in respect to the things of faith on the part of the children of the Church themselves. The supernatural is identified with Christianity, with the Church, her mysteries, precepts, and Sacraments. "It is summed up in the word which Christ placed on our lips, that by manifold repetition it might remain deeply engraven on our mind and heart: *Our Father, who art in Heaven.*"

Yet the mystery of divine filiation, which the Gospels so often mention; which the Holy Spirit is unceasingly effecting in the Church; which is to reach its consummation in eternal glory, is insufficiently dwelt upon and realized by the faithful. May not this be due, asks Father Dechevrens, to us priests, who in our sermons and instructions, under pretext that the subject is beyond their intelligence, fail too often in explaining to the faithful the great mystery of our divine filiation, and of grace, which is its foundation? To aid in the quickening and deepening in souls of the realization of this ineffable privilege of divine sonship, the author has sent forth these volumes. In the first he outlines God's plan in the creation of man and in the Incarnation. Herein are seen the basis and reason of all duty—the dignity to which man has been raised by being associated in adopted filiation with the consubstantial Son of God. The divine plan is shown as illustrated in the home at Nazareth, and then in the Church, the extension in time and space of the Holy Family. The second volume portrays the life at Nazareth as the model to which the Christian soul must conform to reflect in itself a filial resemblance with its Father. The work in its entirety is not exegetical but ascetical. The principal aim is to visualize as far as possible the idea of divine filiation illustrated in the home at Nazareth, the exemplar of the Christian home. In this respect it will be suggestive to the priest in his instructions for parents and children.

*Jesus Christ in the Gospels*, the second of the two works at hand, is chiefly historical and exegetical, though it brings out the spiritual teaching that emanates spontaneously from the subject. The aim is to tell the consecutive story of our Lord's life in the words of the Evangelists. The four Gospels are blended and broken into portions corresponding to the leading divisions and events of His life, topography rather than time being the basis of these divisions. After each section thus drawn from the Gospel narrative the author subjoins an explanation which brings out exegetically the literal meaning of

the passage, and its significance in the fuller unfolding of our Lord's history. It is in this respect not unlike Father Coleridge's great work, though compressed within much smaller compass.

LEAVES FROM ST. AUGUSTINE. By Mary H. Allies. Edited by T. W. Allies, K.C.S.G. Second Edition. Revised and Corrected. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. xii—483.

It is only the comparatively few that can read the original works of St. Augustine ; and of these it is the lesser few that can afford the time, in these days of multiplied demands on the limited store of a life's energies, to read so voluminous a writer. Besides this, much that came from the pen of the great Bishop of Hippo had mainly a local and temporary or a purely subjective interest. So that, viewed as a mere time- and energy-saving instrument, it would be difficult to estimate the value of such a work as the one here presented. But the book has a higher claim on the appreciation of the busy reader. It is a faithful portrait—miniature, yet true—of the mind and heart and character of one who was second perhaps only to St. Paul in the range of his influence on men. It is certainly a privilege to be presented through the medium of a faithful translation with an orderly character sketch of one who, as Mr. Allies observes, “ranks amongst the Fathers of the Church as St. Paul amongst the Apostles” (Pref.).

The author has grouped the material under four heads. The first selects from the *Confessions*, the story of the conversion of St. Augustine, and the death of St. Monica ; from the *Sermons* his episcopal life at Hippo ; from various other writings the purely philosophical side of his mind is delineated. The second part, entitled “Doctrine in Daily Life,” develops from the *Sermons*, *Commentaries*, the *City of God*, and other works, his religious teaching on many moral subjects. The third part brings out from diverse writings his mind on the Church ; and the fourth part illustrates his thoughts on Eternity, the Resurrection, the Beatific Vision, etc. The work of translating was, if anything, more difficult, as all know who are familiar with St. Augustine's Latin, than that of selecting. It is no slight praise to say that the style is thoroughly English.

**NATURE'S MIRACLES.** Familiar Talks on Science. By Elisha Gray, Ph.D., LL.D. Vol. I. World-Building and Life, Earth, Air, and Water. New York: Fords, Howard & Hulbert. Pp. viii—243.

A neat little volume in spring dress. It tells of some of the wonderful phenomena of earth, air, and water—marvels so astonishing that by analogy they may be called “nature's miracles.” It is written in a clear, pleasing, conversational style, the technicalities of science being avoided, and the matter presented in a way to arouse and sustain the interest of the general reader. The author's name is near the top on the roll of modern inventors. By turns a farmer's lad, blacksmith's apprentice, carpenter, boat-builder, self-supporting through a college course, the inventor of the telautograph, the multiplex telegraph, the speaking telephone, and many other kindred apparatus, the wonder is that he finds the time to write books on popular science. *Si iste et iste cur non et ego* is the stimulus to industry the reader in his own lines may well take from the book. Two companion volumes are in course of preparation: one on Energy and Vibration, the other on Electricity and Magnetism.

**THOUGHTS FOR ALL TIMES.** By the Right Rev. Mgr. John S. Vaughan. With a Preface by the Right Rev. J. C. Hedley, D.D., O.S.B., Bishop of Newport. First American edition (from the fourth English edition). With a Preface by His Eminence, Cardinal Gibbons. New York: O'Shea & Co. 1899. Pp. xiv—412.

It is gratifying to find that these *pensées* have multiplied into four editions in England and have now entered into an American edition—in a form, too, worthy of the matter and of the publishers, and yet within the reach of the impecunious. The thoughts for all times are grouped under three divisions. The first contains chapters on Infinite Love, on the Nature, Simplicity, and Wisdom of God and the Blessed Trinity as reflected in man and as “vestiged” in irrational creatures. The second includes Thoughts on the Blessed Eucharist, on Sin, Purgatory, and Divine Grace. The third has chapters on the Riddle of Life, on Man as a Microcosm, on Pain, Faith, Theology, and Vivisection, and a few more miscellaneous subjects. From this division the reader will notice that the work aims at no strictly unified conception. It is a collection of essays that have already appeared for the most part in print, and whose only bond of union is their general theological character. It is not a volume of sermons, but of essays, in

which many deep truths of theology are treated with a felicity of illustration and grace of literary style that ensure them an interest with readers not otherwise informed in theological science. The book will serve the priest as an instrument for his own spiritual culture as well as in the preparation of his instructions; one, moreover, that he can give or recommend to educated laymen, Catholic and Protestant, with well-founded assurance that its use will be to their advantage.

**OXFORD AND CAMBRIDGE CONFERENCES. 1897-1899.** By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 413. Price, \$1.35.

**OXFORD CONFERENCES.** Summer Term, 1899. By Fr. Raphael M. Moss, O.P., Lector in Sacred Theology. London: Kegan Paul, Trench, Trübner & Co.; New York: Benziger Brothers. 1900. Pp. 109. Price, 60 cents.

Sermon books, as they usually go, are looked on as dull affairs, and few readers, not professionally interested, take them up with anything like avidity. The Oxford and Cambridge Conferences have proved themselves noteworthy exceptions to this rule. Those who read the little brochures in which the Conferences originally appeared felt themselves repaid in the mental and moral edification derived from their vigorous thought, as well as entertained with their smooth style and the rich fund of bright illustration and literary allusion. The book-form in which the different series are now collected secures their deserved permanency, besides the convenience of unity.

The new series of Oxford Conferences by Father Moss treats, in eight discourses, of Divine Grace, its necessity, nature, causes, and effects. The profounder nature of the subject does not lend itself to the brevity of treatment, or to the familiar, easy touch of diction that marks the preceding Conferences. The discourses are summaries, solidly and clearly wrought, of the Theology of Grace.

**THE CONVENT CHOIR BOOK.** A collection of Original Compositions for Morning and Evening Service for Female Voices. Composed and arranged by B. Hamma. 127 pages. Price, \$1.50 net.

A large collection of two-part compositions for female voices. The compositions are written with an eye to simplicity in the voice parts, while the accompaniment, without being at all difficult, is full and satisfying. Besides the two-part pieces, there are four Gregorians and a *Requiem* and *Libera* for unison chorus.

## Recent Popular Books.<sup>1</sup>

**ADAM GREYSON:** Mrs. Henry de la Pasture. \$1.50.

The heroine and her three grand-daughters play parts of nearly equal importance in a very long story of every-day life. The hero, married for his money by one of the grand-daughters, is very meek and submissive, until he discovers that her mother was of humble extraction, when he suddenly asserts himself and declares his equality. This is the only novel touch in the tale.

**ANDROMEDA:** Robert Buchanan. \$1.25.

The monster, in this version of the myth, is a rough sailor, who marries the heroine in her childhood, in order to be able to protect her from poverty, and then disappears. Having met and loved an artist, and having acquired a veneer of education, she conceives a horror of her husband, when he suddenly returns to life, and after many threats and violent scenes, he obligingly departs, and dies in a manner leaving no room for legal doubt that she is free to marry Perseus.

**ANDY DODGE:** History of a Scapegrace : Mark Price Pendleton. \$1.25.

The scapegrace is expelled from more than one school for lawless foolishness, but drifts into the office of a country journal and makes it so brilliant that his services are peremptorily demanded by a New York daily paper, after which he marries and is happy and prosperous. The author may not actually commend the hero, but does not condemn him, and the whole tale is feeble.

**ANGLO-BOER CONFLICT:** Alleyne Ireland. \$0.75.

This volume belongs to the series begun with "The Dreyfus Story." It contains only what is absolutely known in regard to the acts of the Dutch and English, excluding all rumors of secret arming and fortifying, and all the romances of diplomatic agents of all races. A list of unofficial sources of information, in the shape of magazines, papers, and books, is appended.

**BIOGRAPHY OF A GRIZZLY:** Ernest Seton-Thompson. \$1.50.

The author compels the reader to see the world through the eyes of a grizzly bear, from his earliest days to the moment

when, old and worn, he is glad to let himself be suffocated by poisonous vapors. The study is minute, and full of surprising touches of insight and imagination, and the pictures, of which twelve are large and tinted, and the others very small sketches, are revelations such as were never seen in this country before the author's appearance

**BOSS OF TAROOMBA:** E. W. Hornung. \$0.75.

The "boss" is a spirited girl, who for some time manages her farm, her rough neighbors, and her farm hands with success, but at last has to fight for her life and her possessions, aided by a musician, whose success as her suitor has aroused the hostility of the worst element among her neighbors. The story is not intended to be anything but amusing, and amusing it is.

**BY WAY OF THE WILDERNESS:** Pansy (Mrs. G. R. Alden). \$1.50.

A weak father, a selfish stepmother, and a malicious and untruthful stepbrother make the hero's life miserable, but through their shortcomings and sins he comes to perfect conversion according to Calvinistic ideas. The theology with which the story is laden is purely Calvinistic, and an abused and misunderstood boy is always an unwholesome companion of youth.

**CAMPAIN OF THE JUNGLE:** Edward Stratemeyer. \$1.25.

This, the fifth of the "Old Glory Series," describes Gen. Lawton's campaign in Luzon, and, until its history shall be soberly written, is worth owning as a memorandum of the various battles and captures. As a story for boys, it is excellent of its kind, not likely to become a classic, but putting contemporary events in an attractive and easily remembered form.

**CARDINAL'S MUSKETEER:** M. Imlay Taylor. \$1.25.

The hero, the real heir to a marquisate held by a wicked kinsman, is protected by Richelieu, to whom he renders good service, and receives his reward in restoration to his rightful dignities, and marriage with his kinsman's daughter, with whom he has fallen in love. The fighting, love-making, and intrigue are judiciously blended, making a pleasant story.

<sup>1</sup> The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

**DARTNELL:** Benjamin Swift. \$1.50.

The morbidly sensitive Sir Charles Dartnell, modestly convinced that he understands love better than any living man; too refined to endure light, color, music, or society, forces his wife into intimacy with his familiar friend. When he suspects the alienation of her affections, he ostensibly goes away, but really encamps on the roof of the house to watch her, suborning her maid for the same purpose. All the acquaintances of the three persons concerned allow their imagination to outrun the event of the wife's guilt; but when it becomes evident, her husband divorces her, exulting much in his former friend's ruin, and makes a comfortable, dark, silent solitude for himself, and the reader has to meditate severely upon the Ten Commandments to refrain from being pleased with his discomfiture. The book is a symptom of unwholesome literary tendency, for the author writes of his lunatic hero with no humorous appreciation of his actual ludicrousness, although he makes his scandal-mongers detestable, and punishes his sinners roundly.

**DEACON BRADBURY:** Edwin A. Dix. \$1.50.

The stalwart old hero, finding that his faith is shattered by the misfortunes falling upon him through the apparent misconduct of his cherished son, insists upon leaving the church of which he is a shining light. His children and wife are very well described, but with occasional superfluous detail, as, for instance when every one of the actions necessary to clear a dining-table of dishes and cloth, and to refurbish it for common use, is given in a melancholy list. As the Deacon's creed was heretical from the beginning, his heterodoxy has its queer aspects and might injuriously puzzle a young reader. Some of his questions are like the inquiries of a lisping child, whose conceptions of everything are incorrect.

**DREAM OF A THRONE:** Charles Fleming Embree. \$1.50.

The moving power in this book is a patriotic but faithless Mexican monk, the father of the heir to the lost throne of Texoco, and the story tells of the strange nurture and education of the boy, and of his attempt, by the methods used in Spanish-American colonies, to regain his heritage. His foster sister and her lover, pious and good Christians; his affianced, a girl representing the worst type of Mexican plotter, merciless, false, and profligate, and her lover, habitually traitorous in every respect, are the chief characters. Three private soldiers of humble birth, as full as Sancho of proverbs and simplicity, furnish the lighter element. The style is uncommon and distinguished. No better Mexican historical romance has been written in English.

**ENOCH WILLOUGHBY:** James A. Wickersham. \$1.50.

The chief interest in this story is in the exposition of the influences under which a Quaker became a Spiritualist medium, and

an orthodox Quaker mother consented to the marriage of her son and the medium's daughter. The tale is related with perfect gravity, and is of interest to Protestants uncertain as to the trustworthiness of their peculiar creed. To a Catholic, the entire unreasonableness of all the chief actors is amazing, but the heroine shines both as daughter and as sweetheart.

**FORESTMAN OF VIMPEK:** Flora P. Koptek. \$1.25.

Sketches of peasants ignorant of the world, not too well instructed in religion, innocent of sentimentality, brutally frank, and inclined to be sly. Many of them take part in a pilgrimage, which is described in the modern French manner with equal emphasis on noble and sordid details.

**FORTUNES OF A LITTLE EMIGRANT:** Mary E. Mannix.

Michael, an honest, industrious youngster, not too good to use his fists when attacked by other boys, comes to the United States and steps into an excellent situation after three months of walking across the continent. By a series of innocent misunderstandings, combined with hostile malice, he is made to appear guilty of theft; but the truth is soon manifest, and he finds himself with good friends, anxious to educate him. The little story is told with much animation and kindness, and the young Michael is an excellent companion for any boy. (Eight to twelve years.)

**HARP OF LIFE:** Elizabeth Godfrey. \$1.50.

Four sisters, left orphans with small fortunes but large ability, decide to earn their own living, and one becomes a public singer. She marries, but evades most of the duties of a wife, persuading herself that art stands first; but a severe lesson teaches that her love dominates her art. The description of a singer's trials is vivid, but not gross, and the question of religion is not brought into the case.

**HOME AND GARDEN:** Gertrude Jekyll. \$3.50.

This volume contains a description of the ideally beautiful house built for herself by the author, and of its gardens, and it is illustrated with a large number of photographs. It is very well written, and although the actual application of its precepts presupposes large means, many of its teachings are useful to all gardeners and home-makers, and it is agreeable reading even for the proletariat.

**INDIANS OF TO-DAY:** George Bird Grinnell. \$4.00.

The unique attraction of this quarto is its plates, in which Indian chiefs and a few prominent squaws are represented in all the pomp of such savage finery as yet remains in use among the tribes. As the pictures are photographs, their trustworthiness is unimpeachable, and their size is so

great that details are sharply defined. The text contrasts the former and present condition of the Indian; describes reservation life and the transactions of the agency and similar matters. The author is the leading authority on his subject.

**INDIAN STORY AND SONG FROM NORTH AMERICA:** Alice C. Fletcher. \$1.25.

Some thirty Indian songs for various occasions are here collected, each with the simple harmonic accompaniment found necessary to give the air the sound which the Indian recognizes as correct. The story of the song is added, and, in many cases, is beautiful and poetical. The author is a scientific observer, not a sentimentalist, and the arrangement and harmonization are the work of musicians of repute. The music is the most nearly primitive yet arranged in modern notation.

**JUDGES' CAVE:** Mrs. H. M. Lothrop (Margaret Sidney). \$1.25.

The "judges" are those English regicides who, after the Restoration, concealed themselves in the New Haven Colony. The heroine, at first loyal, protects them after one of them has saved her life. She talks and acts like a nineteenth century young person, and she constructs falsehoods with marvellous grace and ease, greatly to the admiration of her Puritan friends. The author has made the most of the legend, but entirely lacks sympathy with the period.

**KATE WETHERILL:** an Earth Comedy. Jennette Lee. \$1.25.

The heroine dies a few days after her husband, being strictly admonished by her physician, repents of some twenty years of parsimony, indifference, and the imposition of unceasing drudgery. A brief space before her death, she finds strength and encouragement in scrap of philosophy culled from a newspaper, the sole source of mental, social, or spiritual aid within her reach, and by its aid endures her husband's temporary wandering of affection, and the loss of one of her children. The spiritual destitution pictured in the story well represents the condition of certain circles of nominal Protestants.

**KNIGHTS IN FUSTIAN:** "Caroline Brown." \$1.50.

The formation and acts of the secret society, called the Knights of the Golden Circle, are described in this story, which is also an excellent study of life in rural Indiana, as it was during the Civil War. The American inaptitude for conspiracy gives the tale an air of comedy, although much of it is the grimmest possible tragedy. The incidents recorded, a few of a sentimental nature excepted, are literally true, and the quotations from the ritual are taken from the stenographer's report. This passage of the Civil War has waited long for a novelist, but has fallen into excellent hands at last.

**LETTERS OF THOMAS GRAY:** Selected with a Biographical Notice: Henry Milnor Rideout. \$1.00.

Fifty-five letters, covering a period of thirty-six years, are included in this volume, and also a portrait. They are unabridged, and so judiciously chosen as to show all sides of the poet's character. The entire book is a glass, through which one perceives the whole kingdom, from the king to the field flowers, for Gray was interested in everything.

**MICHELANGELO:** Estelle M. Harll. \$0.75.

This, the third of the Riverside Art Series, contains a portrait, the Madonna in the Florentine Museum, Moses, Cupid, David, the Pieta, Jeremiah, Daniel, the Christ Triumphant, the two Sibyls, Lorenzo de Medici, and four other pictures, with a good introductory sketch and careful descriptions of the pictures. The book is intended for school use, and, to avoid Unitarian, Hebrew, and Atheistic censure, the author was obliged to write of Christianity with much care, avoiding any assertion of miracle, but she equally avoided anything offensive to Christians, and is reverent, although not enthusiastic.

**MODERN READER AND SPEAKER:** George Riddle. \$1.50.

This collection of recitations includes nothing not doubly proved by the editor, both as instructor and as public reader. Both verse and prose are carefully edited, with the intention of displaying the reader's ability and of avoiding dull passages.

**MONSIEUR BEAUCAIRES:** Booth Tarkington. \$1.50.

A perverse Duke of Orleans, running away from the excellent marriage devised for him by his royal brother, appears in England in disguise, wins the love of a peer's daughter and the hatred of many men of fashion, and at last reveals himself in a highly theatrical fashion, after having tested the lady's affection and found it unstable. It is a pleasant story, suggesting translation in many passages, especially in one, in which the English lady addresses a group of her countrymen as "My little poltroons."

**NEW ENGLAND BOYHOOD AND OTHER BITS OF AUTOBIOGRAPHY:** Edward Everett Hale. \$1.50.

The sixth volume of Dr. Hale's "Works" describes the life in educated Boston families having a competence, but not wealth, in the years between 1820 and 1840. The following sixty years are treated in papers describing the Boston of the mid-century; abolition struggles in Texas; the work of Dr. Hale's church in the Civil War, and other matters with which he has been connected, and to this are added about a hundred pages on arbitration, permanent peace, and other measures of international importance.

**ONE QUEEN TRIUMPHANT:** Frank Mathew. \$1.50.

The time of the story is the period included between the inception of the Babington plot and the execution of Mary of Scotland, and the scenes take place at the court of Elizabeth, in the prisons of Mary, and in the haunts of the conspirators. The few fictitious characters include among them the hero, a faithful servant of Elizabeth; his brother, a conspirator, and the heroine, the supposititious daughter of Mary. The author holds the scales level between the two queens, not making either very attractive, but allowing their partisans to speak for themselves. The author's bias is towards Elizabeth.

**PARSONAGE PORCH:** Seven Stories from a Clergyman's Note Book. Bradley Gilman. \$1.25.

The clergyman is Protestant, and on one occasion assures a friend that dogs have souls, and his stories illustrate the trials and pleasures of the Protestant ministry. One tells of a parish which asked its bishop for a young minister and learned wisdom from experience; another of a minister who learned the real nature of the enthusiastic, musical, flirting female parishioner; and the third tells of the miserable fate of a pastor who filled certain empty pews with lay-figures and was detected. The other four stories deal with the congregation, and describe quaint persons and conduct.

**P A S S E N G E R S:** Myles Hemenway. \$1.25.

This volume includes that issued nearly two years ago under the title, "Doomsday," and another entitled "April," and told by a madman who laments the death of the woman whom he has loved and murdered. Both stories are ghastly and unwholesome, although the second shows skill in the manipulation of horrible thoughts.

**PRIEST'S MARRIAGE:** Nora Vynne. \$1.00.

The hero, material and almost brutal by nature, is perverted, abandons his sacred office, attempts marriage, is unhappy, deserts, returns when she attempts to divorce him, is repulsed, and retires, advising her to marry the excellent youth who has loved her from the beginning. The various Protestant characters discuss the situation according to their very dim lights, and the priest attributes his conversion to his supposed wife's amazing purity and goodness. The abnormal virtue of most of the Protestant characters, and the unfair presentation of their comments upon the hero and his doings, remove the book from the field of artistic fiction, and its author's apparent modest intention of proving the impurity, impropriety, and bad policy of clerical celibacy leads her to discuss topics unfit for the consideration of the female laity. To write an edifying novel on this subject might be possible to a Manning, but it is beyond the power of any woman.

**PRINCESS SOPHIA:** E. F. Benson. \$1.25.

The virtuous young hero, the prince of an imaginary kingdom, is outwitted at every turn by his clever mother, the most audacious gambler in Europe. The story is a clever extravagance.

**PROSE OF EDWARD ROWLAND SILL:** \$1.25.

Essays on beautiful natural objects, on literature and on criticism, on music, psychology, ethics, and education, are here collected, together with a few on various aspects of life. They contain real thought expressed with rare judgment and taste, and are uncommonly suggestive and awakening. The introduction includes letters revealing a rarely beautiful character, but this makes itself evident in all the essays, which are sweet-tempered, even when distinguishing between good and bad. The volume is real literature, and will have enduring life as such.

**QUEEN'S GARDEN:** M. E. M. Davis. \$1.25.

A story of a week in the life of a homeless orphan, to whom love and wealth came suddenly, to be followed by imminent danger of death, and that in turn by happiness. It is beautifully written, with touches of pleasant strangeness, intensified by contrasting horror, vividly described.

**R E B E L :** H. B. Marriott Watson. \$1.50.

The hero, an especially audacious peer of the court of the second Stuart, succeeds in rescuing his betrothed from James Stuart, who has kidnapped her, but carries his resentment to such lengths, both in word and deed, that his assassination, after a few days of wedded life, merely cheats the block of a victim. Many of the most amazing incidents are taken from authentic memoirs of the period, and the book fairly presents the Stuart court as it may be seen in the pages of Evelyn, Pepys, and De Grammont.

**R E D BLOOD AND BLUE:** Harrison Robertson. \$1.50.

Justice is done to each of the social strata indicated by the title, and the story is an excellent description of the very newest South, firmly knit to the North in the Spanish war, yet not forgetting its traditions of family and of manners. The contrasted characters, the ex-Confederate planter and the son of the plain farmer, are of the best type, and their mutual influence is shown in an agreeable story without a villain.

**RHYMER:** Allan McAulay. \$1.50.

"Clarinda" is the heroine's cousin, and aids her in escaping from an absurd lover to whom her mother would marry her for mercenary reasons; and later, Burns and Clarinda very nearly succeed in separating the girl from her chosen betrothed. The author makes no hero of Burns, but writes

of him as if disgusted with the excuses offered for his failings. The heroine is charming, and her lover is worthy of her, and the fable that binds their love with the affair of the Bard and Nancy is ingenious.

**ROBERT TOURNAY:** William Sage. \$1.50.

The son of a French nobleman's intendant secretly loves his master's daughter, and, during the chances and changes of the Red Terror, after rescuing her from the mob, which sacks and burns her home, he wins her affection, and she in her turn saves his life. The French Revolution has endured nearly a century of hard usage as a background for love stories, but this tale is original in arrangement, and is of varied interest, the personages being driven by events instead of having events centre about them, as is the case in too many books of the period. Danton as the hero's friend, and Robespierre as his enemy, are among the real characters introduced.

**ROOM OF THE ROSE:** Sara Trainer Smith. \$1.25.

The title-story of this book is less meritorious than most of those following it, but its position is the excuse for a pretty and original cover, within which are thirteen other tales, each one an incitement to high thought or good action. The late author was not content with strongly moral and pious intention, but gave her work excellent literary form, thus doubling its power for good, for the stories are fascinating to readers quite indifferent to the faith of which they are the natural product. To Catholics, young and old, the book will come as a wise and tender friend; to Protestants it will be a veiled missionary.

**SMITH COLLEGE STORIES:** Josephine Dodge Daskam. \$1.50.

Ten clever, amusing stories of girls who happen to be in college, but do not differ from other girls except in being uncommonly addicted to management of one another. Most of the stories abound in fun, but two have heroines who find the world a serious place. The stories, without in any sense casting discredit upon the college, show that it is no place for a weak girl or for a girl of unformed character.

**SONGS OF THE GLENS OF ANTRIM:** Moira O'Neill. \$1.00.

These poems are as simple as folk-songs, their art being absolutely perfect in self-concealment. They are but few, but each is a pearl.

**SON OF THE WOLF:** Jack London. \$1.50.

The nine stories in this volume, reprinted from the *Atlantic* and the *Overland*, describe that warfare with that Arctic cold which reduces him who seeks fortune in that struggle to the level of the savage in certain respects, while giving his imagination and tact abnormal keenness and increasing his fortitude an hundred-fold. They are wild tales, but exceedingly well told, with no wasted words. They are men's stories, written for men,

not for little girls, any more than Homer is written for young ladies' clubs, and they should not be set before very youthful innocence, although their morality is unimpeachable.

**TOTAL ECLIPSES OF THE SUN:** Mabel Loomis Todd. \$1.00.

This is a new edition of a book originally issued in 1894, with an added chapter describing the eclipses of 1896 and 1898; some ninety illustrations; and all that is now known in regard to the future eclipses of 1900 and 1901. The charts give all the data needful to the teacher or student of eclipses, but the book is written in easy style, and its greater part is within the grasp of the curious but unscientific reader.

**TOUCHSTONE:** Edith Wharton. \$1.25.

The author's careful style occasionally degenerates into apparent affectation, but the story is ingeniously planned and original. A poor man obtains the money necessary for his marriage by secretly selling and publishing the love-letters written to him by a dead woman of genius. This base transaction serves to test the character, not only of the man, but of his wife and of all their friends.

**WATERS OF EDERA:** Louise de la Ramée (Ouida). \$1.50.

An Italian peasant's calamitous quarrel with manufacturers intent upon monopolizing the waters of the stream irrigating an agricultural region is the theme of this story. The author has striven hard to describe a model Catholic priest, and has succeeded in showing one with whom the moral victory always remains, even when he is defeated in his plans for the good of his people; but she cannot deny herself the pleasure of an occasional gibe at the expense of the Church, which, like most Protestants, she seems to regard as an entity responsible for all the ill-doing of her children, but quite isolated from their virtues. The English syntax and the Italian orthography are Ouida's own.

**WOMAN AND ARTIST:** Paul Blouet (Max O'Rell). \$1.50.

The ancient question of a female artist's ability to endure the yoke of matrimony is brought up for treatment in this book, and adorned with certain new complications. The case advanced demonstrates nothing, both husband and wife being exceptional, and the reconciling friend being much too amiable for this world.

**WOMAN'S PARIS:** A Handbook of Everyday Living in the French Capital. \$1.00.

This book is intended to supply the female traveller with that mass of trivial information which no one supposes to be necessary until pocket and temper suffer for the want of it, while the native smiles and levies taxes on both. It supplies the information included in the phrase "knowing the town," telling women when and how to spend their time and money to the best advantage.

### Books Received.

L'EUCHARISTIE. Nouvelle édition. Extrait de Bossuet. Par le R. P. Libercier. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. x—214. Prix, 1 fr.

A L'ECOLE DE JESUS. (F. de Lammens.) Nouvelle édition, par le R. P. Libercier. *La même librairie.* Pp. xii—264. Prix, 1 fr.

BEITRAEGE ZUR TEXT- UND LITERARKRITIK SOWIE ZUR ERKLAERUNG DER BUECHER SAMUEL. Von Dr. Norbert Peters, Prof. d. Theol. a. d. B. Philos.-Theol. Facultät zu Paderborn. Mit Approbation. St. Louis, Mo. (Freiburg im Breisgau): B. Herder. 1899. Pp. xi—235. Preis, \$1.90.

WAS SAVONAROLA REALLY EXCOMMUNICATED? An Inquiry. By the Rev. J. L. O'Neil, O.P. Boston: Marlier, Callanan & Co. 1900. Pp. xi—202. Price, 75 cents.

THE EVOLUTION OF THE ENGLISH NOVEL. By Francis Hovey Stoddard, Professor of English Literature in New York University. New York: The Macmillan Company. 1900. Pp. 235. Price, \$1.50.

LIFE AND LETTERS OF AMBROSE PHILLIPPS DE LISLE. By Edmund Sheridan Purcell, Member of the Roman Academy of Letters; Author of the "Life of Cardinal Manning." Edited and finished by Edwin de Lisle, Fellow of the Society of Antiquaries; sometime Member of Parliament. In two vols. Vol. I, pp. xii—422; Vol. II, pp. 382. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1900. Price, \$10.00.

THE MAKING OF CHARACTER. Some Educational Aspects of Ethics. By John MacCunn, M.A., LL.D., Oxford. *The Same.* 1900. Pp. vii—226. Price, \$1.25.

ISRAEL'S MESSIANIC HOPE. To the Time of Jesus. A Study in the Historical Development of the Foreshadowings of the Christ in the Old Testament and Beyond. By George Stephen Goodspeed. *The Same.* 1900. Pp. xi—315. Price, \$1.50.

FIVE GREAT OXFORD LEADERS. Keble, Newman, Pusey, Liddon, and Church. By the Rev. Aug. B. Donaldson, M.A., Canon Resi-

dentary and Precentor of Truro. New York: The Macmillan Co.; London: Rivingtons. 1900. Pp. xi—390. Price, \$1.75.

DE PAUCITATE SALVANDORUM QUID DOCUERUNT SANCTI? F. X. Godts, C.S.S.R., Lectio spiritualis Clero perutilis. Editio tertia, auctior et emendata. Bruxellis Sumptibus Julii de Meester. 1899. Pp. 551.

WETZER UND WELTE's KIRCHENLEXIKON oder Encyklopädie der katholischen Theologie und ihrer Hülfsissenschaften. Zweite Auflage, in neuer Bearbeitung, unter Mitwirkung vieler katholischen Gelehrten, begonnen von Joseph Cardinal Hergenröther, fortgesetzt von Dr. Franz Kaulen. Mit Approbation des Hochw. Herrn Erzbischofs von Freiburg. Hundertvierundzwanzigstes Heft. Freiburg, St. Louis, Mo.: B. Herder. 1900. Pp. 386—575. Preis, 30 cents.

THE FOUR LAST THINGS: Death, Judgment, Hell, Heaven. By Father Martin von Cochem, O.S.F.C. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 223. Price, 75 cents.

THE PERFECT RELIGIONS. For the use of Confessors in Convents, the Inmates of Convents, and those who aspire to the Religious Life. Instructions of Monseigneur D'Orleans de la Motte, Bishop of Amiens. *The Same.* 1900. Pp. 242. Price, \$1.00.

THEOLOGIA MORALIS Decalogalis et Sacramentalis, auctore Clarissimo P. Patritio Sporer, Ord. FF. Min. Novis curis edidit P. F. Irenaeus Bierbaum, O.F.M., Provinciae Saxoniae S. Crucis lector jubilatus. Cum permissu Superiorum. Tomus II, Paderbornae. 1900. Ex Typographia Bonifaciana. (J. W. Schroeder.) Pp. viii—948.

THE FORTUNES OF A LITTLE EMIGRANT. By Mary E. Mannix. Notre Dame, Indiana: *The Ave Maria.* 1900. Pp. 267. Price, 75 cents.

THE ROOM OF THE ROSE, and Other Stories. By Sara Trainer Smith. Philadelphia: Jos. McVey. 1900. Pp. 266. Price, \$1.25.

SAINt FRANCIS OF SALES. By A. de Margerie. Translated by Margaret Maitland. Preface by G. Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. 1900. Pp. xiv—206. Price, \$1.00.

**THE DUCHESS OF YORK'S PAGE.** By Mrs. William Maude. London : R. & T. Washburne ; New York : Benziger Brothers. 1900. Pp. 186. Price, 70 cents.

**ST. PETER IN ROME** and His Tomb on the Vatican Hill. By Arthur Stapylton Barnes, M.A. With thirty full-page plates and several text-illustrations. London : Swan, Sonnenschein & Co., Lim. 1900. Pp. viii—395. Price, \$4.00.

**TESTAMENTUM DOMINI NOSTRI JESU CHRISTI** nunc primum edidit, latine reddidit et illustravit Ignatius Ephraem II Rahmani, Patriarcha Antiochenus Syrorum. Moguntiae. Sumptibus Francisci Kirchheim. 1899. Pp. lii—231. Constat Marc. 25.

**JUVENIS CHRISTIANO-CATHOLICUS** Dei Sanctorumque Cultui pie deditus sive Libellus Precum formulis tam vulgaribus quam peculiaribus maxime hymnis et litanis compositus a Sacerdote archidioeceseos Monaco-Frisingensis. Cum approbatione Archiepiscopali. Campoduni : Ex typographia olim ducali, nunc J. Koeseliana. 1899. Pp. 568. Pretium, \$1.00.

**THE GODS OF OLD** ; And the Story that They Tell. By the Rev. James A. Fitz Simon and Vincent A. Fitz Simon, M.D. London : P. Fisher Unwin. 1899. Pp. xxiv—456.

**THE QUESTION BOX** ; or, Answers to Objections Against the Catholic Church by Non-Catholics at Missions, given by the Rev. F. G. Lentz, Missionary of the Diocese of Peoria. New York and San Francisco : Christian Press Association Publishing Company. 1900. Pp. 245. Price, 40 cents.

**GESCHICHTE ROMS UND DER PÄPSTE IM MITTELALTER.** Mit besonderer Berücksichtigung von Cultur und Kunst nach den Quellen dargestellt, von Hartmann Grisar, S.J., Prof. an d. Univ. Innsbruck. Mit vielen historischen Abbildungen und Plänen. Freiburg im Breisgau ; St. Louis, Mo. : B. Herder. 1899. Pp. 449—512 ; pp. 513—536. Preis, 45 cents, each.

**S. ALPHONSE DE LIQUORI MUSICIEN** et la Réforme du Chant Sacré. Ouvrage honoré d'une lettre de S. Eminence L. M. Parocchi. Par le R. P. J. Bogaerts, C.S.S.R. Paris : P. Lethielleux, 10, rue Casette. 1900. Prix, 5 fr.

**COMMENTARIUS IN ACTUS APOSTOLORUM** auctore Josepho Knabenbauer, S.J. (Cursus Scripturae Sacrae auctoribus R. Cornely, J. Knabenbauer, Fr. De Hummelauer alisque Soc. Jesu presbyteris.) Pp. 457. Prix, 9 fr.

COMMENTARIORUM IN VET. TEST. PARS I in Libros Historicos III, I. Numeri, auctore Fr. De Hummelauer, S.J. *La même librairie.* Pp. 386. Prix, 7 fr.

SYNOPSIS OMNIUM LIBRORUM SACRORUM UTRIUSQUE TESTAMENTI quas ex sua Introductione Spec. in Vet. et Nov. Testamemtum excerpit, retractavit, complevit Rudolphus Cornely, S.J. *La même librairie.* Pp. 463. Prix, 6 fr.

JESUS-CHRIST DANS L'EVANGILE. Par le R. P. Thomas Pègues, O.P. *La même librairie.* Pp. tome I, xii—356; tome II, 396. Prix, 9 fr. les 2 vols.

NAZARETH et La Famille de Dieu dans l'Humanité. Par le R. P. A. Dechevrens, S.J. *La même librairie.* Pp. tome I, 237; tome II, 301. Prix, 5 fr. les 2 vols.

INTRODUCTION À LA VIE MYSTIQUE. Par M. l'abbé P. Lejeune, Chanoine Hon. de Reims. *La même librairie.* Pp. viii—337. Prix, 3.50 fr.

ENTRETIENS ET AVIS SPIRITUELS. Par le R. P. Lécuyer, O.P. Introduction par le R. P. Libercier, O.P. *La même librairie.* Pp. xiv—216. Prix, 2 fr.

SI VOUS CONNAISSEZ LE DON DE DIEU! Les Laïcs, les Fidèles, le Clergé. La Revanche. Par Mgr. Isoard, Evêque d'Annecy. *La même librairie.* Pp. xvi—237. Prix, 2.50 fr.

LA PERFECTION RELIGIEUSE d'après Saint François de Sales. Par l'abbé J. Martin. *La même librairie.* Pp. 61. Prix, 0.75 fr.

LES AMITIES DE JESUS. Simple Etude. Par le R. P. M.—J. Ollivier, O.P. Edition populaire. Septième mille. Paris: A. Roger et F. Chernoviz; P. Lethielleux. Pp. xxiii—477. Prix, 4 fr.

MUSIK-AESTHETIK. Von Gerhard Gietmann, S.J. (Kunstlehre in fünf Teilen.) Mit 6 Abbildungen und vielen kürzern Musikproben. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1900. Pp. viii—371. Preis, \$1.80.

LECTURES FOR BOYS. By the Very Rev. Francis Cuthbert Doyle, O.S.B. Vol. II, iv—414; Vol. III, iv—509. London: R. & T. Washbourne; New York: Benziger Brothers. 1900. Price, \$2.00 each.

A MONTH'S MEDITATIONS. By Cardinal Wiseman. London: Burns & Oates; New York: Benziger Brothers. 1900. Pp. iv—222. Price, \$1.10.

# AMERICAN ECCLESIASTICAL REVIEW.

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## CHURCH BUILDING.—VI.

### Modern Ecclesiastical Architecture.

GOTHIC architecture arose, as we have seen, in the latter half of the twelfth century and spread rapidly all over Europe, superseding in one country after another the earlier styles, and exercising almost universal sway for over three hundred years. Religious and secular structures alike conformed to its laws; but its rule was gentle and accommodating; everywhere it adapted itself to the traditions, the requirements, and the varying tastes of each people. Hence the many varieties of the style to be met with in successive periods and in different countries. Of its countless products many have naturally disappeared in the course of time; others have left behind them noble and touching ruins; but a large number of them are still to be found scattered all over the British Isles and the continent of Europe, weather-worn mostly and decayed, but still erect, and rich with the memories of many ages. And among them some stand out more conspicuous and beautiful, and are justly reckoned among the noblest works of man. Italy, Spain, Germany, Belgium can point with pride to one at least, if not several, of such monuments, but they chiefly abound in France and in England. These two countries form together the favorite home, as it were, of Gothic architecture, and in each it displays features of peculiar beauty. Owing to a variety of causes, the English cathedrals are in a better state of preservation. They present, too, a more pictur-

esque effect, isolated, as they are, from all secular structures and set off by the venerable trees and well-kept lawns that commonly surround them. Again, their salient transepts and noble central tower give them a great picturesqueness of outline. Nor is the inside less striking. The open roofs of oak, elaborately carved and ornamented, and the stone vaulting, when used, are generally superior to anything one meets through Continental Europe, while the extraordinary length of the edifices imparts to them an effect of mystery which is particularly impressive.

France, on her side, can unquestionably claim superiority in other particulars. Her great Gothic churches are unequalled in the magnificence of their fronts, the elegance and richness of their pinnacles and flying buttresses, the elaborateness of their decorative sculptures. As he enters them, the visitor is at once struck with the airy height of their walls and roofs, lifting him up, as it were, with them above the earth, and at the same time the eye is lost in the graceful receding lines of the chevet or dazzled by the incomparable splendor of the stained-glass windows.

But in France, as well as in England and in the other countries in which it had prevailed, Gothic art gradually declined, and the degeneracy and decadence into which it had universally fallen in the latter part of the fifteenth century prepared the way for the total revolution which was about to follow—*The Classical Revival*. It came with the great upheaval which closed the mediæval era and opened that of modern history.

Modern architecture, like modern history, begins with the Renaissance and comes down to the present day. It arose as one of the most immediate consequences of that irresistible impulse which led men back at that period to the study of the past, and filled them with enthusiasm for all that belonged to classical antiquity. To think, to speak, to write like the ancient Greeks and Romans was the sole ambition of the philosopher, the orator, and the poet. To gather inspiration from the artistic creations that had escaped destruction soon became the supreme wish of the architect, as well as of the sculptor and the painter.

Thus architecture, which had been hitherto chiefly creative, now became principally imitative. The architect, instead of using freely the forms with which he was familiar and modifying them to any extent his taste might suggest, was solely concerned to ascertain what the ancients had done and to copy them as faithfully as the practical requirements of his work would allow. Such, at least, was the general spirit of the movement at its origin, though largely qualified, as we shall see, in its subsequent development.

As might be expected, Italy was the birthplace of the new architectural movement. It was there that the whole movement of the Renaissance originated, and the country itself offered conditions especially favorable to a new departure in the art of building. Gothic architecture had never cast deep roots in the soil, while something of the traditions of ancient art always lingered there. More than that, from north to south striking remains might be met, through that favored land, of ancient monuments well calculated to awaken curiosity and suggest imitation. Rome was especially rich in such architectural relics, and ultimately Rome became the great centre of the classical revival; but it is in Florence that it took its rise, and that even before the new literary movement had set in. Of the three great architects, Brunelleschi, Alberti, and Bramante, under whose guidance the transformation was accomplished in Italy, the two former were Florentines, and the third formed at their school.

The change consisted at the outset chiefly in the adoption of the old Roman methods of construction and decoration. Later on, in the heart of the sixteenth century, two architects of genius, Palladio and Vignola, enthusiastic admirers of all that appertained to Roman art, set the example in their numerous constructions of strict adherence to all its most minute rules, as laid down by Vitruvius, a writer of the Augustan period, whose work, *De Architectura*, has never ceased since its discovery to exercise the greatest influence on the practice of the art. In the following age its laws began to be applied less strictly. There was more of individual fancy, of caprice; more, too, of elaborate ornament than in the purer forms of

Greek and Roman architecture; a more ostensible display of the dexterity of the architect; in a word, a decline in the classical, similar to what had been witnessed earlier in Gothic art.

Thus brought back to life after so many centuries of total oblivion, the graceful forms of antiquity rapidly resumed their former supremacy and flourished for more than two hundred years. Through the whole Italian peninsula numberless churches, palaces, public monuments of all kinds sprung up, setting before the world models which the rest of Europe admired and imitated.

France was one of the first to yield to the seduction. Through most of the sixteenth century she borrowed from Italy her art and her artists. But the application was all her own. In the churches as well as in the palaces and municipal edifices of the period, the old forms still prevail, the classical element coming in chiefly as decorative. Hence, seen at a distance, they retain much of their mediæval picturesqueness, while examined in detail, they offer the most exquisite forms of classical art, thus giving the French Renaissance a charm all its own. Later on, in the seventeenth century, France, like Italy, became more strictly classical and imitative, and once again in the following age she adopted and exaggerated the evil examples which were set by the Italians and gave birth to the rococo style, which flourished in the degenerate times of Louis XV, but chiefly in the decorations, for happily little of it is found in the architectural part of churches.

Spain was not slow to follow the example of France. Right through the sixteenth century she was the leading country of Christendom, and her religious spirit as well as her boundless resources may still be seen in the magnificent churches raised by her during that and the following age, at home and in her distant colonies. Like France, she long retained many of the mediæval forms in combination with classical details, in particular the two noble towers at either side of the main entrance, to which she has happily remained faithful down to the present day.

England was much slower to move. The chill of Protestantism had come upon her; and, just as in Germany, it had proved fatal to all religious art. While noble and beautiful structures

were springing up in every Catholic land, Germany and England remained barren, and it is only at the close of the seventeenth century that the latter redeemed in some measure her long neglect by the construction of St. Paul's, which, in its external aspect, is unquestionably one of the most beautiful edifices of modern ages. Since then no great religious edifice has been raised in the classical style within the vast extent of the British Empire. But once the movement originated, whatever was built conformed to the canons of ancient Rome, as they were understood at the time.

Thus then once more a universal change had come over the religious architecture of Europe. Some, it is true, of the methods and aspects of the Gothic remained; but the most characteristic feature of all, that which met the eye in every part of a Gothic building,—the pointed arch,—was completely swept away; the infinite variety of Gothic sculptural decorations was superseded by the stiff and stately ornaments of Roman art, and, with the solitary exception of Spain and England, the beautiful towers and spires of past ages ceased to form a part even of the most important religious structures. But in their stead arose a new feature which went far to compensate for their loss—the dome, in all its majesty and beauty. The dome is the noblest and most striking feature of modern architecture. Its impressive size and graceful form at once attract the eye. The dome of St. Peter's, the first and greatest of all (that of Florence belongs to the previous era), having once set the fashion, it was followed everywhere, so that a dome seemed to be the necessary appendage of every great religious edifice. Italy, Spain, France, Germany, and Russia introduced it into their finest structures. England alone (with the solitary exception of St. Paul's) showed it no favor; but in the New World it stands forth as one of the most conspicuous features of religious and secular architecture alike, rearing its majestic form over sacred shrine and legislative hall through the length and breadth of this vast continent, and adding dignity and beauty to every edifice it crowns. Yet because it is not a strictly classical feature, it has been voluntarily sacrificed by some of our modern architects, whose highest ambi-

tion is to reproduce the ancient Roman basilicas as they stood, and farther back the old temples of Pagan Greece.

But side by side with the cultivation of these archaic tastes, another phase of imitation has sprung up in our age, a return to the discarded and despised forms of mediæval architecture, so widespread and so abiding in its results that it well deserves a special mention.

#### THE GOTHIC REVIVAL.

The supremacy so rapidly won by classical architecture all over Europe had lasted for two hundred years, and each decade seemed to strengthen its hold on the civilized world. Each rule of Vitruvius was an article of æsthetic faith, a departure from any of them was a heresy in art. The principles and spirit of mediæval architecture were completely forgotten, and its products were spoken of with a mixture of pity and contempt as the crude essays of a barbarous age. Indeed the name of "Gothic" was given to them, not to express their real origin, but to indicate that they were outside all the laws of a refined taste.

Unhappily this universal condemnation was not a mere speculative judgment. It was acted upon practically wherever an opportunity offered, and such occasions were frequent. Many Gothic churches for instance—some of them very beautiful—had remained unfinished up to the time of the classical invasion. In one the front was wanting, in another the Lady chapel or some other important portion of the edifice. Here was a good chance, it was thought, to introduce at least some "redeeming features" where all the rest was supposed to be in bad taste; and so a façade, perfectly classical and, as a rule, utterly insignificant, was attached to the Gothic structure, or some other adjunct, equally up to date and out of place, was introduced among the surroundings of another style of art and of another age.

But this was only the commencement of the desecration. Not only were the new additions and decorations of the interior all in classical style, but the greatest pains were taken to

give a similar appearance to the whole edifice. The old Gothic columns were grooved to make them look like Doric or Corinthian. The choir and lateral chapels were filled with modern paintings, and, in order to light them up, the beautiful stained glass of former ages was removed from the windows. The windows themselves were sometimes filled in, and in their place was set up some sculptural work or some new picture. The very pavement of the floors was torn up, and the quaint devices and curious mediæval figures that covered them were cast out to make room for the alternating slabs of black and white marble, which in the classic period were considered the very perfection of flooring.

Thus proceeded the work of transformation. Had it continued another century or two, almost all trace of mediæval architecture would have disappeared. The great Gothic cathedrals themselves, which the present generation looks up to with so much pride and delight, after having stood the test of five hundred years and more, would have at length yielded to the universal law of decay, and over their ruins new monuments would have arisen. Several indeed already showed unmistakable signs of approaching subsidence, and it was only a choice of renovating or of removing them. The reaction came just in time to spare them from impending destruction.

The Gothic revival of the nineteenth century, like the classical revival of the fifteenth, was part of a general movement of men's minds, looking back appreciatively in one case to ancient Greece and Rome, in the other to the Middle Ages. In this age of ours, for the first time since the Renaissance, was anything like a genuine intelligent interest taken in the institutions, the genius, and the art of our mediæval forefathers. At its close it may be said that the civilized world has done justice to them all. The architecture in particular of that period has been studied, admired, imitated with as much ardor and enthusiasm as was lavished three hundred years before on the work of the ancients. The movement began this time in England. Instinctively conservative and rich in well-preserved Gothic monuments, the English people were slow to alter them. As late as the close of the

seventeenth century they completed them when unfinished, not in the style of the day, but as nearly as they knew how in the style of the monuments themselves; even when building in the classical style they still clung to the beautiful and characteristic mediæval feature of the steeple. Once started, the movement grew rapidly. A host of draughtsmen, architects, archæologists, and artists explored the neglected treasures of the land and gave the results to a people awakened to the love of all things mediæval by the popular writings of Sir Walter Scott. The man who did most to intensify the movement was Welby Pugin (1812-1852), the son of a French refugee, an embodiment of the gifts and the faults of his race, distinguished as an architect, a master of design, keenly alive to all the beauties of the Gothic, but extreme, intolerant, hating classical as intensely as he loved mediæval art, joining the Catholic Church because she was the church of the Middle Ages, and well-nigh losing the faith because Catholics were more slow than Protestants to take up his views and act upon them. By his writings and admirable drawings, by his strong personality, by the beautiful buildings he erected, he gave a most powerful impulse to the Gothic Renaissance in England. To John Ruskin it is almost equally indebted, though in other ways. Through their influence and that of their admirers a wonderful work has been accomplished through the length and breadth of the United Kingdom,—decayed monuments admirably restored; new and beautiful churches, Protestant and Catholic, erected; not a few even of the most important secular buildings raised in one or another of the old Gothic styles.

In France the movement was introduced chiefly by lovers of mediævalism and by literary men. Among the latter the name of Victor Hugo deserves to be mentioned first. By his poetry, his articles, and above all, by his famous romance of *Notre Dame de Paris*, he initiated his countless readers into the hidden beauties of Gothic, and awakened in them a genuine enthusiasm for the long-lost art. Simultaneously the great Montalambert became its prophet among Catholics, and in this way it soon won popularity among all classes. The Government itself, in

obedience to popular opinion, threw in its influence and its money, and the architects, though long opposed because their own training had been on strictly classical lines, at length yielded,—in fact had to yield to the popular taste, and set themselves to learn the principles and to practise the resuscitated forms of an art they had believed gone forever.

In Belgium and in Germany things followed a similar course. Private individuals, associations, governments vied with each other in preserving and repairing the ancient monuments of mediæval art, and in erecting new edifices in conformity with its laws. As regards Spain, little can be said, inasmuch as little was needed and little was done during the present century in the matter of renovating or building churches. As for Italy, when we remember that Gothic was never with her more than a foreign importation; that it was she that won back Europe to the architecture of ancient Rome; that she claims to possess the most numerous, the most varied and the noblest specimens of the renovated style; finally, that that style is really more in harmony with all her other conceptions of art,—it was easy to foresee that she would refuse to join in the movement followed by Northern Europe. As a fact she clings most closely to her traditions of classic art, and Gothic is for her to-day what it was for the rest of the world a hundred years ago,—something strange, striking, full of curious details, but in opposition with the canons of refined taste and incapable of awakening genuine enlightened admiration.

From all this it is easy to discern the sources from which this country gathered inspiration for the construction of her religious edifices. At the outset and for the first settlers art in church building was out of the question; only a shelter was thought of. But as circumstances improved, reverence for God led priests and people to aim at something more—to add, if possible, some sort of dignity, external and internal, to their places of worship. And then their thoughts went back to the distant homes they had come from; they remembered the churches in which they had received their earliest religious impressions, or the structures they had learned to contemplate

with awe, and their ambition naturally was to reproduce what could be reproduced of them in a foreign land. In this way the Frenchman, the Irishman, the Spaniard, the Italian, the German, imitated the architecture of their respective countries as far as they or those who did the work knew how. The Roman student, whatever his origin, came here usually with a strong bias in favor of the classic architecture he had learned to admire in the Eternal City. Often the choice depended on the only available architect, who was told to do what he could do best, or was allowed to carry out what he preferred to do. This is how it happens that in this country all the styles of Europe are represented, and that none so far has obtained, or is likely to obtain, the mastery. Most, indeed, of our best churches are Gothic; the finest of all, the cathedral of New York, is a noble specimen of the style. On the other hand, several of the older cathedrals, such as Baltimore, belong to the classical style, and two of the best, Philadelphia and Montreal, are a close imitation of St. Peter's.

It remains to be seen in which direction our preferences should go, or whether, in a new country and in presence of needs little felt by mediæval builders, there is not room for a new style of church architecture, and whether as a fact it is not positively growing up among us.

J. HOGAN.

*Brighton, Mass.*

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#### SACRAMENTAL CAUSALITY.

Let a man so account of us as of ministers of Christ,  
and dispensers of the mysteries of God.—*1 Cor. 4: 1.*

IN his commentaries on the Fourth Book of the Sentences,<sup>1</sup> St. Thomas affirms that the sacraments of the New Law must be regarded as, in some true sense, causes of grace. He then proceeds to consider what manner of causality properly belongs to them. First, he distinguishes between the two modes of causation, which are known as the physical and the moral. He does not, it is true, use these terms. But his *non*

<sup>1</sup> *Dist. I. q. I. a. 4.*

*quasi facientes aliquid in anima* marks the moral mode of causation. Viewed as moral causes, the sacraments would themselves produce no supernatural effect in the soul, but merely serve as symbols and sure pledges of the supernatural effects wrought immediately by God Himself. This view is set aside as not conformable to the teaching of the Fathers, or in keeping with the dignity of the sacraments themselves. It would rob the sacraments of all real efficiency, making them mere tokens, and in no true sense causes of grace; and it would lower them to the level of the sacraments of the Old Law, so far as regards grace-conferring power.

The Saint, therefore, next sets himself to determine how and in what sense the sacraments are real causes of grace. He distinguishes two effects that they beget in the soul. One is *res et sacramentum*, which is either a spiritual character or some sort of spiritual adornment (*ornatus animae*) corresponding to it in the sacraments which do not imprint a character. The other is *res tantum*,—grace, to wit. Of the former effect the sacraments are efficient causes,—not principal, but instrumental. As instruments in the hands of God, they really produce in the soul a supernatural character, or some supernatural effect corresponding to it. Of grace itself, however, the sacraments are instrumental causes only in this sense, that the effect which they really help to produce in the soul is a disposition necessarily carrying grace with it, or, more correctly speaking, of necessity requiring the grant of grace on the part of God, provided no obstacle be put in the way by the one who receives the sacrament. This same view is again met with in later chapters of the same work,<sup>2</sup> and seems to be implied in *Quaest. disp. de potentia*.<sup>3</sup>

But when St. Thomas had reached the maturity of his powers, and put his hand to his last and greatest theological work, the immortal *Summa*, he seems to have outgrown the view of sacramental causality which found favor with him in his earlier years. Not that he abandoned it altogether. He improved on it rather, lifting it to a higher level, giving it a

<sup>2</sup> D. 5. q. 1. a. 3; D. 18. q. 1. a. 3.

<sup>3</sup> Q. 3. a. 4. ad. 8.

wider scope, and rendering it less liable to criticism. In his earlier works he insisted, as we have seen, that the sacraments are more than moral causes; that they are, in fact, real instruments by means of which God produces in the soul a supernatural effect. But he would not go so far as to say that they are instrumental causes of grace.<sup>4</sup> In the Summa, on the other hand, he boldly and categorically affirms that the sacraments are instrumental causes of grace itself.<sup>5</sup> In its earlier and crude form, the Saint's theory was that the sacraments do no more than produce in the soul a supernatural character, or something analogous to it, which is in the nature of a preamble to sanctifying grace. They are said to cause grace in that they cause something in which grace is, some way or other, bound up, on the well-known principle of the schoolmen, *Causa causae est causa causati*. In its later and mature form, his theory is that the sacraments immediately produce sanctifying grace itself, as well as a character, the former being their principal, the latter their secondary effect.<sup>6</sup>

In his treatise on the sacraments,<sup>7</sup> Father Billot, S.J., maintains that the theory as first put forward was held unchanged by St. Thomas to the end, and he maintains this mainly on the ground that the Saint makes no formal retraction of it in the Summa. But really there was nothing to retract. It was not a question of withdrawing a theory; it was a question rather of pushing it forward to its logical conclusion. It was not a change of view on the part of St. Thomas, but rather a growth and enlargement as a result of the deeper insight which came to him with the ripening years.

In his earlier writings, as in his latest and most perfect

<sup>4</sup> Ad ultimum autem effectum, quod est gratia, non pertingunt etiam instrumentaliter, nisi dispositio, in quantum hoc ad quod instrumentaliter effective pertingunt, est dispositio, quae est necessitas, quantum in se est, ad gratiae susceptionem. (D. 1. q. 1. a. 4. q. 1.)

<sup>5</sup> Et hoc modo sacramenta novae legis gratiam causant. Adhibentur enim ex divina ordinatione hominibus ad gratiam in eis causandam. (3<sup>a</sup> q. 62. a. 1.)

<sup>6</sup> Deinde considerandum est de effectu sacramentorum. Et primo de effectu eorum principali, qui est gratia. Secundo de effectu secundario, qui est character. 3<sup>a</sup> q. 62. ad. init.)

<sup>7</sup> *De Ecclesiae Sacramentis*, Romae, 1893, p. 70.

work, the theory which the Angelic Doctor consistently upholds is that the sacraments of the New Law are efficient instruments of grace, operating after the manner of physical causes. Their moral causality he, of course, admits, but it is, to him, short of enough. Grace must be wrought in the soul by the instrumentality of the sacraments. If they do not concur actively<sup>8</sup> in the production of grace, if they do not themselves produce some effect in the soul,<sup>9</sup> they cannot in any true sense at all be called causes of grace. They must therefore be held to concur actively as instruments in producing it. But how? By producing in the soul a supernatural disposition, which in its turn shall help to produce grace. They will thus be instrumental causes of grace, not immediate, but mediate. This was the view held by the Saint at first. But by the time he came to write the Summa, he saw that the theory was theologically defective, or, if not theologically defective, logically incomplete. For either this supernatural disposition, which the sacraments were instrumental in producing, was itself an instrumental cause of grace, or it was not. If the latter, then was the theory defective. The principle, *Causa causae est causa causati*, presupposes really efficient causality, and that which does not concur actively, even as an instrument moved by a principal agent, in producing an effect, is not an efficient cause at all. It were nothing short of a contradiction in terms to call it an efficient cause. If, then, the character or other supernatural disposition wrought in the soul by the instrumentality of the sacraments was not itself a real instrument of grace, the sacraments would not be true causes of grace, not even mediately. If, on the other hand, it was a real instrument of grace, the theory was not consistent in a logical point of view. Why this roundabout way of causing grace; or where was the sense of using two instruments, in succession, when one would do? For if the sacraments could produce a supernatural effect in the soul, which in its turn became an instrument of grace, they could as well produce grace itself. The whole difficulty in accepting what has

<sup>8</sup> "Aliiquid operando." (3a q. 62. a. 1.)

<sup>9</sup> "Causae quasi facientis aliquid in anima," (D. 1, q. 1. a. 4. q. 1.)

become known as the physical theory of sacramental causality lies in the seeming impossibility of physical things being at all instrumental in producing a spiritual and supernatural effect. Once grant that they are efficient causes of a character which is spiritual and supernatural, and the logic of the situation will lead you to look upon them as efficient causes of grace itself.

There were other considerations, too, which would move St. Thomas to revise the view he first put forward. The exigencies of the case made him at first assume the character to be itself productive of grace, for he held it as certain that grace is, in a real sense, effected by the sacraments.<sup>10</sup> But on going more deeply into the matter he found that the character is, after all, really not a factor in the production of grace, but only in the performance of certain acts relating to divine worship and the reception or administration of the sacraments<sup>11</sup>—acts which presuppose grace if they are to be fittingly performed, but do not of themselves produce it. Thus the sacraments would be efficient causes of the character, but not of grace. Again, the theory proved a lame one when applied to the sacraments that do not imprint a character. In Matrimony, Penance, and Extreme Unction, more especially in the last two, we can only guess what the *res et sacramentum* can be. It is an uncertain, shadowy thing, ill fitted to play the very important part of causal link between the outward sign and the inward grace. In the case of the Holy Eucharist, the theory as first propounded by the Saint breaks down altogether. For here the *res et sacramentum* is the Word made Flesh, present under the consecrated species—not a disposition in the soul which is a preamble to sacramental grace, but the very Author of all grace. Grant that the sacramental words "*effective instrumentaliter*" produce this *res et sacramentum*, and the argument seems to be *a fortiori* that they can in like manner produce sacramental grace.

It is interesting to trace the logical development of the theory of sacramental causality in the works of St. Thomas. By way of illustration I will make two corresponding citations;

<sup>10</sup> D. I, q. a. 4. q. I; 3<sup>a</sup> q. 62, a. I.

<sup>11</sup> 3<sup>a</sup> q. 63, a. 4.

one from his commentary on the Fourth Book of the Sentences, the other from the Summa. In the former, treating of the efficacy of the sacraments, he puts to himself this objection :

In the Sacrament of the Altar bread is transubstantiated into the Body of Christ, and this cannot be done but by infinite power, which is not in the form of the sacrament. Therefore the virtue that is in the form does not effect transubstantiation, and neither do the other sacraments effect what they signify, for the same reason.<sup>12</sup>

He answers :

In transubstantiation, since there is a certain motion, so to say, or change, two things are to be considered,—the receding from one terminus, and the reaching another. Now the sacramental words are instrumental in the work of transubstantiation as regards the terminus *a quo*. But as regards the terminus *ad quem*, they are not instrumental, save in so far as they effect a disposition, as is the case in the other sacraments.

The same objection, but in another form, is thus put and answered in the Summa:<sup>13</sup>

Miraculous works are wrought by no created power, but solely by the uncreated power of God. Now the change of bread and wine into the Body and Blood of Christ is a work not less miraculous than the creation of the world, or even the formation of Christ's Body in the Virgin's womb, neither of which could be wrought by any created power. Therefore there is no created power in the aforesaid words to consecrate this sacrament.

Answer :

No creature can perform miraculous works as principal agent. But as instrumental cause a created thing can. Thus, the mere touch of Christ's hand healed the leper. And in this way Christ's words convert the bread into His Body. But in the conception of Christ, by which His Body was formed, it was not possible that any physical act of His should be instrumental in forming His Body. (The efficient cause, be it principal agent or instrument, must first exist before it can pro-

<sup>12</sup> D. I, q. I. a. 4. q. I. 6.

<sup>13</sup> 3<sup>a</sup> q. 78. a. 4. 2, ad 2um.

duce any effect.) In creation, again, there was no pre-existing material on which the operation of a created instrument could take effect: hence there is no parity.

Here there is change, but only in the sense that all growth involves change. Throughout, the theory is radically the same. But in the Summa, the Saint seems to have a firmer grasp of it, and a juster sense of its logical implications. The distinction between the terminus *a quo* and the terminus *ad quem*, which he made in the former answer to the objection, was more subtle than helpful. The effect produced in transubstantiation lies altogether in the terminus *ad quem*. If, then, the words of the form are not really instrumental in respect of this terminus, their instrumentality in the work of transubstantiation is merely nominal. It is evident that St. Thomas realized this by the time he came to deal with the point in his later work, for all distinction between terminus *a quo* and terminus *ad quem* vanishes here, and we have instead the straight statement that "Christ's words convert the bread into His Body." And that he holds them to be really productive of the terminus *ad quem*, is further shown by these words of St. Ambrose, which he makes his own:

If there is such efficacy in the word of the Lord Jesus as to make that which is not begin to be, how much more is it effective in changing what already is into something else?<sup>14</sup>

It is plain from the foregoing extracts that St. Thomas never conceived of the sacraments but as instrumental causes of the physical type. Had he regarded their instrumentality as of the moral order merely, he would have brushed aside as irrelevant the objection which he deals with there, on the ground that the virtue which produces an effect is not in the moral cause at all, but only in the physical agent or instrument.

St. Thomas teaches that it is from the form of words the material element in the sacrament has its virtue.<sup>15</sup> By its union with the matter the form constitutes the sensible sign

<sup>14</sup> *Ibid.*, "Sed contra est."

<sup>15</sup> Et quia virtus causandi est in rebus ex verbis significantibus, etc. (D. I. q. I. a. 3. ad Ium.

or sacrament, which is the instrumental cause of grace. Now it is through the operation proper to itself that the instrumental cause concurs with the principal agent in producing an effect.<sup>16</sup> As, therefore, the operation proper to a sign is to signify, it follows that it is by signifying the sacraments produce their effect. From this Father Billot infers<sup>17</sup> that the virtue which is in the sacraments, is not physical, but *intentional*. He seems to regard this *intentional* virtue as a something midway between the physical and the moral, which it may be conceded to be in the order of being, but not in the order of causation. Between the manner of causation proper to a physical cause and the manner of causation proper to a moral cause there can be no mean, for the two are contradictorily opposed. Anything that can at all be spoken of as a cause must act in one of two ways, either by producing or helping to produce an effect by its own virtue, or, on the other hand, by inducing another cause to produce it. St. Thomas means by *intentional* virtue the virtue peculiar to an instrument as distinguished from a principal agent, and implies that its efficiency is ever of the physical type. This will be quite plain from the following passage :

A principal agent acts according to the exigency of its form; consequently, the active virtue in it is a form or quality having a complete entity in nature. An instrument, on the other hand, acts as it is moved by another, and, consequently, there belongs to it a virtue proportioned to the motion. Now, motion is not a complete entity, but is a way to entity—something, as it were, midway between pure potentiality and pure act, as it is said in the Fifth Book of the *Physics*. Hence, the virtue of an instrument as such, that is to say, so far forth as it operates toward an effect which is beyond its own natural competency, is not a complete entity having a stable existence in nature, but a sort of incomplete entity, such as is the power that the air has of producing a change in the organ of sight, in so far as the air is an instrument moved by the external object of vision. Entities of this sort are wont to be called *intentions*, and bear some resemblance to the entity that is in the soul, which is an attenuated entity, as it is called in

<sup>16</sup> 3a q. 62. a. 1. ad 2um.

<sup>17</sup> *Op. cit.*, p. 116.

the Sixth Book of the *Metaphysics*. And since the sacraments produce a spiritual effect only as instrumental causes, spiritual virtue is in them, consequently, not as a stable, but as a sort of incomplete, entity.<sup>18</sup>

A cause of the moral type differs from a cause of the physical type in the manner of its causation. The latter has a productive, the former but a persuasive, power. If, however, we consider the effect produced, not the manner of causation, that may be called a moral cause, in a loose sense, which produces an effect of the moral order. Father Billot seems to regard the sacraments as moral causes in this objective sense. He holds that the effect they produce is only of the moral order—not grace itself, but a certain right and title to grace.<sup>19</sup> He holds, too, that this was the view of the Angelic Doctor. Now, this right and title to grace, in three of the sacraments, consists in the character, or is at least essentially bound up with it. And it is certain that the Saint regards the character, not as a moral, but as a physical entity, if we understand by physical here nothing material or of the natural order, but something real and spiritual, a supernatural though but instrumental virtue engrafted on the faculties of the soul, and belonging to the second species of quality.<sup>20</sup> It is equally certain that he held from the first the sacraments to be efficient causes of this character, not merely "*dispositive*," but "*effective instrumentaliter*."<sup>21</sup> Neither, then, as regards their mode of causation nor as regards the effect they are instrumental in producing, were the sacraments at any time viewed by St. Thomas as merely moral causes.

And yet it is as signs and by signifying that the sacraments must produce their effect. There are signs of the speculative order, which serve merely to convey the feelings and thoughts of the mind; and there are signs of the practical order, which effect what they signify. To this class of signs the sacraments belong. Are they, then, practical signs of grace itself? Do they, by signifying, produce grace in the soul?

<sup>18</sup> D. I. q. I. a. 4. q. 2.

<sup>19</sup> *Op. cit.*, pp. 55-58.

<sup>20</sup> 3a q. 63. a. 2.

<sup>21</sup> D. I. q. I. a. 4. q. I.

Father Billot believes that they do not and cannot; because, he says, the effect produced by a sign can only be of the moral order, such as a right, title, jurisdiction, etc.; whereas grace, though supernatural, is an entity of the physical order.<sup>22</sup> He compares the sacramental sign to the words used by the Pope at a Consistory in appointing new bishops. The Pontifical words give jurisdiction, which is a moral entity.<sup>23</sup>

The comparison halts, and is quite misleading. In the first place, the word of the Pope, in the case given, is, after all, only the word of a man. It is, of course, effective in its way and as far as it goes. The Pope really conveys jurisdiction by word of mouth, and so any person who possesses ordinary jurisdiction can convey it. It is not, however, as an instrument but as principal agent that he conveys it, and he can therefore convey nothing which he does not himself possess. The word of the one who administers a sacrament, on the other hand, is not his own word, or the word of man, but the word of God. It is such, too, not only by institution, but by actual use. For not only have the sacraments been instituted immediately by God Himself, but it is God who, as principal agent, still uses them as His instruments to produce grace. The minister of the sacrament confers nothing of his own; he does but lend his hands and his voice to the Holy Ghost. His soul may be bare of sanctifying grace and saving faith, yet will the Holy Ghost use his voice and his hands to convey sanctifying grace and saving faith. *Quos enim baptizavit Joannes Baptista, says St. Augustine, Joannes baptizavit; quos autem baptizavit Judas, Christus baptizavit.*<sup>24</sup> By how much, therefore, the power of God exceeds the power of man, by so much does the sacramental word, which is the word of God, exceed in efficacy the word of man. The word of the Pope preconizing a bishop is the word of Christ's vicar—of a man clothed with supreme spiritual authority, but a man withal. The word of the Pope or of any other bishop, consecrating a bishop, is the word of Christ—the word of Omnipotence.

<sup>22</sup> *Op. cit.*, pp. 56, 57, 58.

<sup>23</sup> *Ibid.*

<sup>24</sup> Tract. v. in Joan. n. 18.

Again, words, as practical signs, convey, not ideas merely, but acts of the will and the executive power. Behests of the will are expressed in the imperative mood, enactments of the will in the indicative mood. Thus, a person in authority conveys a command by the word "Go," for instance; but he conveys part also of his own authority to issue commands by the words, "I hereby appoint you" to such or such an office, or, "I give you jurisdiction." Now, the will of God differs from the will of man, among other respects, in this, that it is not only efficient, but creative as well. Efficient, indeed, the will of man is, but only by way of effecting changes in things that already exist. It cannot produce anything absolutely new; it cannot create, for that is the prerogative of Omnipotence. The will of man thus presupposes being, goodness, power, right, jurisdiction, fitness, everything. It originates no new thing; it can only modify or transfer existing things. The will of God, on the other hand, presupposes nothing; but that which is not, it makes to be.

Let us now apply this to the matter in hand. The Pope, by some sensible sign of his will and power, appoints a bishop to a given see. That sensible sign embodies and carries into effect the enactment of his will. But it causes no real intrinsic change in the one who has received the appointment. It produces in him no new quality of the physical order, natural or supernatural. It enhances by not so much as one jot or tittle his goodness, his knowledge, his fitness for the office. It simply and solely confers jurisdiction, which is an attribute of the moral order. And even this it does in no sense originate, but only communicates as something first received from Him to whom "all power is given in heaven and on earth."<sup>25</sup> But let even a heretic or unbeliever pronounce the words of the baptismal form over the child that is born to-day, pouring on water the while with the intention of doing what the Church does, and the sacramental word, effecting at the moment what it signifies, cleanses the soul of that child from all stain of original sin, clothes it with the raiment of divine grace, and makes it co-heir with Christ of the Kingdom of Heaven.

<sup>25</sup> Matt. 28: 18.

It does this, not *per modum imperii*, but *per modum efficientiae*, declaring and at the same time giving effect to the will of the Almighty. And as the minister of the sacrament utters that word, not as principal agent conveying something of his own, but as the instrument of the *Creator Spiritus*, and operating after a physical manner, so the word which he utters operates after the manner of a physical instrument, and is productive of divine grace as being in very truth the word of Him by whom "all things were made" and without whom "was made nothing that was made."<sup>26</sup>

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### LUKE DELMEGE: IDIOTA.<sup>1</sup>

#### X.—THE STRAYED REVELLER.

DOCTOR WILSON was in his study. He was engaged with a patient. So the faithful servitor told the few jaundiced patients, who were waiting below and striving under a rather sickly gas-jet to read *The Graphic* and *The Jester*; or mutually narrating each other's liver symptoms, and talking of the latest pharmaceutical wonder. Dr. Wilson's patient, or patients, were of a peculiar type; and he was searching diligently for one whom he failed to find. There they were—all yet discovered,—invisible to you or me; but plainly visible there in that dark chamber, under the tiny moon of light cast from a reflector. Unseen themselves, but agents of unseen powers for the destruction of human tissue, and therefore of human life, they swarmed under the microscope; and Wilson felt about as comfortable as in a powder magazine, or with a charge of dynamite beneath his feet. But he would find it—that—microbe of hydrophobia, which no man had yet discovered; he would find it and write a treatise on it, and then—*Sir Athelstan Wilson!*

"Come in!"

<sup>26</sup> Jo. I : 3.

<sup>1</sup> Copyright, 1900, by the AMERICAN ECCLESIASTICAL REVIEW.

"Mrs. Wilson would like to know, sir, whether you intend going to the theatre to-night."

"No!" sharp and laconic. Then—

"Send up those patients—let me see,—Mr. Carnegie."

Louis Wilson heard his father's decision, heard and rejoiced.

"I shall accompany you, mother."

"No, dear. I shall not go."

Louis Wilson regretted the decision deeply, but smiled.

Mrs. Wilson idolized her son. Louis Wilson despised his mother. Her worship disgusted and amazed him. His contempt intensified her idolatry. He played on her wretched feelings as on a shattered and shrieking instrument,—petted her, laughed at her, coaxed her, contemned her, made her furious with passion or maudlin with love, repelled her, as at a dinner party a few evenings before, when he hissed at her behind his cards: "Hold your tongue, and don't make a fool of yourself;" won her back by a lurid description of London revels, in which he played no inconsiderable part. Of his father he was somewhat afraid, probably because he had to look to him for ways and means. There had been one or two scenes by reason of certain debts that Louis had contracted; and the father, to relieve his feelings, used language somewhat stronger than is sanctioned by conventional usage. Louis regarded him coolly, told him such expressions were ungentlemanly, that he had never heard the like amongst the high elemental society in which he moved—in a word, made his father thoroughly ashamed of himself. But there are certain limits even to a doctor's finances; and Louis, once or twice, had to look elsewhere. This did not increase his filial affection, which now was blended with dread and hate, disgust and aversion.

"I think I shall have a cigar, then," said Louis to his mother. "I shall hardly return to supper."

"The Doctor won't like to see you absent, Louis," said his mother.

"'Tis his night at the Lodge," said Louis. "He won't miss me."

The last patient (all but the hydrophobic microbe, who positively refused to be diagnosed or to pay a fee) was dismissed;

the last guinea pocketed ; the last entry made ; and the Doctor, a wearied man, with a weight of care showing in gray hairs and pucker'd eyes, entered the drawing-room.

" Where's Louis ? " he demanded peremptorily.

" Gone out for a cigar," said his wife.

" Confound that cub," said the father. " I believe he hates his home and despises us all."

" Now, really, Athelstan, you are unjust to the boy. You repel him, and, domesticated as he is, you drive him where he is better appreciated."

" Better appreciated ? " echoed the Doctor, lifting his eyebrows.

" Yes, better appreciated," said the good mother. " You ignore the poor boy, and he is frightened of you. Yet I heard Lady Alfroth say the other day at the levée that that boy was a perfect Adonis. What's Adonis, Athelstan ? "

" Adonis," said the doctor, " was an infamous puppy, who did not reflect much credit on his admirer, nor she on him. Does *she* make herself the Venus of Euploca or the Venus of Apelles, Bessie ? "

" I don't know anything about them," said poor mamma. " But I do know that my boy is admired by the highest ladies of the land, and that you'll drive him to destruction."

" Humph ! He is pretty far on the road already. Where's Barbara ? "

" I don't know. Probably in some of the slums, with a basket on her arm and a poke bonnet, like those bold Salvation Army people."

" Barbara should be at home. Can it be possible that, with *her* domesticated tastes, you may be driving her to destruction ? "

" I'm sure I do all in my power to bring her into decent society. I have had every kind of invitation for her—to balls and tennis parties ; but the girl has low tastes, I regret to say—"

" Inherited from whom ? "

" Not from me, certainly. You are constantly taunting me with being too fond of society."

" H'm ! Look here, Bessie, let us compromise. Bring up your brother, the Canon, and I'll give a dinner. Who knows ?—we may meet an " eligible ' for Barbara."

"She'd rather be kneeling at the feet of a friar," said Mrs. Wilson; but her heart jumped at the suggestion.

"Well, that is low enough," said the doctor; and he laughed at his little pun.

"Whom shall we ask?" said Mrs. Wilson.

"Oh! it makes no matter. The Canon will obliterate everybody. By the way, isn't there a big English preacher coming over here soon?"

"Yes," said Mrs. Wilson. Her plans were ripening to perfection. "He's a near relative to the Duke of B——."

"Bessie, the gods are smiling on thee. If ever you care for Heaven after you have the Duke's relative at your shoulder, I'm an apothecary. But, by Jove, won't there be fun? We'll pit the Canon against the celebrity; 'twill be worth a prize-fight in Arizona."

"What day shall we say?" asked Mrs. Wilson, who bore her husband's bantering by reason of her triumph.

"Any day you please, but immediately after the Horse Show. Calthrop is coming over, and I want to show him something worth remembering."

"That horrid fellow from Cambridge, who wrote about them germs and things?"

"Exactly. He is the leading germinologist of the day, except Weismann."

"Will he wear his apron—and—things? 'Twould be hardly right, you know, in the presence of the clergy."

"He will, then, and you'll see streaks of hell-fire, red and yellow, across his breast. Here goes for a cigar! If the cub enjoys a cigarette, why shouldn't the old bear enjoy a cigar?"

Mrs. Wilson was alone with her own thoughts and plans for a few minutes. Then a gentle step was heard on the stairs, and Barbara, looking pale and wearied, came in. She flung her hat on the sofa, tidied up her hair, and asked her mother might she have a cup of tea there in the drawing-room.

"I suppose you may," said her mother, peevishly. "Although I must say, Barbara, you would consult better for our respectability if you would conform more closely to the requirements of elegant society."

There spoke the Canon's sister. Barbara said nothing. After tea she drew over a chair, and, taking up a magazine, asked anxiously:

"Where is Louis, mother?"

"You care little about Louis or any of your family," answered Mrs. Wilson; "if you did, you would not avoid meeting those who might be of service to us, and affect the society of the low and disreputable city slums."

Barbara was rather accustomed to these monologues, and answered not at all. Mother should speak or go mad.

"Your father at last is meeting my wishes, and is about to entertain. Can you help me to form a list?"

"Certainly, mother," said Barbara. "Is it—I hope not—a ball?"

"No. That's some relief for you. He is about to invite some distinguished people to dinner to meet the Canon."

"Uncle?"

"Yes. You seem surprised."

"And what persons—what class are going to meet uncle?"

"Do you think father would ask any one that was not respectable?"

"Oh, no! But if I am to help you, I must know is it a medical, a clerical, or a legal dinner?"

"You are becoming sarcastic, Barbara,—a dangerous accomplishment for a young lady."

"Now, mother, let us not bandy words. Whom are you going to ask?"

"That is what I want to know. Mr. Calthrop is coming over."

Barbara laid down her pen, and looked in pained surprise at her mother.

"Then you can't ask any priest to meet *him*," said she.

"I would have you know," said Mrs. Wilson, angrily, "that my brother shall be the guest of the occasion. If he should be present, no other clergyman can object."

Barbara was silent.

"We shall ask Monsignor Dalton and Monsignor Williams. Can you think of any one else?"

"There is Father Elton, of — street. He is a very distinguished man—"

"I am afraid it would hardly do to ask any one beneath his own dignity to meet my brother. There's a certain etiquette in these cases."

"But Father Elton is a Fellow of the Royal Society, and has frequently lunched at the Castle."

"Oh!" said Mrs. Wilson, with a gasp of surprise, "indeed! By all means put down Father Elton. I didn't know he was so distinguished. Then put down Sir Archibald Thompson, of the College of Science, and Algy Redvers, who admired you so much at the Denison's party, and—"

"Mother?"

"Well?"

"Will they come? It will be awkward if you get refusals."

"Barbara!" said Mrs. Wilson, in a faltering tone, "how dare you say such things! Will they come? I should say so."

"Mother, must this be?"

"It must, child," said mother, weeping silently, "but I wish it were over."

Dr. Wilson attended the meeting of Lodge No. 8, Moulton street, and was made happy thereby. He had long since learned and understood that it was only by diligent and servile attention to the plenipotentiaries who ruled the Lodges and the Castle, and, indeed, every other department in his country, that he could hope for advancement in his profession. True, he had an excellent and growing reputation, an excellent and growing and paying *clientèle*; for, after all, when you have a "liver," it makes very little difference even if it is Catholic boluses, ordered by Catholic doctors, that relieve you. This is sometimes controverted at the Lodges; and it is maintained that even bottles and pills should have the compass and square written or indented. But a certain residuum of desirable patients did trickle into the study of Dr. Wilson, and that residuum created an appetite for more. Then there were certain honors and emoluments that were absolutely in the gift of the Lodges; and these are desirable things, except to a certain class of fanatics,

who, like Oriental fakirs, prefer poverty and retirement. Sometimes, indeed, a "sop to Cerberus" is flung to Catholics, when the tables are too redundant, and there are no Protestant mouths to feed; and it is Christian and consoling to witness the intense and maudlin gratitude with which the morsels are received and wept over. But how did Dr. Wilson know that he would be there when the crumbs fell, or that some more audacious and hungry Papist might not snatch the coveted morsel? This is a matter admitting of no uncertainty. Brother Wilson, Lodge No. 8, cannot be overlooked.

The meeting was over—there is no use even for a novelist to imagine, much less describe, the Eleusinian mysteries—the night was moonlit, and Dr. Wilson strolled home leisurely. He was accosted at the corner of Denton street:

"Friend, I owe thee something, and I should wish to repay thee!"

"Oh! some other time, Mr. Pyne," said the doctor, recognizing a city magnate, one of the last remnants of the Quaker community, who are fast losing their characteristics and merging into mere Protestants.

"It is not money I owe thee, friend," said the Quaker; "I have paid thee all that was due; but I owe thee gratitude."

"A rare and unintelligible debt," thought the Doctor.

"I had a liver," continued the Quaker, "and I felt like the saintly man of old, who, when threatened by the Pagan magistrate—'I shall drag the liver out of thee,' answered with Christian gentleness, 'I wish to God you would.' Now, thou hast holpen me to bring that rebellious and ungodly member into better dispositions, and I am grateful to thee, and I should wish to repay thee."

There was a pause, the Doctor smiling at the Quaker's drollery.

"Thou hast a son?" said the latter, at length. The smile died from the Doctor's face.

"He is young and inexperienced, and he hath a fatal gift," continued the Quaker. "And there be a foolish woman, and clamorous, who sitteth on a seat in the high places of the city, and she saith, 'Whoso is simple, let him turn in hither.'

But he knoweth not that the dead are there, and that her guests are in the depths of hell."

"This is all pedantic and ambiguous, Pyne," said the Doctor, testily. "You mean something grave. Would it not be better to explain it fully?"

"Seeing is better than hearing," continued the Quaker, in his solemn way, "better even than faith. Come."

He called a cab, and the two drove in silence along winding streets and open thoroughfares, until they came to a fashionable suburb. Here the cab stopped, and the two gentlemen alighted. They moved rapidly along the smooth pavement and stood before a large mansion, whose hall and windows were unlighted, and over which hung the stillness of death.

"Whatever thou seest here," said the Quaker, "wilt thou promise to make neither sign nor sound of recognition? It is important."

"Yes, I promise," said the doctor, strangely perturbed.

They mounted the steps slowly. The bell tinkled, and a footman appeared.

"Are the guests assembled?" said the Quaker.

"Yes, sir," said the man, deferentially.

"And the banquet ready?"

"Yes, sir," replied the man.

"That will do. I shall find my own way."

He passed rapidly up the broad staircase, dimly lighted here and there by a colored lamp. The doctor followed. Their footsteps fell softly on the thick stair-carpet, and did not disturb the solemn silence. A few steps led off the main stairs. Here a door was opened; but a thick heavy *portière* hung down. The Quaker drew it gently aside, and they found themselves in a large dining-room, now fitted as a theatre; but all the lights burned low until but a faint twilight filled the room, save at the end, where a narrow stage was brilliantly lighted with electric lamps. Hence they stood and then sat unseen by the audience—a crowd of ladies and gentlemen, all in very much evening costume, and who besides were so interested by the stage-tableau that they could not hear the almost

noiseless entrance of the visitors. Nor did the visitors heed them; for their eyes were riveted on that same stage, where, clad in fawnskins, with a thyrsus in one hand and a winecup in the other, and apparently in an advanced state of intoxication, was Louis Wilson, in the capacity of the "Strayed Reveller." He sat, or rather reclined on a couch, softened by mosses and ferns; the fawnskin had slipped from his shoulder, which gleamed like marble; the dark curls hung low on his neck as he raised his face upward towards the enchantress of Cyprus—Circe. She was clothed in Greek costume, her hair filleted and knotted by circlets of gold and precious stones, and her feet quite bare. Near her stood Ulysses, grim and weather-beaten, his mariner's clothes rather tattered and sea-worn, and on his face was a look of gladness as of one who had escaped shipwreck, and yet as of one who had determined not to be taken in the toils of the enchantress. Circe was just repeating the words:

Foolish boy! why tremblest thou?  
Thou lovest it, then, my wine?  
Wouldst more of it? See, how it glows  
Through the delicate flushed marble,  
The red creaming liquor,  
Strown with dark seeds!  
Drink, then! I chide thee not,  
Deny thee not the bowl.  
Come, stretch forth thy hand—then—so,  
Drink, drink again!

and Louis repeated:

Thanks, gracious One!  
Ah, the sweet fumes again!  
More soft, ah me!  
More subtle-winding  
Than Pan's flute-music.  
Faint—faint! Ah, me!  
Again the sweet sleep.

"I wish to God he'd never wake out of it," hissed the Doctor. "I'd rather see him dead a million times than thus."

"Hush! hush!" said the Quaker. "Come out!"

"No, I'll see the damnable thing to the end," hissed the

Doctor. And they did. Then, with a sigh, the Doctor went out, followed by his friend.

"What's all this infernal business about?" said the Doctor.  
"What do they call this Devil's Drama?"

"Now, now, friend, thou art unreasonably excited," said the Quaker. "This is a harmless poem enough; written by a very excellent, good man; and now more or less degraded into what they call *Tableaux Classiques*. If thou wert to see thy excellent son as Perseus, rescuing that fair lady, Andromeda—"

"And who is that harridan?" said the Doctor.

"A most excellent wife and mother. Didst thou never hear of the beautiful Mrs. Wenham, wife of the *aide-de-camp* to Lord —?"

"Certainly," said his companion. The Doctor softened a little under the magic of the name, though he felt his son's degradation keenly.

"And that old Silenus—who is he?"

"The reputable and pious Crawford, whose name stands behind six figures at the Exchange."

"The old ranting hypocrite! I thought he did nothing but cheat on the Exchange, and sing psalms with old toothless cats, and slander over their tea-tables!"

"Now, friend, thou art irritated, and therefore unjust. Even the godly and the pious must have legitimate recreation; and thou knowest the object is charitable."

"Indeed! I should be much surprised if my young cub ever did a charitable thing in his life."

"Oh, yes!" said the Quaker. "Thou shouldst not object. Is it not one of the tenets of thy own Church—the end justifies the means? And what can be more laudable than to wean away young baby Papists from their darkness and superstition and bring them into the sunlight of the Gospel freedom? Good-night, dear friend!"

And the kindly sarcastic Quaker went his way. Next morning the microbe patients had a little rest. There was a scene, a violent scene, in the Doctor's study, in which, for once, the Doctor's honest anger overwhelmed and subdued the keen sarcasm of his son, whilst Barbara and her mother,

with white faces, were trembling in the drawing-room. That evening the mail boat from Kingstown had on its deck a very distinguished passenger, with a good deal of the manner and airs of a foreign prince. And then Louis Wilson had to face the humiliation and misery of his London and Brighton lodgings during the long vacation, when all the world was abroad, except the vulgar. He would have fretted a good deal but for two resources—the care of his face and figure, and a certain tiny flask which he carried with him everywhere, and a few drops of whose magic elixir wasted him to a Mahometan paradise.

#### XI.—CIRCE.

"I'll insist on cook taking an action for libel against that fellow," said Dr. Wilson, the morning after the great dinner. "Why, he touched nothing but a biscuit and an apple. Did he think we were going to poison him?"

No! Not exactly. But the "great man," besides being extremely and habitually abstemious, as all great thinkers ought to be, had really some uncharitable suspicions about the cookery of the outer barbarians. He stirred the soup as carefully as if he had expected every moment to turn up a baby's finger, for he had heard that a great archbishop had once had that delicacy offered him by a Maori chief; and really, you don't know, you know! And he passed by dish after dish as if he were playing "Nap" and held a decidedly bad hand. But withal, he was very nice and brilliant; and, though pang after pang of mortification and shame shot through the anxious breast of the hostess, and she feared that it was all a *fiasco*, after her days of work and nights of worry, nevertheless the afterthought: "But he is an Englishman, and near cousin to the Duke of B—" acted as a soothing and mollifying unguent on hurt and bruised feelings. Then, too, the quick sword-play of words between the "great preacher" and Mrs. Wenham—!!! What, you ask, with a line full of notes of exclamation, do you mean to say Mrs. Wenham—Circe!—was there? Yes, indeed, and very much in evidence. There had been an angry intermarital debate as to the propriety of asking her on that same night when Louis was peremptorily ordered from his father's house;

but the name had already been inserted on Mrs. Wilson's list, and how could they think of offending one of the greatest potentates at the Castle. The Doctor bit his lip. It wasn't a case for explanations. And he was obliged to admit that Mrs. Wenham was charming. With the splendid individualism of her race, she came to the banquet in a simple dress. Whilst some of the other guests had as many rings on each finger as the poles of a curtain, she had but one. But in a moment she coolly monopolized the conversation, or rather dualized it with her distinguished fellow-countryman. The imperial and dominant race assumed proprietorship here, as in all other departments. The Scythians were silent.

It is quite true, in the beginning, Circe gave a little start of surprise on beholding so many representatives of the Church Militant around her. But this quickly subsided. After all—that is, after she had, by a vigorous process of reasoning, conquered that instinctive and reverential dread of the priesthood which is common to Mrs. Wenham and the world, and argued, rather vainly, that they were no more than those Ritualistic clergymen whom she had met so often, and so often despised, she concluded that they were, after all, only humans, and, as such, legitimate and easy prey. And, to save time, she thought she would conquer the *generalissimo*, and all the subalterns would then capitulate.

"You find the country interesting?"

"Yes," he replied, feeling his way. "So far, I am, indeed, highly interested."

"Your first visit?"

"My first visit," he replied, "and one to which I have eagerly looked forward."

"I hope, then, you will turn the pleasure into a study. You will find a good many things to interest you."

"I have found a great many interesting things; and even a larger number of interesting persons so far," he said, with a bow and smile.

"If you had had the good fortune and the better taste of being at the Horse Show these last days, you'd have seen still more interesting studies. There was an immense number of

clergymen there—more, indeed, than I have ever seen at hippodromes elsewhere. I should say it was a curious ethnological study—that almost universal taste of Irishmen for horseflesh."

"You speak as if you had not the honor of being an Irish-woman," said the great one.

"I am English—or rather Scoto-English," said Circe.

"It is quite a disappointment," said the great one; but they shook hands metaphorically across the table, as Stanley and Livingstone, when they stepped out of the shade of the palms and bamboos, and recognized the pith helmets and revolvers. It was the only trace and visible sign of civilization that had been left them.

"That passion for horses and dogs has been always a characteristic of our people," said a Monsignor. "We must have been a nomadic race at one time."

"I have been reading somewhat like it in one of Matthew Arnold's poems," said a lady. "I think it was 'Sohrab and Rustum.'"

"Is he not the author of the 'Strayed Reveller?'" said Dr. Wilson directly to Mrs. Wenham.

She looked at her interrogator blankly for a moment, then colored a little, then frowned, then answered:

"I never read modern poetry." It was a bad hit, but she had passed through many campaigns.

"By the way, Mrs. Wilson," she said blandly, "I understood that your boy was in Dublin. I did hear some ladies enthuse rather too markedly about him a few days hence. But how can the boy help being so handsome?"

"Jezebel!" said the Doctor between his teeth.

"And it is quite a series of conquests," said the woman of the world, turning to Barbara; "you, little witch, mesmerized that young fool, Kendal, at the Denison's the other day. By the way, Doctor, look out for the list of Jubilee honors. Great complaints that the medical profession has never yet been sufficiently represented or acknowledged there."

"*Wer kann die Weiberchen dressiren?*" said Father Elton, breaking in upon the conversation from a quiet chat he had been carrying on with the younger of the two Monsignori.

He did not understand the sword-play between the Doctor and Mrs. Wenham; but he saw that there was some veiled antagonism there, and it interested him.

"You are well read in ancient legend and poetry?" he said, turning towards Mrs. Wenham.

"Not quite as well read as you *savants*," she said, bridling under the interrogation; "but quite well enough acquainted with them to know that they used up all human thought, and that all the pallid and sickly growths of modern times are ideas transplanted into uncongenial climates and soils."

"There, now, Dr. Calthrop," said Father Elton, "there's what your clever countrywomen think of all your miraculous discoveries in science—pallid and sickly transplantings."

"I didn't include science," said Mrs. Wenham; "but as *you* have said it, I adhere to it," which was generous of Mrs. Wenham, and seemed to imply a new interest in this Roman priest.

"I would give a good deal to be assured of that," said Calthrop with slow emphasis, for he was a heavy man; "I assure you I am quite tired of the deification of my masters, and I have long suspected that they have but feet of clay."

"It is only a simple and familiar fact in all human history. I cannot speak much for your department, Doctor, for I am extremely sorry to say I do not know what it is, but there is one general and unmistakable fact or principle in nature—flux and reflux; and there must be, as George Eliot puts it, an equivalent systole and diastole in all human inquiry."

"Carlyle is the author of that expression, I think," said Father Elton.

"No! George Eliot," said Mrs. Wenham, looking steadily at him. "I won't permit my favorite to be robbed by a Scotch parrot, that screams in broken German."

"Oh! oh!" said Father Elton, "and you said you were half Scotch. Is there a general propensity amongst the Celts to turn the spit?"

"Your remark, Mrs. Wenham," said Dr. Calthrop, after a good deal of thought, "has impressed me. I shall look up the ancients. And you say there's nothing new under the sun?"

"Nothing," said Mrs. Wenham; "even human nature is unchanged. Even your Christianity," she said, looking calmly around on all the clerics, from her great fellow-countryman down to the Canon, and up again to Father Elton, "is but a repetition of the ancient philosophies, Greek, Egyptian, and Hindoo."

"Except that?" said Father Elton, insinuatingly.

"I except nothing," she said, fixing her glowing eyes upon him.

"Except that?" Father Elton repeated, smiling.

"Except that the ancient philosophies made their professors humble; and—" she stopped, fearing to proceed.

"And that Christianity is the culmination and perfection of all. Dear me, think of a nineteenth-century lady actually quoting St. Augustine!"

"Oh! the days of miracles are not yet departed," she laughed.

"No, indeed," said Father Elton, drawing himself together. "I remember," he continued, "a rather curious incident that occurred to myself only a few months ago. You've all heard of Knock, of course. Well, I was really anxious to see for myself all that could be authenticated about these marvelous apparitions. So I went down, put up for a few days in an improvised hotel, and looked around. I saw nothing but the miracle of the people's faith and piety, and the miracle of suffering ever patiently borne. We are the most incredulous of mortals, except when facts swim into the sunlit domain of Faith. Well, one evening at dinner, I sat near a young gentleman from Dublin, who also had been prosecuting inquiries. He asked me bluntly what I thought—that is, what the Church thought about miracles. I explained the doctrine as simply as I could. When I had finished, he said in a simple way :

"I am an unbeliever. I was brought up a Protestant, but I have lost all faith. But I am of a rather curious turn of mind; and I have so much natural religion left that I am interested in other people's beliefs. This brought me here. I shall test every case, I said, and ascertain where delusion ends and miracles begin. I know the tremendous power exercised by the mind over the body, and how nervous maladies can be

cured by mere mental concentration. But let me see one clear case of consumption or hip disease or cancer healed, and I shall think it necessary to retrace my steps and reconsider my position. Now just watch this! A few evenings ago, just at the dusk, I went up to the church accompanied by my mother and sister. We stood opposite the gable where the figures were supposed to have appeared. There was an immense crowd, staring with dilated eyes to see what was about to come out from the invisible silences. Probably I was the only cool and exacting and incredulous spirit there. My mother and sister were Protestants, but sympathetic. I stood between them, leaning one hand on the shoulder of each. The Litanies—is that what you call them?—commenced. I had no sympathy with all those metaphorical expressions: ‘Ark of the Covenant,’ ‘Morning Star,’ ‘Tower of David;’ but I admitted they were beautiful. The innumerable candles were lighting; and I was looking around, coolly scrutinizing the faces of the believers, when to my utter amazement I saw the statue of the Virgin slowly expand to life-size; I saw the flesh-color come into the cheeks and neck; I saw the eyes open widely and look down with infinite pity at me. I was entranced, fascinated, mesmerized. I pressed my hands heavily on the shoulders of my mother and sister, and cried in a passionate whisper: Look! look! It was not a momentary phasis; it lasted all through to the end of the Litany; and there I stared and stared at the phenomenon; and all the time the eyes of the Virgin were fixed on me with that peculiar expression of sadness. ‘Don’t you see it?’ I cried passionately to my friends. ‘See what?’ they exclaimed. ‘Why, the apparition! Look! look! before it disappears!’ ‘You are bewitched!’ my sister cried; ‘there is absolutely nothing but the statue and the lights!’ I said no more, but continued to gaze. Once and again I shut my eyes and then rubbed them vigorously. But there was the apparition unchanged, until at the last strophe of the Litanies a mist seemed to swim before it, and then slowly the figure dwindled down to the size of the statue, the flesh-tints disappeared, and in a few moments I saw nothing but the clay image and the lifeless eyes. But were I put

on oath then, I should have said that there was an apparition. The hallucination lasted only a little while. When I had got back to my hotel I was convinced it was an optical delusion. And so it is with all your miracles—the action of a disordered stomach upon the optic nerve.'

"And your mother and sister?" I said.

"They were more impressionable," he replied. "But it is all evaporated in the swing and swirl of life."

"I had quite forgotten the incident," continued Father Elton, "and even the name, until it all came back as you were speaking, Mrs. Wenham. I think,—but I am not quite positive,—that the gentleman's name was Menteith."

All through the little narrative Mrs. Wenham's large eyes were fixed on the speaker, wondering, speculating, angry, frightened. When Father Elton had finished, she looked down modestly at her folded hands, and said meekly:

"That is also my name. And your acquaintance was my brother. I remember the circumstance well."

"Oh! indeed," said Father Elton, "how curiously I have stumbled on such an interesting circumstance. And now, Mrs. Wenham, did the experience of your excellent brother really impress you?"

Mrs. Wenham looked as innocent as a Child of Mary on the day of her profession.

"I have never failed to say the Rosary of the Virgin every day since then," she said.

Father Elton looked long and steadily at her. She calmly returned the gaze. Then Father Elton turned aside to the nearest Monsignor; and he must have heard some excellent stories during the next twenty minutes, for he laughed and laughed until the tears ran from his eyes.

There was a silence of embarrassment for the next few minutes, broken only by a gallant attempt on the part of the Canon to collect the scattered forces.

"Might I ask—ha—" he said, addressing the preacher, "do you—ha—use the same heraldic crest and motto as the Duke of —?"

"No!" came uncompromisingly from the great preacher.

"How very interesting!" said the Canon.

"We have no time to think of such things in England," said the preacher.

"Dear me!" said the Canon. "I thought you had no responsibilities—ha—except an occasional sermon."

"The sermon is only a recreation, particularly when I have had to preach to such an intelligent audience and to meet such interesting company as I have been favored with this evening," said the preacher.

"Then we—ha—hope to have the honor of a repetition of your visit?" said the Canon.

The preacher shrugged his shoulders.

As the ladies filed out, Father Elton held the door open. Circe was last.

"It was not a matter to be spoken of at a public dinner-table," she whispered; "but you must really take me up, and bring a poor lost sheep into the true fold."

"With great pleasure," he replied.

Ah, Circe! Circe! A great enchantress you may be with budding Apollos and young Adonises, who have not yet put on the calm of the eternal gods; but "your sweet eyes, your low replies" will never turn these steeled and passionless priests into porkers, Circe!

She tried her wiles on more yielding material, and ascertained in twenty minutes from Barbara, (1) that her father was really anxious for a title; (2) that her brother had left Dublin rather unexpectedly, why and wherefore Barbara did not know; (3) that Barbara was thoroughly ashamed of this evening dress she was wearing, and had striven successfully to cover it with all kinds of webs and woofs of lace; (4) that she had a great dread of Father Elton, who was so clever, and a great reverence for the purple, and a great love for certain uncouth, bare-footed mediævalists down there in a street that was generally festooned with all manner of human integuments, and that was only held together by the Caryatides, who, with arms akimbo, sustained from morning to night its creaking and rotten postels and architraves; (5) that Barbara's little soul had no other ambition or craving for pleasure except a quiet hour after a hard day's work, down there in the dimly-lighted church, where

the great lamp swung to and fro, and there was silence, but from the rattle of old Norry's beads.

And the woman of the world, calling up her own history, and the many secret histories that were locked up and sealed in the cabinets of memory, looked this young girl all over, and looked through her eyes and the lines of her mouth, and satisfied herself that there were no secret corridors and avenues there. Then the woman of the world, wondering at this curiosity, put a few other leading questions, which glanced harmlessly off the armor of a pure ingenuous soul. Then the woman of the world fell into a deep reverie, and woke up to hear herself whispering : "The days of miracles are not passed. It is a child, and a miracle."

Later on, when the gentlemen had entered the drawing-room, it was noticed that Mrs. Wenham was rather silent and thoughtful.

"A clever woman, playing a clever part!" thought Father Elton.

"A little bored by the Scythians," thought the preacher, "as, indeed, I confess myself to be."

"Jezebel is repenting," said Dr. Wilson. "Has she a foreshadowing of the dogs?"

Not at all, for the prophets were all dead in Israel. She took an early leave. Barbara would accompany her to her carriage. Dr. Wilson said a frigid good-night. Barbara whispered :

"You may be able to do something for papa, Mrs. Wenham."

"You may be assured I will, for your sweet sake," said Mrs. Wenham.

"And—and—if ever—that is, you may meet Louis in London, will you—won't you—oh! dear Mrs. Wenham!"

"There, go in from the night-air, you little saint, décolletée," said the woman of the world, as she said "good-by!"

"There are a few innocents still left in the world," she said to the mute who accompanied her. "'Tis a pity; for Rachel will yet have to shed tears. And there should be no tears! none!" she cried almost viciously. "But steeled nerves

and stony hearts and minds that won't turn back on the inevitable. What dreadful fate is before that child? For she cannot be spared. The soldiers of Herod are abroad, and the air is full of the sound of weeping. I should like to see her God, though. Let me see—ten—'tis early, is it not?"

She pulled the cord and gave a direction to her coachman. He said nothing, but turned the horses' heads, though he went near falling off his perch.

Then the woman of the world found herself in the dark porch of a church, whither she had picked her way, but with dreadful misgivings as to the condition of her silks and shoes. Dark figures flitted by her in the dim light, dipped their hands somewhere, muttered their charms, and disappeared. She entered, but saw nothing but a few yellow jets that darkened the gloom. She moved up the centre aisle, and saw the red lamp swinging. She watched it eagerly. It had some curious fascination about it. She had seen similar lamps burning before *eikons* in Russia once, when her husband was military attaché to the Court; and she had often seen the same lamps at the corners of the Italian streets before images of the Madonna. But they weren't like this altogether. What was it? Then she discerned slowly that she was not alone, but that the church was crowded. For faces paled from out the darkness, and whispers and a cough broke on her startled senses. She saw long rows of men and women, mute as statues in the halls of the dead. What were they doing? And that red lamp? She was seized with a sudden panic and fled.

"May the sweet Mother of God protect you, and may God give you a happy death and a favorable judgment," said a voice from the darkness of the porch.

"It was a plunge in the *Inferno*," she said. "What madness came over me?"

Death—Judgment! Death—Judgment! Death—Judgment! Death—Judgment! So sang the merry wheels, as "low on the sands, loud on the stones" her carriage whirled away.

[To be continued.]

## VINUM DE VITE: THE WINE OF THE MASS.

## IV.

**H**OME, sweet home! From a foreign shore; nay, from foreign shores, at long and at last, we are "home again." Crossing oceans, we missed one: the ocean of pure, bright, fragrant wine—ruddy or golden—that simply, fondly, and reasonably we imagined long ago. A single cask of *vinum de vite*—pure juice of the grape, naturally and rightly fermented—would gratify us to-day. Gladly would we leave in the shops or cellars of the commercial foreigner the beverages that we know to be sophisticated, adulterated, sugared, glucosed, or brandied. Gladly would we leave in the shops or cellars of the commercial foreigner the Petiotized, Gallized, the corn, beet, potato alcoholized *liqueurs*, that, considerate of our mis-educated desiderations, he worries himself about, conscientiously, dubiously, lest we should cease to import them from him—even for use in "the greatest of all the Sacraments, that which is accomplished in the Holy Mass . . . the ineffable and tremendous Sacrifice."

In our dear native land shall we light upon *vinum de vite* instantly—a pure juice of the grape, naturally and rightly fermented—the wine that foreign art and science combined to deny us? Mr. Crampton, the chemist of the United States Department of Agriculture, warned us not to expect too much. A like warning, displeasing, unwelcome, we have had from the chemists of the Massachusetts Board of Health and from Professor Hilgard, "who has probably done more than any other one man towards placing the wine *industry* (of California) upon a scientific basis." Then, too, we were admonished by more than one native vineyardist. Could it be that commercial human nature is one and the same, at home and abroad?

Evidently, we should further inquire. To some folk the condemnation of the stranger, unheard, seems pardonable; but, offhand, to condemn one's own is universally acknowledged to be rank injustice. Let us recall what American witnesses have asserted concerning American wines. Mr. Maitland, the vineyardist, testified to the adulteration of California wines, to the

"large manufacture of coal-tar wines." The chemist of the United States Department of Agriculture certified that very little pure grape juice entered into the composition of California white sweet wines; and that the chief ingredients of those he analyzed were, he suspected: alcohol, sugar, water, and artificial essences. At the World's Fair Viticultural Convention, Mr. Haber cautioned us that the adulterations, in this country as well as in Europe, "are amongst the most important features and the most pernicious factors of the California wine industries." Besides, we have heard Professor Hilgard aver that: "with the methods of fermentation in vogue, unsound (California) wines are common, and that sulphur and also salicylic and boracic acids are used to preserve them." Professor Hilgard's testimony the chemist of the Department of Agriculture confirmed by his own analyses: out of seventy samples of California wines, he found thirty-one that had been "preserved" by the addition of salicylic acid or of sulphurous acid.

Once upon a time, Marsala wine was a favorite in this country, and yet it was a liquor so strongly brandied, so plastered, so charged with sulphate of potash, that the municipality of Milan, a dozen years ago, forbade the sale of it "as prejudicial to health."<sup>1</sup> Let us hope that we shall discover no "wine" of the sort among the vintages of our dear land.

Writing about artificial wines, we quoted especially from American hand-books, and with reason; for, in the art of compounding simulated wines, Americans are not second to the people of any other country. To one branch of this art, however, we paid little attention: the manufacture of wines out of the juices of the apple, the pear, and of other fruits. The doctoring of fruit juices in order to make them salable as grape wines is freely practised in Europe as well as in the United States; but our prolific apple trees give us an advantage over the foreigner. Having apples enough to supply the demand of the native manufacturers of fruit wines, we have also a surplus that we export in the form of whole fruit, or in the form of apple cores, a surplus contributed to the foreign manufacturer of artificial wine—a wine that, perhaps, we shall drink as imported claret, or sherry, or Malaga, or port.

<sup>1</sup> *Vide The London Times*, Dec. 19, 1887. Thudichum, *loc. cit.*, p. 702.

The mention of these familiar names reminds us of the peculiar labels that distinguish, without differentiating, American wines. At the World's Fair Viticultural Convention there were exhibits of American Château Yquem, Hock, Haut Sauternes, Sauterne, Chambertin, Margaux, St. Julien. Ports and sherries of an American origin are as common as Muscatels, Malagas, "Flaming" Tokays, Johannisbergers, Niersteiners, Burgundies, and Mombarruzzos—whatever these should be. No State has a patent on any one of these amusing labels. In Ohio, in Missouri, in North Carolina, or on the majestic Hudson, you can have a port, sherry, Margaux, a St. Émilion, or a Sauterne for the asking. From a list contrived by a commercial genius we cull an inviting selection of "altar wines," nominated: Loyola, Aquinas, St. Benedict, and Ligorian (*sic.*). One can have them "sweet, moderately sweet, or dry," according as one the more loves Loyola, Aquinas, Benedict, or Liguori—sweet or dry.

Even the simplest man might suspect native wines bearing fanciful labels. Every foreign wine, according to its nature, or according to the kind of doctoring inflicted upon it, has a specific character. Can any one imagine that from our soil and our grapes it is possible to produce wines duplicating those made in the various provinces of France, Spain, Portugal, and Germany; wines, too, of rare growths, the product of a small patch of highly-favored land, like Château Margaux, Château Yquem, Johannisberger? Is it not reasonable to infer that the native wine, labeled with a foreign title, has been doctored so as to infect it with a flavor or an odor resembling that of the foreign original or of the foreign counterfeit? Frankly, we have no American natural wines whose characteristics are so ambiguous as to mislead even the inexpert into confounding what is native with the offspring of a French, a German, an Italian, a Portuguese, or a Spanish vineyard. A brand labelled "Cold Lands of the Hudson," or "San Francisco," or "Placerville" would invite confidence by its outward pretense of sincerity, even if the liquor in the bottle were no more honest than some we have sampled.

As to the commercial wines of the United States there

would seem to be more than one reason for the suspicious—shall we not say mendacious?—label. “It is a well-known fact, and a very sorrowful fact, that the majority of the viticulturists of California are lacking the means to find a market for their products.” We quote the words of Mr. A. Haber.<sup>2</sup> And he confirms what Mr. Maitland stated several years earlier. Mr. Maitland, however, is more instructive. According to him, the vineyardists, as a rule, have not sufficient capital to handle their wines, and so the whole of the wine is handled by the large wine houses of San Francisco. “The trade, therefore, finds itself face to face with a large quantity of inferior and a moderate quantity of good wine, and it generally solves the problem by mixing the whole together, which no doubt improves the average, but unfortunately prevents us from showing the world that some of us, at least, are capable of doing better. . . . After this wholesale mixing the wine is *matured* by some other process *so that it can be bottled at once*; a French label, proving it to be Château Lafite or Latour, or something equally magnificent, is put on it, and it is despatched on its way. . . . It is this mixture that one gets in all the hotels and restaurants, even in California, and still more so in the Eastern States.”<sup>3</sup>

The blending of California wines, apparently, is not so artistic as that practised at Bordeaux. “Wholesale mixing” recalls Marseilles, or Cette, or Jerez de la Frontera, or Hamburg. And let us not forget that wine “matured by some process, so that it can be bottled at once,” is fortified wine, alcoholized wine. Now we begin to understand what Chemist Crampton, of the United States Department of Agriculture, meant when he stated that, on many points concerning California wines, he had been unable to reach a conclusion, because too few analyses had been made of California wines *known* to be pure. However, testing these wines to learn whether or no they had been fortified, Mr. Crampton concluded that, tried by the German standard of measure, only three out of twenty-two samples would “pass muster.”

<sup>2</sup> Report of World's Fair Viticultural Convention, p. 134. For “Hober” in preceding articles read “Haber.”

<sup>3</sup> *Vide The Nineteenth Century*, August, 1888.

By the results of his analyses, even Mr. Crampton was astonished. He hesitated about believing that the custom of adding alcohol to wine in this country was so common. To-day, when the practice is not merely legalized, but, we may say, fostered also by the national government, one should be astonished only when one tastes a commercial native wine that has not been fortified.

"Make your *bad* wine into *fair* brandy, or, at least, *as good as you can make it*," said Mr. Haraszthy to the viticulturists assembled in convention. "When you have a wine that is not good for the market, distill it!" was the advice of Captain McIntyre to the same distinguished gathering.<sup>4</sup> California brandy, even if made out of a bad wine, has uses to-day in the United States that it did not have when Mr. Crampton wrote. Influenced by vineyardists and vintners, the two Houses of Congress passed a bill (October 1, 1890), under whose provisions any producer of pure *sweet* wines, who is also a distiller authorized to separate wine-spirits from fermented grape juice, may use, *free of tax*, in the preparation of such sweet wines, so much of such wine-spirits as may be necessary to fortify the wine for the preservation of the saccharine matter contained therein. The "Sweet Wine Bill," as it is called, sets a limit to the brandying of American wines—an expanded limit. "A wine containing, after such fortification, more than *twenty-four* per centum of alcohol shall be forfeited to the United States." Thus far we have quoted from Section 42 of the Bill. In the following section it is especially provided that the wine-spirits heretofore mentioned shall be held to include the product commonly known as "grape brandy."

Thus the law sets a premium upon the brandying of American sweet wines. The manufacturer may legally fortify them up to the extraordinary degree of twenty-four per cent. Nay more, manufacturing brandy, he may use it, free of tax, to fortify his own fermenting grape juice or the juices he has transferred from elsewhere to his own premises. Should the

<sup>4</sup> World's Fair Viticultural Convention Report, pp. 137-139.

<sup>5</sup> The Internal Revenue Tax is \$1.10 per gallon.

manufacturer of sweet wines be not a distiller, he may use native brandy, free of tax, for alcoholizing, provided he withdraws it from a bonded warehouse, and submits to the supervision required by the law. Speciously, the "Sweet Wine Bill" describes this liberal and cheap fortification as something "necessary for the preservation of the saccharine matter" contained in the wines that are to be forced to be sweet. As we know, the addition of the brandy arrests the fermentation, and thus preserving the sugar, so affects the resulting beverage that the dealer can at the end of a few months make salable, but not drinkable, a liquid which, were it a pure wine, could not have been merchantable for years—three years, four, five, six, seven years.

The "Sweet Wine Bill," though its passage especially favored Californian conditions and methods, is a general law, applicable in every State, serviceable to every vineyardist. A "Report" presented to the "Board of State Viticultural Commissioners," by Mr. F. A. West, suggestive in some ways, is more than suggestive in other ways. Broad as the Sweet Wine Bill seems to be, when read uncritically, there were American manufacturers of wine who declined to be served by it, because they had already served themselves after a peculiar, and yet an old-fashioned, fashion. Mr. West had travelled through the States, purposely to commend California brandies to manufacturers of sweet wines. What was his experience? "There is," said he, "a very large amount of sweet Catawba manufactured in New York and Ohio and also a considerable amount of port. These wines are clean, sound, and wholesome; but, owing to the fact that some cane sugar is used in their manufacture, they cannot be classified as 'pure sweet wines' as defined in the Sweet Wine Law, and are consequently not eligible for fortification with grape spirits free of tax." Mr. West is casuistical. He suggests that these manufacturers might add the extreme limit of spirits *first*, and *then* add the sugar. Could it be possible that, in California, someone had already ventured to accept this clever suggestion? Mr. West could not say if, by his method, as good a wine would be produced, but "*superficially*, he could see no

objection to such a course." . . . "In any event," said Mr. West, "these wines"—the Ohio and New York Catawbas and ports, "old ports"—"will continue to be made and fortified with grain spirits."<sup>6</sup>

From the experience of this inquirer we see that, outside of California, there were vineyardists who found it more profitable to fortify sugared wines with whiskey alcohol paying a tax, than with California brandy paying a tax, or with grape alcohol manufactured free of tax, under the provisions of the "Sweet Wine Bill." If one ventured to hint that, in the East, beet alcohol or potato alcohol sometimes takes the place of whiskey alcohol, he would not be rash. Doubtless there are Californians to whom the use of viler alcohols is more advantageous than would be the native wine-spirits. To maintain that our wide-awake countrymen could not, with the aid of Science, turn a penny as quickly and as honestly as any foreigner would not be polite.

Knowing the scarcity, the capriciousness, of natural sweet wines in Europe; and recalling the special grape, peculiar soil, exceptional treatment, required for the development of such wines; and then reflecting on the remarkable provisions of the "Sweet Wine Bill," one may safely argue that, generally, American sweet wines are not natural wines. They are liquors sophisticated with sugar and fortified with alcohol of one kind or another. It is to be hoped that no foreign priests desiderate them as matter for the most holy Sacrifice of the Mass. Those who have innocently used them preferred the Eastern wines, we imagine. The cheaper alcohols impart a flavor more delicate than that communicated by crude California brandy.<sup>7</sup>

Have the grand "improvements" and "ameliorations" of M. Petiot and Dr. Gall been duly appreciated in our beloved

<sup>6</sup>Annual Report of the Board of State Viticultural Commissioners for 1891-92 (Sacramento, 1892), p. 60. The italics are our own.

<sup>7</sup>The following extract from the second annual Report of Chas. A. Wetmore (Sacramento), on Viticulture and Viniculture in California, a Report issued in 1885, five years before the passage of the "Sweet Wine Bill," is explicit. "I have not referred to the prices of sweet wines and brandies, these being more easily transportable are well understood by the trade. The cost of fortifying the former with brandy

fatherland? Confidently we affirm that they have been, are, and will be. The Assembly of the State of California having authorized the Governor, on April 1, 1861, to appoint a commission to report to the succeeding Legislature upon the ways and means best adapted to promote the improvement and culture of the grape vine, Mr. A. Haraszthy was named as a member of the commission, and officially visited all the wine-growing districts of Europe. Returning, Mr. Haraszthy issued an interesting report in 1862, to which report he appended a treatise, sixty-two pages long, on "Improvements in Wine-Making." The text of this treatise was "extracted from Dr. L. Gall's 'Directions to Improve the Quality and Increase the Quantity of Wines; Also to Make Good Wines from the Husks of Grapes,'" a volume published at Trier in the year 1861. Another "Appendix" contained a translation from the work of Dr. W. Philippi on "The Manufacture of Potato Starch and Grape Sugar."

The pioneer in assisting us to "improve" the quality of our wines, by irrigating and sweetening the murks or the husks of grapes, Mr. Haraszthy cannot, however, claim to be. To that honor, it seems, the United States Commissioner of Patents is entitled. In the Patent Office Reports for the years 1859-1860, "he made efforts to diffuse a general knowledge of this process." Thanks to him and to other patriots, the effete monarchies of Europe were not long permitted to enjoy, selfishly, the grape-sugared broths which neither scientific experts nor educated connoisseurs could distinguish from true *vinum de vite*. Now-a-days, the American who would offer instruction to vineyardists, without a chapter giving practical details concerning the art of Gallizing, and of Petiotization, would not be highly esteemed. An enthusiastic Missourian vineyardist, from whom we have quoted, and who, at an early day, encouraged his

or spirits, which all sweet wines contain to preserve them from fermentation, should be decreased by Congress, inasmuch as the wines of this class that we compete against are fortified with free spirits. In other words, the port and sherry wine shipper at Cette, France, can, or could recently, buy American spirits in bond at Marseilles at about 25 cents per gallon, while the same goods must cost for our winemakers the additional cost of 90 cents per gallon, internal revenue tax, and if using brandy, he uses a still more costly material."

fellows to adopt these ingenious methods of adulteration, happily—and shall we not say prophetically?—uttered the following eloquent words thirty-four years ago: “Wine thus improved is just as pure as if the sugar and water had naturally been in the grapes in right proportions; just as beneficial to health; and only the fanatical ‘Knownothing’ can call it adulterated. But the prejudices will disappear before the light of science and truth, however much ignorance may clamor against it. Galileo, when forced to abjure publicly his great discovery of the motion of the earth around the sun as a heresy and lie, murmured between his teeth the celebrated words, ‘And yet it moves.’ It *did* move; and the theory is now an acknowledged truth, with which every schoolboy is familiar. Thus will it be with improved wine-making. It will yet be followed, generally and universally, as sure as the public will learn to distinguish between good and poor wine.”<sup>8</sup>

Would that none but those who “murmur between their teeth” the celebrated lies about Galileo should ever be induced to drink Petiotized or Gallized wines! And yet we fear the Missourian was right, and that the making of “improved” wines—to adopt his precise form of speech—is followed quite as “generally and universally” in the United States as it is followed in foreign countries.<sup>9</sup>

Perhaps a moment’s comparison of the Missourian herald of Gallized wines with the more modern promoter of the “ameliorating” California brandy may not be unprofitable to the student of commercial ethics as applied by vineyardists and vintners, West or East. A quarter of a century separates one from the other. The former insisted that purity could exist only where adulteration had been practised. What we call “pure” was to him “poor;” what we know to be bad, he called good. Mr. West, twenty-five years later, pronounces a sugared

<sup>8</sup> The Cultivation of the Native Grape and Manufacture of American Wines, George Husmann, New York, 1866; pp. 159–160.

<sup>9</sup> In an Appendix to the Report of the World’s Fair Viticultural Convention, 8th Convention (San Francisco, May 18, 19, 1892), may be found a translation from the German of a treatise on the “utilization of Wine Residues, showing how to make *piquette*, or after-wine by the Petiot process.”

wine to be "clean, sound, and wholesome." As the "Sweet Wine Bill" required that the grape juice which could be fortified legally with native brandy, should not be doctored with sugar beforehand, he could see no objection, "superficially," to brandying first and sugaring afterwards. And as to the Eastern custom of fortifying with grain spirits, he notes it with no other sentiment than, perhaps, regret that there are alcoholizers who will not alcoholize with California brandy. *Ab ambobus, discet omnes.*

To-day there can be legally no objection, superficial or profound, to the sugaring of American wines any more than to their fortification. On August 28, 1894, Congress amended the original "Sweet Wine Bill" so as to permit the addition of cane sugar or of beet sugar to pure grape juice, or to the fermented product of grape juice; and by the amendment provided that such sugared juices and products should still be considered "*pure, sweet wines;*" and that the spirit of wine, distilled according to law, when added to sugared wines, should be free of tax. The purpose of the bill and of the amendment is clearly stated: "For the perfecting of sweet wines according to *commercial standard!*"

To the art and science of doctoring defective and diseased American wines need we devote even a short paragraph? From Europe the captains of the wine industry acquired the prescriptions; the literature of the wine-maker testifies to our assiduity in applying them. Tannin, tartaric acid, potash, soda, quicklime, carbonate of magnesium, tartrate of potassium, powdered chalk—we offer a selection from among the drugs that might be classed under the heading "*ameliorators.*" But whatever drugs be primarily used, the one persistent drug, always indicated, is alcohol, brandy, spirits of some sort. We have been trying to down the ghost of Marsala wine; but, unbidden, it rises up before us. We wonder why. And back of it another spirit manifests itself—one we had hoped never, never, never again to see—the spirit that a dozen years ago an enterprising German, Mr. Reihlen, is said to have materialized out of wood fibre and sugar, and then very properly to have imprisoned by a simple and rapid process in a champagne that has since soothed

many a sensitive palate. As champagne pleases because it is so unnatural, the spirit of sugared sawdust cannot be wholly unhappy there; but one dreads to think of this evil spirit finding a hospitable lodgment in our prized native "Sherry," or "Port," or "Johannisberger," or "St. Julien," or "Loyola," or "Aquinas," or "Ligorian," or "Sweet Catawba."

Home we are and still among sophisticators, adulterators, Gallizers and Petiotizers, beet sugarers, cane sugarers, alcoholizers, brandiers, apothecaries. From not one of them all could we hope for a bottle of *vinum de vite*, the wine of the Mass—pure juice of the grape, naturally and rightly fermented. The reason is plain. Ordinarily the vineyardist and the vintner are inspired solely by the desire for gain, speedy gain—gain acquired with the least risk and the least labor. Consequently their aim is to produce quickly beverages that, according to the "commercial standard," will pass for wines.<sup>10</sup>

The world over, the earth bears grapes fitted by nature to give juices that, if rightly and naturally fermented and carefully tended, will become clear, sound wines; and great quantities of such wines are made in every country. They seek and find only a limited market, principally a home market. Entering into commerce they command, as they should, a price relatively high when compared with the prices of the competing compounds that are sophisticated and adulterated *down* to the "commercial standard,"—a standard of insincerity, of impurity, and often of vileness, if we may trust men of science and the other unbiased witnesses from many nations, who have voluntarily appeared at our temperate, equitable bar. Hating negligence, desirous of duly accomplishing that "most holy Sacrifice of the Mass, which, could the Heavenly citizens envy, they would envy to mortals"—desirous of fulfilling every requirement of the Church, honorably, worshipfully—more than one priest, conning the testimony here adduced, will ask: How can we

<sup>10</sup> The following more or less obvious errors in the preceding articles, the writer desires, apologetically, to correct. In the March No., p. 244, line 12, read "sulphurous" instead of "sulphuric." In the May No., p. 465, line 16, after "and" insert "dissipated." On p. 469, in line 9 and line 13, substitute "vine" for "grape," and make a like change on p. 470, line 19. The lines are numbered from the top of the page.

be certain of having a *vinum de vite*,—pure juice of the grape, naturally and rightly fermented? After our experience the true answer to this question springs to and from the lips.

Reading a history of the vine and of wines, one cannot help remarking that the great wines of the world, the grand wines, the noble wines, were once "priest's wines." Open Mr. Haraszthy's record of his hasty journey. Of the famous Johannisberg he writes: "This domain originally belonged to the priests, and was a monastery; but Napoleon drove out the monks and presented their abode to Kellerman, one of his generals." At the Steinberg, *facile princeps*, where, according to the writer, even Byron, Shakespeare, or Schiller could not do full justice to the wines he tasted, he found the cellars of the Duke of Nassau located in the old "convent" of Eberbach. He might have learned, for the asking, that St. Bernard founded the abbey of Eberbach in 1130, and that for more than six hundred years—until its secularization in 1803—the monks attached to this abbey cultivated the vineyard of the Steinberg, celebrated among connoisseurs. Liebfraumilch, as every one knows, took its quaint name from the garden plot bordering Our Lady's Church at Worms. Among Burgundies, there is one that has long been prized by emperors, kings, nobles—Clos-Vougeot. At the "Clos," the steward told Mr. Haraszthy that "the vineyards and houses formerly belonged to the priests, who, finding that the vine did well, planted the whole neighborhood. They also built the wine-presses which he (the steward) now uses. These presses, four in number, were erected in the year 1117, and have defied the ravages of time."<sup>11</sup> And so, with a more erudite guide, one might show how, in fitting places, in every country, where priests found that the vine did well, they planted the whole neighborhood. Much time is still expended in proving that priests were not wholly useless beings in the twelfth century, not to mention earlier and later times. Perhaps, in the com-

<sup>11</sup> "We were also taken into the cellars," Mr. Haraszthy says, "which are lined with hogsheads of 2,400 gallons each. They are three and four hundred years old. They were also built by the priests, and are now kept in splendid order." *Loc. cit.*, p. 47.

ing twentieth century, we shall be reading eagerly the new volume describing the American "Priests' Vineyard" that already rivals the Clos of 1117.

And here, just at this moment, we are reminded of a fact, an interesting fact, a fact showing that, even to-day, Progress is almost as much alive as Progress was in the twelfth century, notwithstanding the stumbling-blocks with which Degeneracy has ignorantly, maliciously, embarrassed the march of Progress. Addressing his clergy, at the opening of a Diocesan Council, on April 23, 1894, Cardinal Goossens, Archbishop of Malines, giving publicity to a charitable work, prefaced his remarks with a statement that will bear quoting: "As to *vinum de vite*, it can be adulterated in so many ways that even chemical science confesses it can hardly venture to assert the purity of a wine. Hence there is only one safe way of proceeding in this matter, namely, not to buy a wine except one that has been brought from the vine to the storehouse and has been transmitted by those of whom it is certain that they have mixed no other substance with the wine." The work commended by His Eminence, a work which we have called charitable, originated in France. In the Diocese of Nîmes, under the authority of the Ordinary, a congregation of religious women—"the Dominicanesses of the Holy Eucharist"—in order to ensure the purity of wines used in the Mass, have established an extensive vineyard. The good religious cultivate the land, gather the grapes, press them, care for the juices, forward the wines, *without the aid of other hands*. An appointed priest of the diocese acts as the business manager of the Dominicanesses of the Holy Eucharist.

Confirming our experience abroad, His Eminence, Cardinal Goossens, also expresses a judgment—one which promptly we accept. At the Château, or Clos, whose wines have gained fame, the etiquette of the owner bears witness to the origin and age of the wine. Should the vintage be superior, or only fair, the owner may distinguish one from the other by varying the color of the wax with which the cork is covered. On the wax the owner will, perchance, impress his seal. And yet, if the honesty of the owner be doubtful, what assu-

rance has the buyer that the wine in the labelled and sealed bottle, even if purchased at the vineyard, is genuine *vinum de vite*? And again, purchasing the wine at second hand, will the label and the seal assure the genuineness or the purity of the liquid in the bottle, unless the honesty of the person who will transmit it to us be unquestionable?

Honesty in the maker, honesty in the transmitter ; how are these best secured? Plainly by buying from the honest maker of *vinum de vite*, who is also the transmitter. Thus honesty vouches for purity, from the winepress to your own cellar. By the word "cellar" we are reminded of those simple men who, putting a cask of "wine" in the cellar, draw the "wine" at will. Purchasing, they received a guarantee that, kept on tap, this particular brand would remain sound. The fact is that the liquid in their cellar is not *vinum de vite*. It is either Petiotized, or Gallized, or alcoholized. A natural wine, however good, however old, will sour quickly once it has been tapped. Enter the cellar of a vineyard where pure wine is made. Every week, or ten days at the most, the cellarer, drawing the bung expeditiously, pours into the cask a small glass or perhaps half a glass of sound wine. He is replacing the week's loss by evaporation. If the cask were not thus repleted, so that it be always full up to and over the base of the bung, the air would enter into the wine. And in the air the seeds of corruption are always existing.

To return to the maker and the transmitter of wine—is there any reason, in nature, why *vinum de vite* should be a curiosity? Not one; choosing proper soils, a suitable climate, and appropriate varieties of the grape, with intelligent cultivation and careful rearing, good natural wines, admirable wines, can be had in many of our States. Generally, American natural wines are not weak in alcohol, they are racy of the grape, having a slight acid or a subacid flavor, like all good wines. Persons whose taste has been vitiated by familiarity with glucosed, cane-sugared, potato-alcoholized, essenced sweet wines, imagine that an acid wine is a sour wine. Acidity, when not excessive, is a mark of health; sourness is a consequence of disease. Pure, aged American wines are

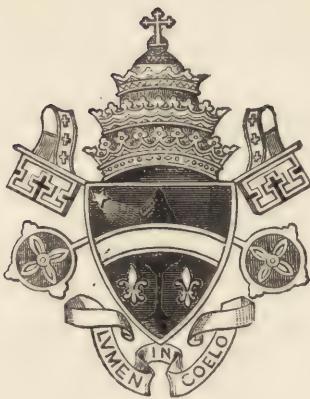
often most agreeable and equal to the good wines of any land. Desiring a pure and a pleasing American wine, one should be able to find it without journeying a tenth of the distance we traversed, discovering only sophistications and adulterations.

However, the priest who would have a wine positively fit for use in celebrating the most holy Sacrifice will prefer to seek it from one who cannot fail him; from one who is, like himself, deeply impressed with the tremendousness of the Sacrifice. Such a one will be an ecclesiastic, or at least a religious.<sup>12</sup> Gathering the grapes, pressing them, fermenting them, drawing the fermented juice into the casks, rearing the wines, bottling them, transmitting them under a seal, the ecclesiastic or the religious will have guaranteed a *vinum de vite* from the vine to the cellar; a pure juice of the grape, naturally and rightly fermented, no hand aiding, unless chosen by him whose duty and pleasure it has been to win the applause of the angels, and, shall we not say, of the majestic Victim, Jesus Christ Himself.

JOHN A. MOONEY.

New York City.

<sup>12</sup> In parts of Germany the priests will use for the Mass only wines made in their own vineyards, or wines made by a brother priest. Several bishops in the United States have advised their clergy to purchase altar wines from religious who make and transmit a pure *vinum de vite*.



## Analecta.

EX ACTIS LEONIS XIII.

(*Et e Secretar. Brevium.*)

CONCEDITUR INDULG. RECITANTIBUS QUAMDAM IACULATORIAM.

LEO PP. XIII.

*Ad Perpetuam Rei Memoriam.*

Supplicatum est Nobis a dilecto filio Ioanne Baptista a Chemery Ordinis Minorum S. Francisci Capulatorum Provinciae Parisiensis concionatore, ut fidelibus mane et sero nonnullas iaculatorias preces a pluribus Sanctis et potissimum a Sancto Alphonso de Liguorio commendatas rite recitantibus, de Ecclesiae thesauro partiales quasdam indulgentias largiri de benignitate Nostra velimus. Nos autem votis hisce annuentes auctoritate Nostra Apostolica per praesentes omnibus et singulis utriusque sexus Christifidelibus ubique terrarum degentibus, qui corde saltem contrito, quocumque idiomate, dummodo versio sit fidelis, hanc iaculatoriam precem dixerint: “*Mater mea, libera me hodie a peccato mortali,*” terque Salutationem Angelicam mane et vespere recitent, quo die id agant, de poenalium numero ducentos dies iis in forma Ecclesiae con-

sueta expungimus, et largimur iisdem fidelibus liceat, si malint, partiali hac Indulgentia labes poenasque vita functorum expiare. Praesentibus perpetuo valitulis, servato tamen tenore Constitutionis Nostrae de suspensione indulgentiarum anno Iubilaei. Volumus autem ut praesentium litterarum authenticum exemplar transmittatur ad Secretariam S. Congnis Indulgentiis et SS. Reliquis praepositae, quod nisi fieret nullas praesentes esse decernimus. Demum volumus ut harum litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis et sigillo praemunitis personae in ecclesiastica dignitate constitutae, eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris die VIII Februarii MCM, Pontificatus Nostri Anno Vigesimo secundo.

L. + S. Pro Dno *Card. MACCHI.*

NICOLAUS MARINI, *Subst.*

Praesentes Litterae Aplicae exhibitae fuerunt huic S. Congni Indulgentiis Sacrisque Reliquis praepositae. In quorum fidem etc.

Datum Romae ex Secretaria eiusdem S. C. die 10 Februarii 1900.

L. + S. Pro R. P. D. ANT. *Archiep. ANTINOEN., Secr.*  
JOSEPHUS M. *Can. COSELLI, Subst.*

### E S. ROM. UNIV. INQUISITIONE.

#### I.

ITERETUR SUB CONDITIONE ORDINATIO PRESBYTERALIS, IN QUA  
HOSTIA SUPER PATENAM DEFUIT.

*Beatissime Pater:*

Sacerdos N. N., ad S. V. pedes provolutus, humiliter exponit quod, cum die 22 Decembris 1894 ordinatus fuerit simul cum alio, ab Episcopo N., iam vita functo, in ipsa ordinatione defuisse hostiam super patenam vidi absque ullo dubio. Responsum vero datum a Supremo Sacrae Inquisitionis Tribunali die 11 Ianuarii 1899, ob defectum vini in calice,

lectum in Ephemeride *Il Monitore Ecclesiastico* mense Maio, intulit ei dubium de validitate suae ordinationis. Quapropter orator humiliter quaerit quid agendum in praxi:

- I. Quoad ordinationem;
  - II. Quoad Missas celebratas et beneficium coadiutorale cum animarum cura ab ipso exercitum;
  - III. Quoad matrimonia coram ipso celebrata.
- Et Deus etc.

*Feria IV, die 17 Ianuarii 1900.*

In Congregatione Generali coram E.mis ac R.mis DD Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis dictis precibus, iidem E.mi ac R.mi Patres respondendum mandarunt:

*Ordinationem esse iterandam ex integro sub conditione et secreto quocumque die et a quocumque catholico Episcopo sub conditione, facto verbo cum SS.mo ut suppleat de thesauro Ecclesiae, quatenus opus sit, pro Missis a Sacerdotibus celebratis ut in casu.*

Sequenti vero feria VI, die 19 eiusdem mensis Ianuarii, in solita audiencia SS.mi D.ni N.ri Leonis Div. Prov. PP. XIII ab Adsessore S. Officii habita, SS.mus resolutionem EE. ac RR. Patrum adprobavit ac gratiam benigne concessit.

I. *Can. MANCINI, S. R. et U. Inquisit. Notarius.*

## II.

### DUBIUM CIRCA S. ORDINATIONEM.

*Beatissime Pater:*

Titius Sacerdos, durante S. Ordinatione presbyterali antequam Episcopus inciperet formulam praescriptam pro tactu instrumentorum, quum animadvertisset se non tangere hostiam, conatus est illam attingere; sed ob talem conatum, seiunxit manum a calice, dum integra formula proferebatur, nec tamen hostiam attingere potuit. Insuper, propter supra expositum manus conatum, seiunxit etiam patenam a calice, tali modo quod *probabiliter* coactus fuit etiam Episcopus ordinans ad sublevandam eandem patenam, ita ut non amplius haberetur unicum

compositum morale inter patenam et calicem, qui totaliter fuerant separati.

Itaque, ad S. V. pedes provolutus, humiliter quaerit quid sit agendum.

*Feria IV, die 17 Ianuarii 1900.*

In Congregatione Generali S. R. et U. Inquisitionis ab E.mis ac R.mis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus habita, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem E.mi ac R.mi Patres respondendum mandarunt :

*Acquiescat.*

Sequenti vero feria VI, die 19 eiusdem mensis Ianuarii, in solita audiencia SS.mi D. N. Leonis Div. Prov. PP. XIII ab Adsessore S. Officii habita, SS.mus D. N. resolutionem EE. ac RR. Patrum adprobavit.

*I. Can. MANCINI, S. R. et U. Inquisit. Notarius.*

### III.

#### DE CELEBRANDA MISSA SUPER ALTARIBUS CONSECRATIS SINE RELIQUIIS SANCTORUM.

In Relatione status Ecclesiae Nichteroyen., seu Petropolitanae, exhibita S. C. Concilii, sequens postulatum ad S. Rituum Congregationem transmissum reperitur : nimirum

“An tolerari possit ut Sacrificium Missae celebretur super “lapides altarium etiam ecclesiarum parochialium praecedenti “saeculo, vel etiam saeculo decimosexto consecratos sine “sepulchro et sacris Reliquiis Sanctorum a Missionariis vel “antiquioribus Episcopis? Sunt qui affirmant antiquis illis “temporibus habuisse Missionarios Americae Meridionalis “privilegium consecrandi altaria portatilia seu lapides ad Sacri-“ficium sine SS. Reliquiis.”

*Feria IV, die 17 Ianuarii 1900.*

In Congregatione Generali ab E.mis ac R.mis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositum praefatum dubium quod ad hanc Supremam

Congregationem resolvendum transmissum fuit, praehabitoque RR. DD. Consultorum voto, iidem E.mi ac R.mi Patres respondendum mandarunt:

*Curet Episcopus, ut ritu praescripto in altaribus collocentur Sanctorum Reliquiae: et interim, in casu, tolerari potest usus celebrandi in predictis altaribus.*

Sequenti vero feria VI, die 19 mensis Ianuarii in solita audiencia SS.mi D.ni N.ri Leonis Div. Prov. PP. XIII ab Adsessore S. Officii habita, SS.mus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can. MANCINI, S. R. et U. Inquisit. Notarius.*

#### IV.

##### DE MATRIMONIO CONTRACTO AB INFIDEILI CONVERSO, OMISSA INTERPELLATIONE QUOAD PRIOREM UXOREM.

*Beatissime Pater:*

Curatus quidam Dioecesis N., ad S. V. pedes provolutus, sequentem casum exponit:

Titius, iudeus, in infidelitate matrimonium contraxit cum muliere pariter infideli, a qua, dato libello repudii, in forma legali divortii sententia liberatus est. Quo facto, cum catholica Berta amores fovit, cum qua, postquam eadem ad hoc se coram magistratu civili *absque confessione* declaravit, civile consortium iniit anno 1887, quale matrimonium iuxta leges civiles validum reputatur.

Conscientiae morsibus ob defectionem suam a fide pressa, Berta in id intendit ut pseudo-virum suum ad fidem amplectendam permoveret, cum ex occasione cuncta facile componi posse Curatus ipsi exposuisset. Revera anno 1892 Titius baptizatus est, eodemque die matrimonium inter ipsum Titium et Bertam, quae item Ecclesiae reconciliata est, in facie Ecclesiae celebrabatur, coram eodem Curato, qui tunc prioris matrimonii Titii in infidelitate contracti vinculum ex oblivione plane neglexit. Nunc autem ex simili casu, in quo ipsi interpellatio coniugis infidelis demandata fuerit, dictus Curatus erroris sui memor factus, defectum reparare studuit. Inquisitione enim facta, rescivit, priorem coniugem iudeam adhuc vivere in loco

N. ; ast nec fidem amplecti velle, nec cuicunque interpellationi responsum dare, cum matrimonium suum ex lege civili legitime solutum et alterum a Titio cum Berta coram magistratu civili initum pro valido reputet.

Proinde dictus Curatus humillime petit, ut ex Apostolicæ Sedis venia ab interpellatione coniugis infidelis in casu dispenseatur, matrimoniumque inter Titium et Bertam, ut supra in facie Ecclesiae post Baptismum viri initum, in radice sanetur.

Et Deus etc.

*Feria IV, die 17 Ianuarii 1900.*

In Congregatione Generali S. R. et U. Inquisitionis ab EE. ac RR. DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis antedictis precibus, præhabitoque RR. DD. Consultorum voto, omnibus rite accurateque perpensis, iidem EE. ac RR. Patres respondendum mandarunt :

*Dummodo constet ex processu saltem summario, mulierem nullum responsum dare voluisse, matrimonium contrahi posse, et ad mentem. Mens est, in hoc casu non dari locum dispensationi in radice : nam adhuc viget prius matrimonium in infidelitate contractum ; quod non dissolvitur, nisi quando post conversionem et interpellationem inutiliter factam, novum ac validum contractum fuerit matrimonium.*

Sequenti vero feria VI, die 19 eiusdem mensis Ianuarii, in solita audiencia SS.mi D.ni N.ri Leonis Div. Prov. PP. XIII ab Adessore S. Officii habita, SS.mus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can. MANCINI, S. R. et U. Inquisit. Notarius.*

## E SACRA CONGREGATIONE RITUUM.

### I.

#### PLURA SOLVUNTUR DUBIA.

Academia Liturgica Romana sequentia dubia pro opportuna declaratione Sacrae Rituum Congregationi humiliter subiecit ; scilicet :

*Dubium I. Utrum Episcopi, sive Dioecesani sive Titulares,*

Crucem pectoralem detectam gestare possint ubicumque de-gant?

*Dubium II.* Utrum super sacras vestes eamdem Crucem, vel saltem illius flocculum, gestare valeant in sacris functionibus?

*Dubium III.* Utrum iidem Episcopi, dum lavant manus intra Missam privatam, tegere possint caput bireto et Mitram gestare in eadem Missa dum populo trinam benedictionem impertiriunt?

*Dubium IV.* Utrum sacrum Tabernaculum in interiori parte deauratum esse debeat vel saltem albo serico cinctum; et utrum sit benedicendum, priusquam Sacra Eucharistia in illo recondatur?

*Dubium V.* Pro clavibus, quae Ostiariis in eorum Ordinatione sunt tradendae, sufficit ne ut una tantum tradatur?

*Dubium VI.* Permitti ne possunt in Ecclesiis lumina ex oleo, quae mensae altaris imminent et ardent etiam tempore Sacrificii?

Et Sacra Rituum Congregatio, omnibus mature perpensis auditoque voto Commissionis Liturgicae respondere censuit:

Ad I.—*Affirmative.* Ad II.—*Negative.*

Ad III.—*Negative in omnibus.*

Ad IV.—*Affirmative ad utramque partem.*

Ad V.—*Servetur, in praxi, Pontificale Romanum.*

Ad VI.—*Negative.*

Atque ita rescripsit et servari mandavit. Die 20 Iunii 1899.

C. Ep. Praenest. Card. MAZZELLA, S. R. C. Praef.  
L. + S. DIOMEDES PANICI, S. R. C. Secret.

## II.

### ALIA DUBIA.

Quarumdam Ecclesiarum Rectores inequentium dubiorum solutionem a S. Rituum Cong. humiliter expostularunt; nimirum:

*Dubium I.* Utrum in Ecclesiis Collegialibus aspersio aquae benedictae de pracepto sit praemittenda Missae Conventuali quae canitur in Dominicis, sive cum Diacono et Subdiacono, sive absque sacris Ministris? Et utrum in Ecclesiis non Collegialibus eadem aspersio praefatis diebus fieri saltem possit?

*Dubium II.* In Ecclesiis alicui Religiosae Familiae con-

creditis, Sacerdotes exteri in illis celebrantes tenentur ne sequi Calendarium eiusdem Familiae proprium, si habeatur?

*Dubium III.* Num idem sit dicendum de Ecclesiis quae non Religiosae Familiae, sed tantum alicui personae privatae, etsi ad eamdem familiam pertinenti, commissae sunt?

*Dubium IV.* Utrum officia ad libitum infra octavas quascumque occurrentia recitari valeant?

Et Sacra Rituum Congregatio, re mature perpensa auditoque voto Commissionis Liturgicae, rescribendum censuit:

Ad I.—*Affirmative, ad utramque partem.* Ad II.—*Affirmative.*

Ad III.—*Negative.* Ad IV.—*Negative.*

Atque ita rescripsit et servari mandavit.

Die 15 Decembris 1899.

C. Ep. Praenest. *Card. MAZZELLA, S. R. C. Praef.*

DIOMEDES PANICI, *S. R. C. Secret.*

### E SACRA POENITENTIARIA.

BENEDICTIO APOSTOLICA IN FINE CONCIONUM, DURANTE JUBILAEO,  
DARI POTEST ET LUCRARI PRO DEFUNCTIS.

*Beatissime Pater:*

N. N. ad S. V. pedes provolutus, summa reverentia exponit: Missionarios hujus Congregationis facultate gaudere Benedictionem Apostolicam cum Indulgentia Plenaria fidelibus impertiendi post spiritualia exercitia et missiones ab ipsis datas; quae facultas clare non perspicitur an teneat locum in praesenti Jubilaei anno. Hinc ut Missionarii recte se gerant in praedictae facultatis usu, Orator humiliter implorat sequentis dubii solutionem:

Utrum Missionarii praediti facultate dandi Christifidelibus Benedictionem Apostolicam cum Indulgentia Plenaria conjunctam in fine suarum missionarum et exercitorum spiritualium, rite uti necne possint hac facultate, perdurante hoc Anno Sancto seu Jubilaei Universalis?

Sacra Poenitentiaria proposito dubio respondit: *Affirmative,* ita tamen ut indulgentiae pro defunctis applicentur.

Datum Romae in S. Poenitentiaria die 12 Februarii 1900.

A. CARCANI, *S. P. Reg.*

## Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

### OUR ANALECTA.

The Roman documents for the month are:

#### I.—APOSTOLIC LETTER:

An indulgence of two hundred days, applicable to the holy souls, is granted to all who, with contrite heart, make the ejaculation, "*Mater mea, libera me hodie a peccato mortali*," either in the original or in a faithful translation, and on the same day recite thrice the Angelic Salutation, morning and evening.

#### II.—S. CONGREGATION OF THE INQUISITION:

1. Ordination is to be repeated, *sub conditione et secreto*, in a case where there was no host on the paten.
2. Answers *Acquiescat* to a doubt in respect to the validity of ordination in which the ordinand was unable to touch the chalice and host, and the chalice and paten were probably separated during the saying of the form.
3. Urges Ordinaries to see that relics of saints are placed in altar stones, according to prescribed rite.
4. Resolves the case of a marriage contracted by two infidels, one of whom obtains civil divorce, is converted, and marries a Catholic, but without having first interpellated his infidel wife. The marriage between the Christians must be repeated.

#### III.—S. CONGREGATION OF RITES.

1. Answers a series of liturgical questions regarding episcopal pectoral cross, interior lining of tabernacle, and oil-lamps hanging above the altar.

2. Other solutions touching the rubrics in collegiate, convent and private chapels.

#### IV.—S. PENITENTIARY.

Decides that the Papal Blessing and Plenary Indulgence customarily given at the end of missions may be gained during the Jubilee year, but only for the holy souls.

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#### DISPOSITION OF THE SACRISTY.

*Qu.* Would you kindly advise me in what book I can find the essential requirements (according to the Church law and practice) for the construction and furnishing of the sacristy of a city church, or would you briefly indicate what is prescribed by ecclesiastical law in the building and fitting up of sacristies? I imagine that the works you might refer me to would be in a foreign language or difficult to procure; and perhaps there is little to be said on the subject outside what everybody is supposed to know. A few words on this subject would certainly interest others of your readers besides

FRATER SIMPLICIUS.

*Resp.* St. Charles Borromeo, in the *Acta Eccl. Mediolanensis*, gives detailed instructions regarding the location, building, and furnishing of sacristies. These are in the main directive, although the holy Bishop required a careful adherence to them in his diocese, and they are still the rule of exact observance in many dioceses where episcopal visitation is held on such points.

In general, the following points are to be observed in LOCATION AND CONSTRUCTION of the sacristy: it should be near the main altar, so located that the clergy may enter the sanctuary directly from the sacristy, without passing into the nave of the church. In size it should correspond to the size of the church, allowing ample room for vesting, as well as accommodating all the usual furniture used in the liturgical functions. It is important in northern climates to have the sacristy provided with heating apparatus. There should be ample light. The sacristy may be on either side of the sanctuary, or directly

behind it. In the last-mentioned position, the door from street, house, or church should be in the centre; or, if there are two doors, the one of exit to street should be on the epistle side.<sup>1</sup>

THE ESSENTIAL FURNITURE of the sacristy consists of a table whereon to vest, } (these are frequently combined); case for the vestments, } priedieu; confessional; closet for the Holy Oils.

As regards the case for the vestments, it should contain separate compartments, not only for the liturgical colors, but also for the altar linen, candles, liturgical books, etc. Above the table on which the vestments for the sacred function are laid out, there should be a tablet mentioning the name of the diocesan bishop, so that visiting priests may know whom to commemorate at the *N.N.* in the Canon of the Mass; also the *oratio imperata*, if there be one prescribed by the Ordinary. A crucifix or image of the patron saint of the Church should be properly placed in a central position so as to be seen by the vesting priest.

In many sacristies a small bell is hung at the exit into the sanctuary, by which the server announces to the congregation the beginning of the Mass, as he conducts the celebrant to the altar. The confessional in the sacristy is intended for those who are hard of hearing. It saves annoyance to have an ear-trumpet or oophone placed in these confessionals.

Suggestive INSCRIPTIONS for sacristies are:

**Mundamini qui fertis vasa Domini.** (*Isa. 52.*)

**Omnia honeste et secundum ordinem fiant.** (*I Cor. 14.*)

#### FUNERALS DURING THE FORTY HOURS' ADORATION.

*Qu.* By some strange concurrence we had four funerals with Solemn Masses announced on the day before the opening of the

<sup>1</sup> "In sacello majoris seminarii stat sacristia post altare et ministri accedere possunt ad altare tam ex parte evangelii quam ex parte epistolae. Quaeritur: ante missam quanam ex parte exire debeant ad altare et qua parte post missam redire debeant ad sacristiam? S. R. C. respondit 12 Aug. 1854: *A sacristia e sinistra egrediendum, a dextera ad illam accedendum!*" The left side is the epistle side, according to ecclesiastical usage of speech.

Forty Hours' Adoration. As we have no chapel, I was at a loss how to manage, since it was idle to expect any of the parties to be at the church early enough to allow the four High Masses, sermons, etc., to go on without protracting the celebration far beyond the noon hour. One of the families was willing to have the funeral on Monday or Tuesday; none of the four was willing to wait beyond Wednesday. Finally, I compromised with a neighboring pastor to arrange for one of the funerals in his church.

Now, could there not be a funeral in the church under such circumstances during the exposition of the Blessed Sacrament, provided we say the Mass in violet vestments and place the veil before the monstrance, the people all the time continuing their devotion while assisting at the Mass?

*Resp.* The rubrics forbid unconditionally the celebration of funerals and requiem Masses whilst the Blessed Sacrament is exposed. The only thing to do under the circumstances described in the above query is what our reverend inquirer did, or else omit the Mass and have the burial entirely private. "In ecclesiis non, nisi Sacramento reposito, cadavera debent inferri, et exequiae vel anticipari vel differri debent; et quando necessitas cadaver in Ecclesiam inferri cogeret, tumulari debet privatim, et absque sollemnitate ulla, adeoque et sine missa." (Gardellini, *Instruct. Clementin.* XVII, n. 8.)

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#### WHICH MASS IS IN HONOR OF BLESSED MARGARET MARY?

*Qu.* In a recent issue of the REVIEW it was stated that the Masses of feasts such as the Rosary of the Blessed Virgin could not be said as votive Masses except during the octaves of the corresponding feasts. Is this true of Masses in honor of other canonized or beatified saints? What Mass do I say if requested to celebrate in honor of Blessed Margaret Mary Alacoque?

*Resp.* The Masses of canonized saints contained in the *Proprium Sanctorum* of the Roman Missal may be said as votive Masses in such way that the words of the formula or prayers retain a truthful expression of the commemoration. Hence such terms as *natalitia*, *hodie*, *annua celebratione*, and the like, are to be altered or omitted according to the occasion or

the season of the year. If the Mass in the *Proprium de Sanctis* of the Missal be such as to have a meaning applicable only to the day of the feast, the votive Mass may be taken from the Common of Saints, with such use of the prayers of the *Proprium* as seems applicable.

As to Masses of beatified saints or such as are assigned to localities, like that of Blessed Margaret Mary, they are not permitted to be said as votive Masses without a special indult.

Masses in honor of saints who have no Masses in the *Proprium* or the Appendix of the Missal, provided they are recognized in the Church as canonized, may be taken from the Common of the Missal, according to the season of the ecclesiastical year (in the case of martyrs, etc., *Temp. Pasch.*).

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#### CHRISTIAN CHURCHES IN AFRICA.

*Qu.* Is it true, as has lately been asserted, that the Protestant missions in Africa are both more numerous and more prosperous than those of the Catholics; and that the Boers especially have succeeded in introducing Christian principles in public legislation and life where Catholics have failed to do so?

*Resp.* According to the religious statistics of 1890, there were on the African Continent then 2,655,920 Catholics, and 1,744,080 Protestants. This takes no account of the three million members of the Abyssinian Church, who, whatever sympathy they may have with the doctrines of Western Christianity, are surely not Protestants. As for success, our French and Belgian missionaries make no pretence of establishing civil rule, even if their respective governments were likely to support such endeavors. Probably the recent prominence given to the Dutch inhabitants of South Africa, through the Boer uprising, may have left the erroneous impression which our correspondent's query implies. But for a satisfactory answer one should compare the statistics of the Propagation of the Faith, which give a detailed account of the wonderful activity—and of the gratifying results recorded in the churches, schools, hospitals, etc.—of the White Fathers, Fathers of the Holy Ghost, the Oblates of Mary, Mission Fathers (Lyons),

Franciscans, Capucins, Jesuits, Lazarists, and the numerous secular priests scattered through sixteen dioceses and more than fifty separate mission districts of the Dark Continent. These are not identified with any civil rule, such as characterizes the Boer republics; but they labor in silence to people the Kingdom of Heaven, whilst the deeds of their heroic lives are rarely written for praise by their contemporaries.

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#### ST. URBAN AND THE GRAPE.

*Qu.* I saw a fine statue some time ago, said to be by Schulte, which represents St. Urban (Pope) with a bunch of grapes in his left hand. This might be intended to symbolize the Precious Blood under the species of wine drawn from the grape, or it might typify his orthodoxy and guardianship of ecclesiastical discipline (*in vite mane*); or, as a clerical friend whom I asked to explain the matter suggested, St. Urban might be the patron of wine-growers, though I always understood that St. Gratus was considered the tutelary saint of wine-growing districts. What is the real meaning of the grape in this case, as I presume it has some special meaning?

*Resp.* St. Urban (Pope) is in reality the chief patron of the wine-growers' guild. In the famous old law digest, *Speculum Saxonicum* (*Lib. II, art. 58*), which dates from the thirteenth century, we read: *in sente Urbanus dage sin wingarden unde bomgarden zegeden verdinet*, that is to say, he who had acquired the right of harvesting the grape-fruit (and tree crops) by the 25th of May (St. Urban's feast), enjoyed the privilege of the tithes. It appears that, according to mediæval practice, the man who had been allowed to cultivate a piece of ground up to the harvest season had acquired a right to the entire crop. In the case of those who took care of vineyards and orchards, which would engage their labor for only a minor part of the year, the term of acquiring the privilege of cultivating expired on St. Urban's day (May 25th). Hence St. Urban is often represented with the grape in the left hand, the right raised in benediction. Sometimes we find the Saint shown with chalice and paten in his hand, to signify that we owe to him the liturgical prescriptions regarding the material to be employed for the sacred

vessels. In some old frescoes we see him pictured in the act of overturning idols, and again, as undergoing his martyrdom by scourging, or as blessing St. Cecilia and St. Valerian.

Our correspondent is quite right in his reference to St. Gratus, who is likewise represented with the grape in his hand. He lived some two hundred years later than St. Urban (Pope), and is honored as the protector of vineyards, rather than as the patron of wine-growers. The same is to be said of St. Urban, Bishop of Langres (fifth century), whose feast occurs on January 23d.

#### WHAT FUNERAL RITE FOR CHILDREN?

*Qu.* There is an old custom prevailing in our parish to have a votive Mass of the Holy Angels sung at the obsequies of children. Some time ago a boy at the age of seven died, and his relatives requested a "white Mass of the angels." The child died suddenly, and would have made his first confession the following week. I concluded that in the case the *Exequiae adulorum* had to be observed, and the child was buried with Mass according to the rite of adults.

Would you please inform me through the REVIEW what age the rubrics require, or, rather, what rule a pastor should follow in determining whether the obsequies for children or for adults are to be followed?

*Resp.* After their seventh year, according to the teaching of our moralists and liturgists, most boys and girls have attained to the use of reason and to the knowledge of good and evil, with its attendant responsibility. In some children the dawn of reason is even earlier than their seventh year; it is for the pastor to decide in any given case, as no hard-and-fast rule governs the development of the child-mind. None the less, the norm of guidance for pastors in this matter of the obsequies of the young is to follow the adult rite when the deceased child has already passed his or her seventh year. Pighi teaches: "Qui septennio non expleto usum rationis adepti esse videantur, haberi jure possunt ut parvuli quoad ritum exsequialem" (*Liturgia Sacramentorum*, p. 196). He adds that it is lawful nevertheless to offer prayers privately, and

apply the Holy Sacrifice for such children. But those over seven years of age, even though in the opinion of their parents and of their pastor they have not lost their baptismal innocence, are to be buried according to the adult rite. In this connection we may quote here the following answer of the S. Congregation of Rites, September 7, 1850:

“*Mortuus est puer annorum novem non completorum, cuius simplicitatem, innocentiam et ingenuitatem quum Parochus perspectas haberet, . . . prudenter in Domino judicavit ante annos discretionis ipsum obiisse, ideoque inter Angelos recensendum. I. An Parochus et Pastor qui oves suas cognoscere debet, sit judex ordinarius ad dignoscendum, an infantes frui debeat honoribus in Exsequiis parvulorum praescriptis? II. Quid dicendum de Parocho qui ita se gessit?*”

“*Resp. Ad I. Strictim servandum Rituale. Ad II. Male omnino se gessit.*”

It is to be observed that, although the Ritual says nothing regarding the votive Mass of the Angels at the obsequies of baptized children who die before reaching the age of discretion, the custom of celebrating the votive Mass is sanctioned by two recent decrees of the S. Congregation of Rites, February 8, 1879, and January 30, 1880, provided the rite of the day allows a votive Mass. It should be made plain to the faithful that this “white Mass of the Angels” is offered in thanksgiving to God and in honor of the Angels into whose company the innocent soul is gathered, and not *per modum suffragii*.

#### INFORMATION FOR TRAVELLERS REGARDING MASS HOURS.

*Editor, AMERICAN ECCLESIASTICAL REVIEW :*

The ease with which Protestant strangers and visitors can gain information as to the location of their churches and the hour and character of the services has often been remarked; so also has the difficulty Catholics find in getting like information.

Protestant churches see that printed cards or directories of information are posted in hotels, summer boarding-houses, suburban railroad stations, etc. Why is it that notices of Catholic churches are so seldom found in these rows or lists?

Catholics are obliged to hear Mass, whenever it is possible to do so, on all Sundays and holidays of obligation, even though they are on vacation or are travelling; why do we not help them to do so? A little more zeal or charity would make us see to it that, if at all feasible, every hotel, summer boarding-house, suburban station, and the like public place, have a card, printed or written, telling where our near-by churches are located, and the hours and character of the Masses and services.

SACERDOS.

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#### CONSECRATION OF MANKIND TO THE SACRED HEART OF JESUS.

*Qu.* In the first Conference of the May number of the REVIEW, p. 527, where you give a digest of the various decrees and documents of the Roman Congregations, you say that the special indulgences granted last year for the solemn consecration of mankind to the Sacred Heart are renewed this year. Does this mean that the indulgences are extended afresh to all the faithful, even to those who were last year dedicated to the Heart of our Divine Redeemer?

*Resp.* The Decree of the S. Congregation of Rites, renewing for this year the solemn consecration of the entire world to the Sacred Heart of Jesus, was published in our last issue (May, 1900, pp. 521-523). The document is addressed to the Ordinaries of the whole Catholic world, whom it exhorts to see that every parish avail itself of the singular privilege and indulgences offered by His Holiness, alike to those who last June made the solemn act of love, as to those who, for whatever reason, failed to do so. The day set for the dedication is the Feast of the Sacred Heart, June 22, or the Sunday immediately following. We printed the form of consecration in our July number, 1899, at page 97.

## Recent Bible Study.

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DR. H. ZIMMERN and Dr. H. Winckler have agreed to bring out a third edition of Prof. Schrader's *Keilschriften und das Alte Testament*.<sup>1</sup> The cuneiform material will not be given by way of mere glosses, as was the case in former editions, but will be printed connectedly and systematically. H. Winckler will edit the historical and geographical portions, while Zimmern will be responsible for the material bearing on religion and language. A general index will enable the reader to consult all the passages referring to each particular text. The editors will not confine themselves to parallels of the protocanonical books, but will consider the deuterocanonical writings and the New Testament also. Dr. Alfred Jeremias, in a pamphlet entitled *Hölle und Paradies bei den Babylonier*n, presents a number of noteworthy parallels between Biblical and Babylonian ideas. While this shows the close relation existing between the people of Israel and their kin in Mesopotamia, it does not prove that the people of God borrowed their religious ideas from Babylon.

Dr. J. Naue<sup>2</sup> has summarized the data illustrating the earliest relations between Egypt and Europe. His results affect certain parts of Genesis indirectly. In studying the Deluge and in explaining the genealogical tables of Gen. x, for example, we must take into account the following discoveries made in the cemeteries of Ballas and Naqada, said to date from about 5000 B. C. 1. A number of earthen vases are wholly foreign to Egypt, but resemble those found at Ciempozuelos, in Spain, in Bosnia, and in the lowest ruins of Hissarlik. 2. Other vases are decorated with representations of galleys which do not

<sup>1</sup> Reuther und Reichard, Berlin, W. 9.

<sup>2</sup> Die frühesten Beziehungen Aegyptens zu Europa; Beilage zur *Allgemeinen Zeitung*, München, 1900, n. 58, p. 5-6; cf. Flinders Petrie, Transactions of R. S. L., Vol. XIX, p. 1.

belong to Egypt; they must have plied in the Mediterranean, probably between Europe and the land of the Nile. 3. A third class of vases show representations of ostriches said not to have been found in Egypt at that remote period, but to have abounded in northern Africa. 4. Other vases again resemble in their spiral-shaped ornamentation the productions of Cyprian art. 5. Certain representations of the human figure resemble those found among the Korannas on the Orange River in South Africa, in Malta, and in the palæolithic cave of Bras sempouy in the south of France. 6. A copper dagger found in Naqada closely resembles the copper daggers of Cyprus.

The following finds illustrate the intercourse between Europe and Egypt, at the time of the XIIth dynasty, about 2500 B. C., not long before Abraham. 1. Certain seal-stones found in Crete are wholly similar to Egyptian seal-stones of the XIIth dynasty. 2. Vases found in Kahun, a destroyed city of the XIIth dynasty, have been recognized as importations from Crete. 3. Certain symbols, probably used as letters on the vases of Kahun, resemble those found on vases and seal-stones belonging to the Mycenæ period of Crete and Greece.<sup>3</sup>

During the time of the XVIIIth and XIXth dynasties, which is coeval with the Mycenæ period on the one hand, and with the Hebrew Exodus on the other, the relations between Egypt and Greece became even more intimate. Not to speak of the spiral-shaped ornamentations and the representation of the lotus, both of which were imported into Greece from Egypt, we confine ourselves to the following special items: 1. A brazen dagger found in the grave of Queen Aah-hotep wholly resembles the brazen daggers of Mycenæ; on the other hand, a dagger found in Mycenæ<sup>4</sup> is of Egyptian make. 2. On the axe of King Aahmes, who reigned about 1580, the same fabulous beast is represented as occurs in the ornamenta-

<sup>3</sup> Cf. Arthur J. Evans, Primitive Pictographs and a pre-Phenician Script, from Crete and the Peloponnese, *Journal of Hellenic Studies*, Vol. XVI, 1894; Cretan Pictographs and pre-Phenician Script, London, 1895; Further Discoveries of Cretan and Aegean Script with Libyan and Proto-Egyptian Comparisons, *Journal of Hellenic Studies*, Vol. XVII, 1898.

<sup>4</sup> *Mittheilungen d. Arch. Inst.*, 1882, viii.

tions discovered in Mycenæ.<sup>5</sup> It may be of interest to note that this axe, too, was found in the grave of the king's mother, Aah-hotep. 3. The hind feet of the feline representations on the daggers of Mycenæ are drawn after the Egyptian style. 4. Flinders Petrie found in a sepulchre at Kahun, belonging to the time of Tahutmes III, about 1553–1449 B. C., a vase adorned with ivy-leaves, after the Mycenæ manner. 5. Mycenæ vases occur in the ornamentations of the tomb at Rekhmara, near Thebes. 6. Five Egyptian objects belonging to the time of Amenhotep III, about 1414–1379, have been found in Mycenæ; a large scarab with the name of the king, two glass fragments, and two scarabs belonging to the queen Tyi. 7. The following objects belong to the time of Amenhotep IV, about 1383–1365: the gold ornaments found in the graves of Enkomi in Cyprus; the finds discovered in the ruins of the palace built by Amenhotep IV in Tell el Amarna, among which are 1400 fragments of Mycenæ vases, representing about 800 entire ones; the fresco on the floor of this palace shows the representation of a bull, similar to that on a golden goblet of Vaphio.<sup>6</sup> 8. In Gurob have been found a number of Mycenæ vases belonging to the time of Tutankhamen, about 1353–1344 B. C. 9. Several Egyptian articles of blue glass found in the graves at Mycenæ, and a scarab found in Kurium of Cyprus, together with a Mycenæ vase of the late style, belong to the time of Rameses II, about 1275–1208 B. C. 10. Finally, in the grave of Rameses III, about 1150 B. C., have been found several articles made after the Mycenæ style, though they show signs of degeneracy; other illustrations of the same degenerate style have been found in Gurob, and they appear to belong to about 1180 B. C. About the time of the Exodus, therefore, the intercourse between Egypt and Greece must have reached one of its highest points.

Our readers are acquainted with the fact that a lotus-shaped column of the hypostyle hall of Rameses, in the Temple of Ammon at Karnak, suddenly fell in so unfortunate a manner that it threw down six other columns, one striking the

<sup>5</sup> Cf. Schliemann *Mykenae*, n. 272.

<sup>6</sup> Perrot et Chipiez, *Histoire de l'art dans l'antiquité*, tom. vi, fig. 369.

other successively like so many ninepins.<sup>7</sup> It is estimated that an appropriation of about 100,000 francs is needed to preserve the edifice. The fall was at first attributed either to the subterranean action of the Nile water or to an earthquake. But Dr. Borchardt, of Cairo, writing to the Berlin Academy of Sciences, assigns several causes for the fall: the columns were built of poor material; their construction was defective; they were about 3200 years old; they had not been protected by any roof for many years; their foundation had been weakened by recent digging; they had been repeatedly exposed to artificial flooding by Nile water.<sup>8</sup>

It would be hard to add anything to the well-deserved praise of Fr. Gigot's *General Introduction to the Study of Holy Scriptures*,<sup>9</sup> contained in the Book Review department of the May issue. We wish the book all the success it deserves on account of its clearness and concise completeness. Rev. J. MacRory, D.D., publishes in the *Irish Ecclesiastical Record*<sup>10</sup> a first article on *The Gospels in the Early Church*. The Rev. author is well aware that the Church, apart from having accepted and declared the authority of the Gospels, is quite independent of them both in her constitution and her faith. But in order to counteract the influence of the rationalists, Dr. MacRory considers in the present paper the position of those who deny that the Gospels were, or could have been, written before the second century, leaving for another paper the rebuttal of those who, while admitting that the Gospels are in some sense genuine, and date from the first century, endeavor to deny their authority. Dr. Rohr<sup>11</sup> presents us with a key to St. Paul's Epistles to the Corinthians. The founding of the Church at Corinth, its constitution, its charismata, its moral condition, and finally its rival parties, are briefly reviewed; the treatment is as thorough as it is interesting. Though the author is probably right in his contention that the difficulties

<sup>7</sup> Cf. L'Illustration, Paris, December 2, 1899.

<sup>8</sup> Cf. Beilage zur *Allgemeinen Zeitung*, München, 1900, February 14, n. 37, p. 8.

<sup>9</sup> Benziger Bros., New York, Cincinnati, Chicago, 1900.

<sup>10</sup> April, pp. 357 ff.

<sup>11</sup> Paulus und die Gemeinde von Korinth auf Grund der Beiden Korintherbriefe. Freiburg: Herder.

of the Corinthian Church resemble those of our own times, we believe it would be hard to find again such a combination of different cases in the same community.

Dr. Scholz, regarded by many as one of the foremost Catholic Biblical scholars, views the Book of Jonas as an allegory or parable. We need not state that this opinion is quite common among non-Catholic writers. The basis of the allegory is supposed to be found in Jer. ii, 34, where the Babylonian captivity and the delivery therefrom are described as the swallowing and vomiting forth of the personified people of Israel by a dragon. The growth from this simple metaphor to the detailed history of Jonas may be called the middle term of the hypothesis, and it is precisely here that its defenders experience the greatest difficulty. Mr. William Simpson<sup>12</sup> finds this middle term in a symbolical rite representing a new birth, which existed among many nations. The author's work would be more relevant to the question if he could connect more satisfactorily the material collected with the Book of Jonas. Mr. J. H. Moulton<sup>13</sup> tries in a similar way to connect the Book of Tobias with Median folk-lore; the Book is represented as the rewriting of a romance, composed, perhaps, in old Persian, by a Jew resident in Media. E. Cosquin<sup>14</sup> endeavors to connect the Book of Tobias with the legend of the grateful corpse. It is refreshing to turn from these critical attacks on the historical character of Tobias to a simple commentary on the Book, such as that lately published by P. Bernhard Schmid, O.S.B.,<sup>15</sup> in which the home of the patriarch is shown to be a model, even of a Christian family.

Englishmen are blessed in our days with a goodly number of serial commentaries; there is, *e. g.*, the Speaker's Commentary, the International Critical Commentary, the Expositor's Bible, the Biblical Illustrator, the Cambridge Bible for Schools,

<sup>12</sup> The Jonah-Legend: A Suggestion of Interpretation. London: Grant Richards. 1899.

<sup>13</sup> The Iranian Background of Tobit. *Expository Times*, March, 1900, pp. 257-60.

<sup>14</sup> Le Livre de Tobie et l'histoire du Sage Ahikar. *Revue Biblique*, 1899, pp. 50-82. Encore l'histoire du Sage Ahikar. *Ibid.*, pp. 510-531.

<sup>15</sup> Das Buch Tobias, dem katholischen Volke erklärt. München: Leutner. 1899.

and now appear the Oxford Commentaries, to which the Rev. E. C. S. Gibson, D.D., contributes *The Book of Job.*<sup>16</sup> The author opens with the usual introductory questions as to the place of the Book in the Canon, its contents, object, date, integrity, the relation of its Hebrew text to the versions, and as to the chief commentaries on the Book. The Revised Version is made the basis of the commentary, which in most cases is quite satisfactory.

#### PROFESSOR THAYER'S DISAVOWAL.

*Editor, AMERICAN ECCLESIASTICAL REVIEW:*

My eye has fallen on a question respecting the Lord's Supper, addressed to me in the number of the REVIEW for April, p. 427 —(called out by a lecture of mine on that topic which appeared in the *Journal of Biblical Literature* for 1899),—to which courtesy seems to require an answer.

Your reviewer says: "We should be grateful to the writer if he would kindly advance a good reason for his agreement with Holtzmann regarding the clause *Do this for a commemoration of me*. Why are we to believe that these words were not spoken, but only implied in the circumstances?"

In reply, permit me to say that I do *not* believe that "these words were *only* implied in the circumstances." On the contrary, I hold that they are warrantably ascribed to our Lord Himself, as I have more than intimated on p. 124 of the essay referred to, and also on p. 113. The quotation which has misled your reviewer was designed to show that even such a critic as "the cautious Holtzmann," who is not generally regarded as over-conservative, feels constrained to recognize their congruity with the occasion. The possibility of misapprehension might perhaps have been precluded had some such phrase as "at the very least" been inserted after the words "we shall be disposed."

Yours respectfully,

J. HENRY THAYER.

Cambridge, Mass., April 27, 1900.

We thank Prof. Thayer for his explicit disavowal of Holtzmann's view on the origin of the words, "Do this for a com-

<sup>16</sup> London : Methuen & Co. 1899.

memoration of me ;" and this the more since a second reading of his article in the *Journal of Biblical Literature* has convinced us that his language, taken objectively, is more than misleading. St. Paul's distinct recognition of the memorial character of the Lord's Supper (p. 113) is not opposed to Holtzmann's view; nor is the latter excluded by the fact that "all the extant indications corroborate the belief that the rite (1) originated with Jesus; (2) was intended for the Church at large; (3) was consequently to be repeated; and (4) that this was the opinion and practice of the whole group of his most intimate personal associates" (p. 124). If, then, on page 130 Prof. Thayer is disposed to concur not merely in the positive part of Holtzmann's judgment that "the words 'Do this for a commemoration of me' utter what lay in the occasion," but also in its negative part that these same words "perhaps were not spoken," we fail to see any difference between Holtzmann's view and that expressed in the objective sense of Prof. Thayer's words. It does not surprise us therefore to read in the *Biblical World* for March, p. 234: "He [Prof. Thayer] agrees with Holtzmann that the instituting clause 'Do this for a commemoration of me' may not have been spoken, but was implied in the circumstances."

## Book Review.

ORGANIZERS AND THEIR FIRST STEPS. The Boy Savers' Series.  
Booklet the First. By the Rev. George E. Quin, S.J.—New York City: Sacred Heart Library. 1900. Pp. 108.

At the risk of having his judgment ignored by placing it under the shadow of the reviewer's favorite platitude, the writer of these lines ventures to say that the priest's library table on which the booklet, whose title is given above, has not a permanent place, is insufficiently supplied with utilities if not necessities. Should the reader suspect this judgment it may be worth his while to spend a quarter in verifying it, if only to confirm his lack of confidence in reviewers' statements. Should he be disappointed in the book in which, on the reviewer's advice, he has invested a shilling, he might hand over the object of his disappointment to a friend, clerical or lay, or, better still, an enemy, if he have one. In confirmation of his judgment the reviewer will here make some extracts from the booklet, trusting that the reader having had a taste may be stimulated to slake his thirst at the fountal source. Father Quin pleads for the boy, and surely his plea is well founded: "Boys, intelligent and pliable, the men of a new generation, the coming heads of families and leaders in the commonwealth, are assuredly the pith and kernel of our race. And yet these arbiters of the future are condemned to carry the seed of pretty much all the evil that is to be. Bless their innocent sisters, who stand in so little need of preservative care! Indeed, in godliness of life, woman would easily hold her own if the stronger partner would only cease playing the role of tempter. Take care of the boys, then, and the girls will easily care for themselves. Make only half of the obstrepitous scamplings over again into good men, and feminine virtue, thereby given fuller play, will promptly repair the primeval lapse, by restoring Mother Eve's ruined world to a paradise anew."

"What unspeakable importance attaches then to the religious status of male youth, especially when viewed in the gloom of growing anarchy and declining faith! To be sure, throughout the United States, we have not yet reached the condition of certain foreign communities in which Catholic men are seen at church only for their own or others' funerals. Nevertheless, humanity, on its sterner side, is of

accentuated proneness to spiritual retrogression. Moreover, our boys cannot arrive at an understanding of things, otherwise than by breathing the taint of unbelief, and they seldom or never attain to puberty without beholding vice enthroned. Even within the fold irreligion and evil-doing are stimulated by the Mass-missing, priest-mocking, openly immoral, 'nominal Catholic' man, already become a multiplied social fixture. Thoughtful minds may well indeed ask whether the Church in America has her boys well enough in hand to sufficiently counteract these deadly influences, and retain for the close of the new century, now at its dawn, any great number of loyal men and true."

The cry and the query one hears oftenest in these times is: "How shall we save the young man?" The answer may be: Save the boy and the saving of the man will follow naturally. But how? By organizing the boys when in their teens. The form the organization shall take on is of secondary importance. The author suggests no definite kind of union. He offers "only general features applicable to every juvenile body. In this apostolate it is literally true that all roads lead Romewards, since every variety of Catholic cadet associations necessarily forms loving and zealous sons of Mother Church. *Each organizer is himself the best and completest constitution for his fraternity,* and he should boldly inscribe on its escutcheon the autocratic motto, *l'état c'est moi*. Our junior friends themselves, by their behavior, confirm this view of things. They shut their eyes to the title and special features of their society, to turn their whole attention to its successful director. They take the name of this leader. Since he is commonly a priest, they usually give themselves out as Father Such-a-one's boys, and this with an emphasis indicative of the hidden impression that other local clergymen are of no particular account. People may call them sodalists, Catholic cadets, or total abstainers. As self-described the youngsters persist in being simply 'Father Such-a-one's boys ;' and, to the end of the chapter, their creed, almost dangerous in its Mahomedan-like brevity, seems to declare that 'There is one God, and Father Such-a-one is His prophet.' Hence the secondary process of selecting a form of organization may be left entirely to individual taste and local circumstances. Success depends not so much on the choice as on the proper management of the association chosen."

With all this our readers may well be supposed familiar. They will find, however, many helpful suggestions in the author's setting forth of his ample experience as regards the principles and conditions in-

volved in boys' organizations generally. Moreover, the present print is only the forerunner of a series designed to cover the entire field and to offer abundant suggestions concerning every such detail of importance as natural attractions, expenses, religious meetings, use of the Sacraments, discipline, etc., etc.,—all minutiae, including even "the food and drink question," so important an item in juvenile societies.

The first though not the only purpose of the present pamphlet is to emphasize the necessity of organizing the boys, by showing the inadequacy of the means generally adopted for their safeguarding. The author says: "'How shall we care for our boys?' is by many, and doubtless with perfect justice, called 'the burning question of the hour; ' nevertheless, I submit that, while it burns and burns, there is comparatively little light. For proof, witness the fact that the warmest and most intelligent friends of the rising generation usually seek cure-alls exclusively in the Catholic school and the Young Men's Society. These two agencies thus permitted to assume a well-meaning, practical monopoly of parochial endeavor in favor of youth, operate with much cost at the start and finish of the juvenile course, while between the start and the finish multitudes of boys fall into the bottomless pit."

All honor to our parochial schools! To those who establish, conduct, and maintain and support them, honor! But it cannot be forgotten that "as matters now stand, a very large proportion, the majority perhaps, of our Catholic lads *never attend parochial schools at all.*" Besides this, the school, however efficient, cannot reach beyond the limited sphere of its enclosure. Extra-scholastic organizations "are alone equal to the task of safeguarding the schools' former pupils, already working-boys in their teens, and transformed from the peaceful, prayerful atmosphere of the class-room to the dangerous turmoil of business and industrial life. . . . Too often the well-disposed working lad, with money jingling in his pocket and passion burning in his heart, suffers spiritual ruin from lack of the encouragement and guidance which preserved him in school days, and which, if at hand, would preserve him still."

"We must, besides, bear in mind that, what with the present social drift towards materialism and immorality, early Catholic education on American soil accomplishes in multitudes of its beneficiaries practically nothing beyond the very important, but necessarily limited, work of strengthening faith, and of thus facilitating a full return to God in maturity, old age, or death. The above results,

precious as they are, leave ample field for the activity of societies having for their aim the formation of sterling Catholic manhood, by insuring to the adolescent heart an abundance of warm religious spirit. Indeed, persons of experience probably share the writer's fear that something like one-half of our unmarried men, even though trained in Catholic schools, are of, at least, doubtful fidelity regarding Sunday Mass and Easter duty, profess little if any interest in parochial affairs, and studiously shun conversation with the priest."

If the school, excellent in every way though it be, is insufficient to save the boy, the other plank held out to him—the Young Men's Society—is no less inadequate. The dangerous period in the boy's development is from fifteen to eighteen years of age. These years "mark a crisis in which passion awakes, habits form, true or false bearings are taken for life's voyage, and Mother Church is selected for either a ship of mere occasional passage or for a permanent bark of safety." The influence of the Young Men's Society may be preservative; but, on the whole, its function is negative. The experienced author says: "It prevents youths, already as a matter of fact devoted, or faithful, or vicious, from lapsing, respectively, into cold obedience, open misconduct, or total depravity; but radical improvement and the resolute adoption of high aims will hardly result from an organization that takes the young man in hand only after wage-money, complete personal liberty, and developed passion have fixed his choice of some definite life place on the moral scale. . . . If any son of Adam is to be taken with hope of profit in the net of supererogation, he must be caught, at the latest, whilst patiently enduring his last pair of short pants."

Moreover, allowing young men's organizations whatever efficiency they may possess, it is well known that their membership is extremely limited and their existence frail and uncertain. Father Quin assigns some reasons, based on experience, for this phenomenon. "First of all, young men already attained to maturity, with no prolonged early training in Church societies, are, as a class, strongly prejudiced against membership in them. Their juvenile choice of spiritual ways and means, described in the preceding number, acts as an obstacle, and fosters even in fairly well-disposed adults an almost insurmountable repugnance to any departure liable to burden them with the reproach of being 'pious.'"

Besides, young men are as a rule fairly independent in their choice of diversions. "What with private clubs and perennial politics, chumships and courtships, full control of earnings, etc., persons of

the older class are amply self-sustaining in the matter of recreative occupation. To the dismay of inexperienced patrons, they can easily afford to desert the well-equipped parochial 'rooms' or gymnasium, even after loud clamors for these advantages. This independence, hardly realized beforehand by adults themselves, grows enormously strong when stimulated by the above-mentioned antipathy to pious affiliations. Hence, strange as it may seem, multitudes of Catholic young men who would freely respond should certain amusements be municipally provided, will studiously shun similar attractions *when placed in religious surroundings.*"

On the other hand, pious associations properly managed show a marked fertility in contrast to young men's organizations. "Juniors, almost to a boy, become easy, willing captives to the methodical organizer. It is a noon-day fact of universal experience, that the young fellows, as yet comparatively innocent and nowise hostile to persons and things religious, crowd, with childlike simplicity and utter disregard for social or race distinctions, about attractions of trifling character."

Now, just as boys' organizations are no hindrance to our educational system, so neither are they to our young men's societies; quite the contrary. "The youthful adult masses can be fairly well gained to pious societies, *provided a beginning be made with lads in their teens*, while natural attractions are practically irresistible, and the momentous choice between good and evil is being made. The 'young men question,' of which we hear much, is in reality merely a phase of the 'boy question,' of which we hear far less. Youngsters, easily gathered *en masse*, can be numerously, though by no means universally, moulded into future life subjects of senior associations; and the latter, thus fed from their natural reservoirs, will acquire a life and vigor not obtainable under present conditions."

Another and a positive argument in favor of centering a larger share of energy on the boys, the author finds in the matter of economy. "Discrimination in favor of the older class is paying an exorbitant price for comparatively trifling gains. It is building club structures which, in their collective annual output, seem sufficiently extensive to furnish a whole diocese with churches. It is idly sinking sums of money that would insure missionary triumphs in heathen nations. And all the while rejected juvenility, *ready at ten times less cost to vivify the entire undertaking, loudly cries*: 'Adolescentulus sum ego et contemptus.' . . . To ignore boys and enroll young men is a far worse blunder than to abolish parish schools and make higher education the sole object of time, money, and care."

Such in brief outline is Father Quin's pleading for the boys. The rest of the book is taken up with the qualifications of the directors and the material of the organizations he advocates. Throughout, he is eminently practical and suggestive. Still more practical helps are promised to come with the next booklet, wherein, as was mentioned above, special features of detail will be considered.

**ECCLESIASTICAL DICTIONARY.** Containing, in concise form, Information upon Ecclesiastical, Biblical, Archæological, and Historical Subjects. By the Rev. John Thein, Priest of the Diocese of Cleveland. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. vi—749. Price, \$5.00.

Father Thein's courage is no less commendable than his industry. Within recent years three goodly volumes have come from his hand. Those who are acquainted with his *Christian Anthropology*, his *Answers to Bible Difficulties*, to say nothing of his *Catechism of Rodez*, know what large reading and labor were needed for the building of these works. The present volume is a monument to his courage as well as to his industry. Few writers would venture to compile single-handed a cyclopedic dictionary. No pocket lexicon is this, but a stately quarto of seven hundred and more double-column, closely-printed pages. There are some three thousand articles. Many, of course, of these are brief; some, however, form considerable treatises, such as, for instance, those on Chronology, Mankind, the Pentateuch, etc.

The subject-matter converges on theology, which, in the author's plan, radiates into three branches,—mixed, historical, and pure theology. Under the first heading fall subjects having a philosophical, scientific, artistic, and literary character. The aim of these articles is mainly apologetical. The second caption covers articles on ecclesiastical history or pertaining thereto; such, for instance, as religious orders, hagiography, etc. The third division includes doctrinal and moral subjects.

Whilst covering much of the same field as the *Catholic Dictionary* by Addis and Arnold, Father Thein supplements to a considerable extent the latter excellent work. The additions are mainly in the line of apologetics, history, and biography.

The work evinces so much patient industry on the part of the author, and commends itself in so many useful ways to the reader, that one regrets to be obliged to utter any word of criticism in its regard,

and it is only in the hope that future editions may be bettered thereby that we make a few suggestions.

In the article *Conscience*, this term is confused with consciousness. The latter is not, as there asserted, "the supreme criterion of truth." The article should be revised, in view both of matter and of exactness of expression. The same is even more true of the article on *Inneity* (innatism). It is philosophically and theologically false that "the idea of the infinite is innate" to the mind. The definition given of *Inspiration* is incomplete. There are some obscurities in the article on *Intelligence*. For instance, this: "As to the inner things, we know them through the perception of the different sensations." This probably means that we know external things by sensations (perception). Again, "Man arrives at general ideas" not only "by induction and deduction," but also by abstraction, especially the latter. The article on *Philosophy* might be revised in the interests of clearness. Is it true that the chief representatives of scholasticism were Anselm of Canterbury and Hugh of St. Victor? Blessed Albert, St. Thomas, and St. Bonaventure are usually accorded this honor.

Setting aside these and other such inaccuracies and some blemishes in style, pardonable in a work of the kind, the volume contains a vast amount of condensed and valuable information which the reader could obtain elsewhere only by large expenditure of time, labor and money.

LIFE AND LETTERS OF AMBROSE PHILLIPPS DE LISLE. By Edmund Sheridan Purcell. Edited and finished by Edwin de Lisle. In two Vols. Pp. xiii—422: vi—382. New York: The Macmillan Company. London: Maemillan & Co., Ltd. 1900. Price, \$10.00.

Of the making of books recording the history of the great revival, both inside and outside the Church, in England during the present century, there is no end. It would be a most unhappy sign if there were. When interest in this Catholic movement in the Established Church shall die down, its energizing force will have been spent. Fortunately, on every side evidence is found to indicate that the legitimate descendants of the Tractarians are still a party of strength and influence. Simultaneously with the religious awakening among Protestants, a restoration was going on in the Church itself in England, between the years of Catholic Emancipation and the coming of the "second spring"—the reorganization of the hierarchy and its secure reestablishment. Ambrose Phillipps de Lisle, as the friend of the

leaders of both the Catholic and the English Church, played an interesting and a not insignificant part in the events of the period ; and the history of religion in England would be incomplete without the strange letters now given to the world in the two volumes here under review. For to this remarkable country gentleman, so unlike English squires of the period in their scarlet hunting-coats, the cautious Cardinal Newman could write, July 30, 1857 : "If England is converted to Christ, it will be as much due (under God) to you as to any one." The reconversion of England was the ruling thought and motive of Ambrose Phillipps de Lisle's career, as it is the golden thread that runs through and holds together the voluminous correspondence that makes up the bulk of the present biography,—the biography, it might be, of a zealous churchman rather than of a country landlord.

Ambrose Lisle March Phillipps de Lisle—afterwards, by letters patent, Ambrose Phillipps de Lisle—was born on March 17, 1809, and was received into the Church by Father McDonnell, December 21, 1824, at the early age of fifteen, in a day when conversions to the faith were rare events indeed, and made the occasions of fresh outbursts of derision and hatred. The step was taken much against his father's will, and the young convert's path was far from smooth, as we may gather from such entries in his father's diary as : "March 25—*Le soir vif entretien avec Ambroise sur matières ecclésiastiques.* May 4—Increased show of Catholic propensities in Ambrose. June 8—On entering Ambrose's room I saw a good-looking cross tied to a ribbon, . . . upbraided him with the absurdity, and broke it in pieces, for which I was very sorry afterwards; repented of my passion; he remained quite quiet; total apostasy of Ambrose from the Protestant to the Roman Catholic faith; . . . a heavy aggravation to my other sorrows." The young convert, as might be supposed, was a youth serious beyond his years, and much drawn by the fanciful and artistic. He tells us himself that while making progress towards the discovery of the truth of Catholicism he was much aided by a certain natural disposition of mind—"a fondness for antiquity and romance." In the light of the latter bent of the young enthusiast's mind we may give the following in his own words :

"I had conceived a great desire for the reunion of the Church of England with the Holy See, and the conflict which now arose in my mind filled me with sadness and dejection. One day that I felt the sorrow more than ever, as I was walking by the side of the river Severn, near Maizemore Bridge, I lifted up my heart to God with intense desire, and I said : 'Oh ! that some one would tell me who indeed was the Antichrist,' and as I said this my eyes were looking into

the blue heaven, when all at once I saw it open as it were a solid substance, and a bright light issued from the opening and like lightning descended to me, while with my ears in an instant of time I heard these words: ‘This is Antichrist—Mahomet—and Mahomet was Anti-christ because he denied the Father and the Son, and he denied them in those words of his Koran where he says: *God neither begetteth nor is begotten.*’ The voice then ceased, and I felt my soul filled with the most unspeakable consolation.”

This occurrence, which took place two years before his conversion, first inspired him with his consuming desire to see England Catholic again.

Shortly after his son’s conversion, Mr. Charles March Phillipps sought to place Ambrose at Oxford. There were no vacancies at the University, and we are left to speculation as to what might have been, had the religious-minded youth been associated with Newman, Hurrell Froude, and “that band of earnest young men” who later did so much for the cause of religion in England. Instead, he went to the then much less congenial Cambridge, where, however, he was happy in forming a life-long friendship with Kenelm Digby, also a recent convert and a kindred spirit. Every Sunday the two young men rode a distance of twenty-five miles, fasting, to St. Edmund’s College, Ware, to hear Mass. One of these early morning rides was the cause of a serious illness to De Lisle, which cut short his Cambridge studies at the age of nineteen. During the next few years much of his time was passed abroad, amidst Catholic surroundings, to the widening and deepening of his religious sympathies. It was about this period, in 1829, that he formed the acquaintance of George Spencer, the Hon. and Rev. George Spencer, afterwards Father Ignatius of St. Paul, Passionist, whose conversion to the faith was in a very large measure helped on by the example and intelligence of young De Lisle. In 1833 he married Laura Mary, daughter of the Hon. Thomas Clifford; their happy union was blessed with nine sons and seven daughters.

In the early years of his married life De Lisle set about one of his cherished works in the restoration of the ancient faith in England—the building of churches and chapels and the gathering of missionary priests and monks to teach and preach Catholicism again to the people. He set his hand first to the bringing back of the monastic life. Writing in 1869 to the Rev. W. R. Brownlow, a convert, now Bishop of Clifton, he says:

“There were three great objects to which I felt, after my own conversion as a boy of fifteen, especially drawn by internal feeling for the

whole space of forty-five years which have since elapsed. The *first* was to restore to England the Primitive Monastic contemplative observance, which God enabled me to do in the foundation of the Trappist Monastery of Mount St. Bernard. The *second* was the Primitive Ecclesiastical Chant, my edition of which is now recommended by the Archbishop of Westminster for the use of churches and chapels. The *third* was the restoration of the Anglican Church to Catholic Unity, and thus to reunite England to the See of Peter as St. Edward the Confessor foretold that the *Green Tree* of England, which was to be 'severed from its original stock for the space of three furlongs [which he interpreted to mean three *centuries*], should again return thereto without the help of any man's hand and flourish exceedingly.' "

The first of these "three great objects" was begun in 1835, when De Lisle founded the Trappist Abbey of Mount St. Bernard, a noble growth from the small cottage of four rooms in Charnwood Forest, and the first monastery built in England since the Reformation. The fine Gothic monastery, designed by Pugin, was completed in 1844, and the "good monks . . . lodged in a convent perfectly monastick in all its arrangements." Besides giving largely of his own resources, De Lisle had secured for the work generous contributions from his good friend and co-worker, Lord Shrewsbury. It was in itself a work to fill the great lay apostle's heart with joy and thankfulness, after the difficulties and opposition he had to face.

It is, however, as the record of De Lisle's share in the English reunion movement and the later A. P. U. C. (Association for Promoting the Unity of Christendom) that the present volumes have main interest and importance. As early as 1838 we find him establishing a crusade of prayer for the restoration of England to the Catholic faith, as the following extract from the London *Times* of November 3, 1838, bears testimony :

"The Hon. and Rev. George Spencer has lately been passing some time at Paris, with Mr. Ambrose Lisle Phillipps, a gentleman of distinction, of Leicestershire, eldest son of the late member for the northern division of the county. They have been busily occupied there in establishing an association of prayers for the conversion of this country to the Roman faith. They have had several interviews with the Archbishop of Paris on this subject, who has ordered all the clergy to say special prayers for this object in the memento. A number of the religious communities in France have already begun to follow the same practice."

The devotion spread from France throughout the rest of Europe and received the sanction of the Holy See. The idea of united prayer led next to the inauguration of the Society of Universal

Prayer, by which it was sought to induce leading Anglicans to join their petitions for the same grand purpose. Newman's answer to a request to give his name and influence to the association was: "We are a mere handful,—have no authority. Go to the bishops first of all, obtain their sanction, and then come to us." As an evidence of the widespread character of the movement it is worthy of note that in 1841 the Armenian Catholics in Persia established a society of prayer for the return of England to the faith. A few years later Father Spencer, Phillipps de Lisle, and his wife undertook a three months' tour through Belgium, Germany, and North Italy, mainly for the purpose of begging prayers for England. On their visit to Brussels they made the acquaintance of the Holy Father now happily reigning, then Papal Nuncio at Brussels, who strengthened them in their holy cause. The good work which owed so much to the earnestness and industry of Father Spencer and Ambrose Phillipps de Lisle has never ceased from that day; and since the Encyclical letter *Ad Anglos* and the erection in 1897, by His Holiness Leo XIII, of the Arch-confraternity of Our Lady of Compassion, with its centre at the Church of Saint Sulpice, Paris, the crusade of prayer rests on a sure canonical basis, looking forward hopefully to the time when in the design of Providence England shall again be Mary's Dowry, and its people be won back to the faith of their fathers.

Meanwhile, conversions did not measure up to the hope of the enthusiastic and zealous De Lisle; still his solemn conviction of the early return of his dear country to the faith did not desert him. Instead of the slow and tedious process of individual conversion, the whole nation might be gathered into the One Fold at one swoop,—the dream of corporate reunion,—the grand mistake of his whole life. In 1839, in a letter to Father Proctor, he says it is impossible to argue further against the Anglican Orders, and continues:

"As far as my own feelings and wishes are concerned, I have always wished that the Anglican Orders might be admitted, as I am certain it would be a great point gained towards the reunion of the High Church Party with the Catholic Church, and I am inclined to think that if a certain number of the leading English Catholics were agreed to this, the Holy See would be very glad to open a negotiation with the Oxford Divines on their basis of admission."

His ardent and confident belief in the good to result led him to the extreme of indiscretion; and it is no wonder he says: "I had been tremendously opposed in this matter by those from whom I had most expected aid." It is idle to seek, with the special-pleading and com-

mitted biographer, for the reason of this opposition on the side of those who judged of the movement better than the imprudently zealous De Lisle, in the "prejudice and ignorance on the part of hereditary Catholics, priests and laymen," or in the "odious party spirit" of politics. The reason is not far to seek, and is precisely the same as that which was given for its official condemnation by the Holy See, viz., that the theory of there being three Christian communions, the Roman, the Greek, and the Anglican, all three branches of the true Church, but all more or less in error as regards minor points,—which was the theory of Corporate Reunion,—savors of indifferentism and gives scandal; it obscures the necessity of each individual setting himself right immediately he sees the truth, and lays too much stress on the chimæra of conversion by wholesale. Our convert's "reunion craze," however, was as sincere as it was deep-rooted, and he could frame answers to every argument of his adversaries. "Your plan of converting England is an idle dream," he writes to the Earl of Shrewsbury. "If, then, you really desire England's conversion, you must adopt my plan, which is a practicable one, and which is already hailed in a friendly way by a very large party in the Church of England." His sanguine mind led him to believe in "the probability of our rulers becoming inclined to entertain the question of a *Reunion of Churches*, inasmuch as the reunion is the only plan on the very face of things that can satisfy the Anglican party on the one hand and the Catholic on the other." And, notwithstanding his correspondence with Father Newman, who courteously but unmistakably tried to lead him into more discreet ways, Phillips de Lisle coöperated with the Rev. Frederick George Lee in the establishment of the Association for Promoting the Unity of Christendom in 1857. De Lisle was closely identified with its varying fortunes until he finally secured its official consideration by the Holy See. Its answer was made through the Holy Office by Cardinal Patrizi, on November 8, 1865, in very plain terms, forbidding to the faithful act or part in the Association. The condemnation by Rome of his cherished dream fell on De Lisle with crushing effect; but his loyalty to the Church never wavered: "I at once withdrew" from the Association, he says, in a letter to his friend, the Earl of Shrewsbury, "and wrote to the Pope through Monsignor Talbot to tell His Holiness I had done so. He in return expressed his sense of my dutiful submission." Hope springs eternal in the human breast: nothing could convince De Lisle of the futility of trying to gain over the nation as a body. Within a year we find him writing a long letter to Cardinal Newman, arguing cleverly and with

evident good-nature in favor of his pet scheme: "I want to eliminate heresy and scepticism from the Church of England: that done, she becomes Catholic *in toto*. . . . We both of us agree that the conversion of England is, even humanly speaking, *possible*; that it is neither visionary nor presumptuous to desire or to pray for that." Newman's reply is little more than a friendly acknowledgment, in which may be clearly discerned the Oratorian's desire to let the question be, rather than risk what must have been an interminable correspondence. On March 5, 1878, Phillipps de Lisle, fortified with the last rites of the Church, peacefully died. It is a consolation to his friends that he was thus spared the sorrow and disappointment of the reunionists in recent years.

Whatever he has produced of literary merit or interest—books of devotion, liturgy, magazine articles—was done either directly or indirectly in his desire and striving for the reconversion of his country. His letters to and from the many prominent men of his day, abroad as well as at home, had this as their theme. When he visited Oxford, or London, or the Continent, it was to discuss and advance this cause with the leaders of the Tractarian movement, or the political rulers, or his fellow-Catholics, cleric and lay. If he was sometimes led into saying hard things about the music and architecture of the Church in Italy, and on the Continent generally as well as at home, it was in the hope of winning the confidence and smoothing the way of the more fastidious of his separated brethren. Not that he was not sincere in his efforts to reform ecclesiastical music, and to restore the Gothic to its former place of honor in English church building, a work in which he was associated with Augustus Welby Pugin; but he could subordinate these objects, however dear to him, to his lifelong dominating pursuit: "*amicus Plato, sed magis amica veritas.*" His minor incursions into the domain of worldly politics, and his intercourse with statesmen alike reflect the one-sided character of this unique English landlord, the apostle of Corporate Reunion.

It must be said that so worthy a gentleman deserved a better biography; one that had repeated less and been less involved; had avoided repetitions and had not turned aside from the main theme to give the history of another, no matter how illustrious that other. Without loss, the present history might have been covered by only one of the two volumes. Above all, it is a pity that a more congenial biographer had not been found, who might have interpreted the single-minded Phillipps de Lisle's career in a more sympathetic spirit, and with less unworthy innuendo. Candor is good; and to

have the whole truth is good ; and it is good to hearken to the other side : but all this is not to be forever turning the back of the picture to view, or to be always turning the seamy side out, or to be at pains to say the worst that can be said. The best, and fortunately it is a very large part of the two volumes, are the letters which De Lisle either wrote to or received from the leaders in the reorganizing movements both in the Church and in the Anglican Establishment. These documents reveal to us " an Israelite, indeed, in whom was no guile," " a man simple, and upright, and fearing God, and avoiding evil." With unflagging patience and industry he gave himself and of his substance for his high aspirations, this man of abounding faith, hope, and charity. In his controversial manner there is not the slightest shade of asperity, albeit of so earnest and enthusiastic a temperament, and so ardent a partisan. His loyalty to the Holy See was unalterable, and his attitude to authority ever dutiful. If he clung so tenaciously to his pet theory of reunion as to cause some of its active opponents to accuse him of not listening to the voice of authority, the charge is discounted as springing from partisanship in the heat of discussion. His over-zeal no doubt took him into impolitic ways ; but his enemy, supposing he could have had one, would acquit him of the semblance of dishonesty and disloyalty. These are lessons one learns from the subject's own share in the biography, his letters, which, besides this, form an interesting and an historically important chapter in the religious annals of England during the nineteenth century.

**THE EVOLUTION OF THE ENGLISH NOVEL.** By Francis Hovey Stoddard, Professor of English Literature in New York University. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1900. Pp. 235.

In this study of the development of the novel, Professor Stoddard has no intention of showing that the novel has grown out of any preceding form of literature with such precision that the traces of its growth can be shown ; or even that the complex novel of the present day has been evolved from simpler forms chronologically anterior. Nevertheless he is but a superficial student who does not note a tendency running through the temporal sequence of this as of other forms of human expression. " This law of tendency is, in general,"—the author thinks—" that the depiction of the external, objective, carnal, precedes, in every form of expression of which we

can have records, the consideration of the internal, the subjective, the spiritual. We go from shapes, and forms, and bulk, and externals, to the presentation of the life within" (p. 11). Professor Stoddard finds illustration of this tendency in speech, in painting, in literature, in methods religious, educational, and political. Possibly here, as occurs not infrequently in applications of the evolutionary hypothesis generally, he is over partial to the analogy, and has misinterpreted facts, and projected the theory thereinto. This is certainly in some measure the case in his analysis of religious observances. It is untrue that at any time "the religious exercise of repentance for sin committed demanded external observance as its essential" (p. 20). Nor is it "a modern thought that penitence is a private duty;" or "a modern thought that it demands contrition instead of external observance as its essential; that it concerns the sinner, and is, perhaps, most sincere when least visibly manifested" (p. 20). The progress is *not* "from the requirement of objective external forms of atonement, of repentance, to the exercises of the individual soul." On the contrary, the *essential* of penitence was manifested three thousand years ago in the *peccavi* of David, and, at a later day, though remote from ours, in the "Remember me, O Lord" of the penitent thief on Calvary.

Another indication of the predominance of the theory over the facts is offered in the following passage: "It is hardly until after the Reformation that we have a trace of recognition of the importance that the individual deserves, it is hardly until after Shakespeare that we have individuals in the drama. The novel came late into life, but it could not have come till the mind of man recognized the notion of personality apart from circumstances" (p. 47). It is true that the Reformation introduced into the world a theory and corresponding practice of abnormal individualism. But surely, the action of Christianity towards the pagan slave, for instance, was at least one indication that long before the Reformation there was some "trace of recognition of the importance that the individual deserves," one indication that the mind of man recognized the notion of personality apart from circumstances.

Setting aside, however, the author's imperfect analysis of the religious phenomena, his verification of the line of tendency above indicated is in the main just, especially as it bears on his subject—the evolution of the novel. The chronological sequence of the novel may be roughly indicated as follows: the novel of personality, of history, of romance, of problem. The author asserts no genetic rela-

tions amongst these forms. Their temporal sequence is of course undoubted. That his theory is verified in their regard he shows ingeniously, lucidly, and with fairly abundant illustration. Moreover, he finds the law of tendency prevailing not only in the above categories of the novel in the gross, but also within each in particular. Thus, within the group of personal novels, Goldsmith's *Vicar of Wakefield*, Miss Austen's *Pride and Prejudice*, Charlotte Bronté's *Jane Eyre*, and Nathaniel Hawthorne's *Scarlet Letter*, are found "to illustrate a development from the novel of the outer life to the novel of the inner life, from the novel of manners, forms, persons, and personages to the novel of the life struggle of one single individual soul. And they illustrate also the fact that such development, implying, as it does, increasing interest in the individual life, presents the evolution of personality in fiction" (p. 45).

Those who read Professor Stoddard's essay with a critical eye may not be prepared to accept all his statements, and may be ready to marshal a goodly number of exceptions to his general law; but they will lay down the book with a feeling of indebtedness to its author, for having suggested a point of view which, if it be not new to them, they may never have realized so vividly before; for having presented to them in mutually illuminative relations the otherwise scattered forms of fictional art; nor least of all, for having stimulated them to healthy thought, and for entertaining them with a real literary treat.

**ARDEN MASSITER.** By Dr. William Barry, Author of "The New Antigone," "The Two Standards," etc. New York: The Century Co. 1900.

The very versatile and always interesting author of *Arden Massiter* seems to have left, almost definitively, his older philosophical and sociological fields of investigation in order to occupy that of the ordinary novelist. Usually such a course is adopted by a thinker like Dr. Barry with some other end in view than merely to amuse the public. The "novel with a purpose" should be the natural refuge of a thoughtful writer who has found that in no other way may he hope successfully to expound his theories; who has "piped where none would dance." The reader will take up *Arden Massiter* with such a thought in mind, and will, indeed, find in the second chapter of the volume an apparent confirmation of his thought in the impassioned appeal made by the hero to the large wisdom and deep sympathy of Cardinal Ligario.

This blast of the Social Reformer should serve as the keynote of the succeeding drama. As a matter of simple fact, however, the whole volume merely narrates the personal experiences of the hero—thrilling ones, surely, and vividly sketched withal—and the supposed keynote serves merely as a prelude to an incident which becomes the real basis of the plot. In the development of this plot many situations occur which have a sociological value and importance. They do not, however, form any apparent elements in a plea or argument or “gospel” of the author; upon them no conclusion is based, no theory rests, no healing salve or panacea is tenderly spread. One rises from a reading of the volume with a ready verdict upon its interesting quality—a quality shared, it must be confessed, by a dozen “books of the year;” but one may be pardoned if he hesitate long before passing an equally pronounced verdict upon its “purpose,” or if he confess to an inability to gather from its pages any clear evidence of a “purpose.” The novel is a sketch of some phases of Italian life; and, like all sketchy performances, is just as apt to leave in the mind a one-sided and incorrect view of Italian life, as it is to inculcate a just appreciation. We should add that the hero is an Englishman, another *Jack Harkaway Among the Brigands*, and, like Jack, achieves such highly improbable victories against Italian “odds” as only an “Anglo-Saxon” hero, be he English or American, dare be credited with by a novelist who appeals to an “Anglo-Saxon” reading public. We should also add that the hero is a Protestant, whose high moral character is but a counterpart of his splendid physical prowess. Against the shining background of that delicate sense of honor, and that arrow-like rectitude of purpose, and, possibly more than all, that trait in an Englishman’s mental make-up which is the fiction dearest to the novelist, and is the *passee-partout* of his “situations,” and is, in brief, the infallible ear-mark of his hero—the invincible truthfulness, namely, so beautifully characteristic of the Anglo-Saxon; against a background illuminated by a combination of such splendors, the reader perceives with greater readiness the subtleties, cowardice, and superstition,—the well-known “properties” of the stage novelist,—of the Italian character. The simple word of an Englishman is confessed by one of the Italians in the book to be of more value than a solemn oath upon the lips of an Italian. Somehow we feel aggrieved at this perpetual veracity of the typical hero of our novels, and we could have wished that Dr. Barry had varied the type just a trifle. But while criticising we must be just, and should remember that it is not possible for the leopard to change his spots, nor our stage-hero his prime qualifica-

tion of veracity. What else could Dr. Barry do with a Protestant Englishman as hero, especially when the *locale* chosen is Italy?

H. T. H.

**THE GOSPEL STORY.** By B. F. C. Costelloe, M.A. With Illustrations. St. Louis, Mo.: B. Herder. 1900. Pp. xii—435.

**THE CHURCH OF CHRIST THE SAME FOREVER.** By D. McErlane, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. 163.

English-speaking Catholics have already a number of books on the life of our Lord. Coleridge, Fouard, Didon, Maas—the works of these authors have each their well-known appositeness to a purpose and a want. But a simple yet graphic story of those wonderful years which made the turning-point of human history, a story in which the Gospel narrative shall be set in a form to win and hold the child's mind, and at the same time lose none of its power and truth, was still needed. Such a Gospel story for Catholic homes has been written by Mr. Costelloe. The work of a devout and cultured layman, "it had its origin in the attempt of the writer to tell the chief incidents of the Gospels to his children in an intelligible form." Although it has not outgrown this original adaptation, it will be read with interest and profit by children of the largest growth. A few sentences taken at random will serve to illustrate the style in which the simple Gospel narrative is given a local coloring.

"Nazareth was but a mean little village, set on the slope of one of the mountains which lie between the Lake of Galilee and the sea. The hamlet itself is shut in, with only a little valley below it, in which is the spring that is still called 'the fountain of the Annunciation.' But from the hill-top above it you may see the blue waters of the Mediterranean, and the long ridge of Mount Carmel to the westward, and to the south the fertile plain of Esdraelon, and to the east, standing alone, the strange mass of Mount Tabor, and behind it the hills that bound the narrow bed of the Jordan. This country of Galilee was in old times, before the captivity, a part of the inheritance of the ten tribes of the Kingdom of Israel."

The effect of the word-pictures is additionally secured by a large number of fair engravings, and the whole is presented in a material setting that has just one flaw, the inappropriate binding.

The little book, *The Church of Christ the Same Forever*, is a collection of passages from the New Testament, in which the Apostolic Mission and powers and their endurance unto the end are declared and established. Some brief explanations are added to the text. The work will be especially serviceable for instructing converts.

LES ESCLAVES CHRÉTIENS, Depuis les Premiers Temps de l'Église jusqu'a la Fin de la Domination Romaine en Occident. Par Paul Allard. Ouvrage couronné par l'Académie Française. Troisième édition, revue et augmentée. Paris: Librairie Victor Lecoffre. 1900. Pp. xvi—492.

On subjects pertaining to the early life of the Church, M. Allard speaks with recognized authority. His History of the Persecutions, his Studies of Christianity and the Roman Empire, of Pagan Art, etc., have taken a place in the permanent literature of their respective subjects. The present work on slavery in the early ages of Christianity is a solid contribution both to history and to apologetics, to each of these branches separately, although the purpose is to indicate the service the former pays to the latter.

The work opens with a picture of Roman slavery. The frightful havoc wrought by slavery in the economic, social, and moral orders is depicted in colors vivid, yet none too strong for the awful reality. The work of Christianity in rooting out the evil, and at the same time healing the wounds it had caused, is next analyzed. The influence of the doctrine and the practice of Christian equality is powerfully set forth. The gradual but unmistakable action of Christian principles and customs in leavening civil society is described as resulting finally in the voluntary enfranchising of the slave.

The Church had a large share in bringing about this result, but the preparation was not her work alone. The new condition introduced into society after the final establishment of the barbarians was largely determinative in this direction, although to what degree it is impossible to estimate. Nevertheless, the transformation itself would have been impossible if, before the barbarian invasion, the Church had not freed the person of the slave by according to him his natural and legitimately acquired rights. Without this uplifting of the slave's personality through the Christian doctrine of the universal brotherhood of man, freedom from the bonds of mere slavish toiling would have been to little purpose.

The first edition of M. Allard's volume appeared in 1876. The present revision has called for no substantial changes or additions.

THE BLOOD OF THE LAMB. By Kenelm Digby Best, Priest of the Oratory of St. Philip Neri. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. xi—180.

SERMONS FOR EVERY SUNDAY IN THE YEAR. By the Rev. B. J. Raycroft, A.M. New York and Cincinnati: Fr. Pustet & Co. 1900. Pp. 351.

LECTURES TO MIXED CONGREGATIONS. By the Rev. F. G. Lentz. New York and San Francisco: Christian Press Association Pub. Co. Pp. 176.

THE QUESTION BOX; or, Answers to Objections Against the Catholic Church by non-Catholics at Missions. The Rev. F. G. Lentz. *The Same.* Pp. 245.

LECTURES FOR BOYS. By the Very Rev. Francis Cuthbert Doyle, O.S.B. Vol. II, pp. 414; Vol. III, pp. 509. London: R. & T. Washburne; New York: Benziger Brothers. 1900.

Some helps for preaching and spiritual reading. The first is a series of sermons on the Precious Blood. The opening discourse lays the foundation in Sacred Scripture and in the theology of our Lord's character as the Sacrificial Lamb. There is a sermon for each of the seven blood-sheddings, one on the Church as the Bride of the Lamb, another on the Friends of the Bridegroom, the Confraternity of the Precious Blood. The book closes with a discourse on the Supper of the Lamb. The author's name is sufficient guarantee for the solidity of the doctrine and the literary grace of these sermons. They contain helpful suggestions for discourses on our Lord's Passion, and as spiritual reading they will foster devotion to the Precious Blood.

Father Raycroft's sermons are short and practical, and full of suggestive material. Their style, however, is uneven, and at times strained. Written after delivery, they would have gained by another revision. Some expressions could have been bettered; for instance, "portals of poor human dust" (p. 6); "tears sparkling in crown" (p. 8); "belief of" for *in* (p. 55); "everywhere were" (p. 137); "strewn by" for *with* (*ib.*); "incompatible to" for *with* (p. 283). These and other such are small blemishes, the elimination of which would have made a good book better. One other suggestion for a future edition: the Catholic pastor should address his flock by some more apposite title than "My dear friends." A more frequent use of *we* instead of *you*, the preacher thus placing himself in the ranks, might be profitable unto humility and edification.

Father Lentz has been engaged for several years in giving missions to non-Catholics in the diocese of Peoria. The present series of

addresses has grown out of his work in that field. Bishop Spalding has aptly characterized them as "plain, honest talks to plain, honest people" (Pref.). Their earnestness and straightforwardness stand out markedly. There is no striving after effect, either in matter or in form, unless it be in the last address on Decoration Day. Apart from this, the lecturer speaks right out that which he does know and feel. He makes a liberal use of anecdote, and does not disdain a joke. The book will therefore prove interesting as well as instructive for non-Catholics. *The Question-Box* contains answers to those objections and difficulties that live in the non-Catholic mind and seem never to die, no matter how often they are beheaded. The answers are succinctly and methodically put, and make a ready-to-hand instructor for the Catholic as well as the non-Catholic,—one which the clergy should circulate by thousands. This is feasible since the price of the unbound book is insignificant. The volume is well made up in respect to paper and press-work, although we are sorry that we cannot say the same of the preceding book. It is a pity that a few cents more were not put into its material.

It is seldom that boys are provided with such stately volumes of lectures as those sent forth by Canon Doyle. It is too much to expect the boys themselves to pore with intense avidity over these pages, howsoever pleasing they are to the book-lover's eye. To the directors, however, of boys, whether priests in the ministry or professors and religious in colleges, these volumes will be helpful. The matter covered embraces a very large repertoire of doctrinal and moral subjects. The third volume, the second of the two at hand, will be found especially interesting and suggestive, by reason of the complete course of lectures it contains on the Church's liturgy. This is a subject not too frequently explained to the faithful, and Canon Doyle has done wisely in developing it for the benefit of our youth, on whom it cannot fail to have a permanent educating influence.

**THE PERFECT RELIGIOUS.** For the use of confessors in convents, the inmates of convents, and those who aspire to the religious life. Instructions of Monseigneur D'Orleans de la Motte, Bishop of Amiens. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 242.

**MEDITATIONS FOR RETREATS.** Taken from the writings of St. Francis de Sales. Arranged by St. Jane Frances Fremiot de Chantal. From the French by a Visitandine of Baltimore. *The Same.* 1900. Pp. 202.

**THE FOUR LAST THINGS.** Death, Judgment, Hell, and Heaven. By Father Martin von Cochem, O.S.F.C. *The Same.* 1900. Pp. 223.

**THE MORROW OF LIFE.** From the French of the Abbé Henry Bolo. *The Same.* 1899. Pp. 253.

**LA PAUVRETÉ** Sa Mission dans l'Église et dans le Monde. Par le R. P. Exupere de Prats-de-Mollo, Capucin. Troisième édition. Tournai: H. & L. Casterman. Pp. 406.

**THE PRUDENT CHRISTIAN**; or, Considerations on the Importance and Happiness of Attending to the Care of Our Salvation. By the Rev. J. Fletcher, D.D. Revised by the Very Rev. P. A. Sheehan, P.P. Dublin: James Duffy & Co., Ltd. 1900. Pp. iv—298.

**A MONTH'S MEDITATIONS.** By Cardinal Wiseman, First Archbishop of Westminster. London: Burns & Oates, Ltd.; New York: Benziger Brothers. 1900. Pp. 222.

**LA PIÉTÉ ECLAIRÉE PAR LA FOI**; ou, Exposition de la Doctrine Chrétienne. Par le R. P. Pierre Cotel, S.J. Nouvelle édition. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. 427.

**L'EUCHARISTIE.** Extrait de Bossuet. Nouvelle édition, par le R. P. Libercier, O.P. Paris: *La même librairie.* 1900. Pp. 214—105.

**À L'ÉCOLE DE JÉSUS.** F. de Lamennais. Nouvelle édition, par le R. P. Libercier, O.P. *La même librairie.* 1900. Pp. 264—105.

The first two titles represent useful books for religious women. The first, written by a holy French bishop towards the close of the last century, describes the general virtues and employments of convent life, and the special characteristics and virtues of a perfect religious. It contains also a practical examination of conscience for nuns and for those who desire to embrace the religious life; also some other devotional exercises.

Meditations that reflect the mind of St. Francis de Sales and the discernment of St. Jane Frances de Chantal cannot fail of being

helpful to souls consecrated to God in the religious state. The little book in which some of the spiritual treasures of these two great saints are presented is, in general appearance, a companion volume to the preceding. Both works are well translated.

Father Martin von Cochem, so called from his birthplace on the Moselle, near Trèves, has never been raised to the honors of the altar; but his life of apostolic labor in the Rhine provinces contains examples of heroic sanctity such as one reads in the histories of the saints. His character and virtues are reflected in his many works, which for almost two centuries have perpetuated the fruits of his apostolate in lower Germany. Of these works one of his biographers writes: "A simple, cordial style, perfect knowledge of the human heart, serene faith, liveliness and clarity of exposition, joined to great theological exactness, render the reading of the works of Father Martin as attractive as it is instructive." His *Life of Christ* and his *Explanation of the Holy Sacrifice* have been translated into English, the latter work by Bishop Maes. The small volume here presented, on the *Four Last Things*, is the third to find its way into our language. The translation is well made, though by whom is not mentioned. Someone has taken exception to the fact that the author has given twice as much space to his chapters on Hell as is devoted to those on Heaven. Probably the long experience of the saintly missionary taught him the double need in his day of teaching the lessons of holy fear that underlie wisdom; and it may be that the need is not diminished at the present time.

Between Father Cochem's booklet and that by the Abbé Bolo there is a great difference, although both have in a measure a subject in common. It is the difference between the German and the French in temperament and character, and therefore in thought and expression. *The Morrow of Life* treats of Mourning for the Dead, the Roll-Call of the Souls, the Survival of Works, Mercy, Purgatory, *Pulvis es*, Burning of the Dead, and the Resurrection of the Body. These are the titles of the chapters, and some of them suggest the spirit of their treatment,—that originality of view, subtle spirituality, delicacy of feeling, that peculiar *esprit*, for which we have no name but that it is French. The author uses Sacred Scripture abundantly and with telling effect. The chapter on Mercy is an earnest plea against the view that the majority of human souls are lost. The chapter on Burning the Dead is a strong protest against cremation. The translation retains, as far as English can, the French *elan*. The expression, however, "much regretted life" (p. 198), is not happy.

"The poor you have always with you." Our Lord in this expressed at once a fact, a necessity, and a prophecy. The character of the fact, the basis of its necessity, the infallibility of its fulfilment are studied in the volume on *Poverty, its Mission in the Church and in the World*. Divine mercy has made expiation the inevitable condition and law of man's salvation. Expiation must be correlative to the crimes by which it is necessitated. Pride must be punished by subjection ; sensuality by physical pain ; avarice by poverty. To pamper the *aurea sacra fames* means misery for the individual and for society. These primary ethical truths underlie the work at hand. The moral necessity of poverty in the world and in the Church are proved, and their estimate and resultants in the two kingdoms measured. It is a keen study, moral, religious, and social, of a phenomenon universal in time and space, that baffles the mind and eludes the remedies of economists, one that yields its mysteriousness only in the light of principles such as are unfolded in the present volume. The book is written with heart and head ; it is clear, convincing and inspiring.

Fletcher's *Prudent Christian* needs no recommendation. It is one of the classics of ascetical literature. The present edition appears in a neat dress and convenient form. The name of Father Sheehan on the title-page is ample guarantee for the revision.

Cardinal Wiseman's *Meditations* are brought out in a form that allures one to read and to linger over the pages. There are thirty-one meditations, each divided into three points, the last point summing up the fruit in affections and resolutions. Their style and development adapt them for spiritual reading as well as for the exercise of meditation.

*Piety Illumined by Faith* is a theology for mind and heart. The work addresses itself to the educated laity, though it will serve the priest in preparing his instructions. It contains a detailed exposition of the Creed ; of grace, the Sacraments and prayer ; of the Commandments and the theological virtues ; besides a number of other practical subjects connected with the spiritual life.

The last two are tiny books of devotion. The most substantial, most graceful, and the most elevated thoughts of Bossuet are extracted from his meditations on the Gospel and cast in a dainty mould, small enough to fit a small pocket, yet printed in large, clear letterpress, on good paper. A companion booklet in shape and dress is De Lamen-nais' *Child's Guide*, the original title, now à l'École de Jésus. The matter takes the form of a dialogue between master and pupil, re-

flecting on the one side the love and tenderness of our Lord, and on the other the candor and lowliness of a child soul that earnestly longs for perfection. The best side of De Lamennais is in the book—his mind and heart before the fall. Though suited for children, it will profit their elders. Both these wee volumes have appendices which adapt them for use as prayer-books.

#### CATHOLIC TRUTH SOCIETY PUBLICATIONS.

It is always a delight to take up the publications of the C. T. S. Be they on philosophy, science, history, doctrine, or devotion, one is sure to be repaid for the reading, both in one's own edification and in the knowledge of certain helps whereby others, within or without the Church, may be enlightened. In the short list here at hand, we have, first, *A Bird's-Eye View of Church History*, pp. 86, in which a marvellous number of figures,—events and persons,—are grouped together, yet so that all stand out clearly and distinctly in their individuality, and at the same time so arranged as to present the unity of design and providential execution in the entire life of the Church. Next comes the story of *St. Dominic*, by the Rev. A. Tickell, O.P., pp. 56. The times, the life and labors of the great mediæval saint are interestingly described in the form of a lecture, arranged so as to be illustrated by the magic lantern. A goodly number of similarly illustrated lectures are published by the Society. Then there is the interesting historical sketch of *Luther and Tetzel*, by the Rev. Sydney Smith, S.J., pp. 31, a succinct, yet graphic narrative of some events that preceded the Reformation. Catholic and non-Catholic can learn much from this pamphlet on the Church's doctrine of Indulgences. The author is far from hiding the abuses the indulgence-preachers made of their high mission.

A Scotch Presbyterian, troubled with religious difficulties, is said, once upon a time, to have gone for advice to a Catholic priest. He desired to know what would be his position if he entered the Church. "Among us," he said, "I know exactly what the status and rights of the laity are, and I should like to know what is the exact position of a layman in the Church of Rome." "Your question," replied the priest, "is easily answered. The position of a layman in the Church of Rome is two-fold : he kneels before the altar,—that's one position ; and he sits before the pulpit,—and that's the other ; and there is no other possible position." In the small pamphlet on *The Layman in the Pre-Reformation Parish*, by Dom Gasquet, O.S.B., pp. 24, the writer quotes the preceding suggestive anecdote, and goes on to

show from documentary evidence how manifold were the positions of the Catholic layman in the mediaeval parish. The author is no mere *laudator temporis acti*; but one cannot read his story without wishing that the energy of laymen was more extensively and intensively felt in the parish of to-day. In the same brochure Dr. Barry pleads in his own cogent and graceful style for the larger exercise of the *Lay Apostolate*.

Amongst the devotional tracts are: an excerpt on the *Blessed Eucharist*, from Bishop Challoner's "Catholic Christian Instructor;" Savonarola's explanation of the *Our Father* and the *Hail Mary*, and a penny pamphlet containing some sensible prayers based on the *Anima Christi*.

In connection with these useful and edifying booklets, we might recommend here a wee brochure published by the *Ave Maria*, entitled *Helpful Thoughts*. The thoughts are gems from many caskets. They relate to God and Eternity; to Self and Duty; to Neighbor and Charity; to Religion and Morality; to Death and Piety. Here is one picked up at random: "Truth which is not charitable springs from a charity which is not true." (St. Francis de Sales.) This is helpful.

**THE PASSION PLAY OF OBER-AMMERGAU.** The Great Atonement of Golgotha. The complete text, translated for the first time from the German in 1881. By Mary Frances Drew. With the addition of Choruses in Rhyme and Rhythm, in accordance with the Original, as sung in 1890. London: Burns & Oates, Ltd.; New York: Benziger Brothers. 1900. Pp. xiv—132.

The tide of travel has already set in towards the little village in the Bavarian Alps where the wonderful drama of the Passion is being enacted this summer. Two performances were given in May. There will be six more during June, July, and September, and seven in August. To those who have in prospect the happiness of a pilgrimage to Ober-Ammergau, this translation of the Passion Play will be welcome, especially if they have not a mastery of the German language. The stay-at-homes will profit by acquaintance with the text of the drama. The attractiveness of the translation, it will be noted, has been in no small measure enhanced by the rendering of the prologues into rhymed verse.

THESAURUS PHILOSOPHIAE THOMISTICAE seu Selecti Textus Philosophici ex S. Thomae Aquinatis Operibus deprompti, et secundum Ordinem in scholis hodie usurpatum dispositi. Cura et studio G. Bulliat, S.S. Neo-Eboraci: Fr. Pustet et Soc. Nanettis apud Lanoe Mazeau. 1899. Pp. 704. Pretium, \$3.00.

The title of this work is sufficiently descriptive of the contents. Extracts are selected from the *Opera omnia* of St. Thomas, and arranged according to the order of the course in philosophy commonly followed in Catholic universities and ecclesiastical seminaries. The volume is therefore a compendium of philosophy in the *ipsissima verba* of the Angelic Doctor. Something similar has long been in the hands of at least professors of scholastic philosophy, the *Summa Philosophica* arranged by Alamanno. The present work, being more compendious, is better adapted to the needs of students. Its usefulness for them is obvious.

MISSA IN HONOREM B. CANISII. Ad Duas Voces Inaequales, Comitante Organo vel Harmonio. L. Bonvin, S.J. Op. 26. Regensburg: Feuchtinger & Gleichauf.

This Mass observes all the liturgical proprieties. The very full harmony of the accompaniment makes up for the sense of jejuneness inseparable from two-part Masses, although the composer in this Mass has endeavored, by contrary motion, occasional solo parts, and other Cecilian devices, to render the voices more satisfactory than is usually the case. Although written for only two voices, the Mass is not an "easy" one, each voice-part moving independently, in suspensions frequently, and in melodic forms that are not easy to read, and are not likely to be learned "by ear," nor, even thus learned, likely to stay in the memory.

H. T. H.

## Recent Popular Books.<sup>1</sup>

**ACTION AND THE WORD** : Brander Matthews. \$1.25.

The heroine, a woman whose sole desire is to be innocently admired, happens, at one point in her married life, to find private theatricals the best means to that end. Her friends, her rivals, and even her husband, suppose her enamored of the stage itself; and her final decision to refuse an offer to become a real actress astonishes all of them. From first to last, her true motives are hidden from every other character, excepting the clever actress who destroys her momentary fancy for the theatrical life by showing her its petty discomforts.

**ALABASTER BOX** : Sir Walter Besant. \$1.50.

A gently-reared young man is suddenly informed by his father that the wealth which he will inherit was gathered by usury, and the story describes his groping after a method of making restitution and doing justice. Poverty in an English city, and the relations of the college-settlement and the poor, are the chief subjects, but the hero's dismayed bewilderment and perplexity, as he tries to revise all his views of himself and the world are vividly imagined, and the impossibility of concealing anything is convincingly demonstrated.

**BURDEN OF CHRISTOPHER** : Florence Converse. \$1.25.

An attempt to conduct a shoe-factory on the co-operative plan is the subject. Both hero and heroine are of the modern Protestant type, deeply feeling all responsibilities, but too often defeated in efforts to bear them by the lack of any solid ground for reason or action. The hero betrays a trust in order to pay his men, and they alone, of all his friends, follow him to the grave. In spite of his final weakness, he is a fine fellow, and the pathos of his failure is described with much feeling.

**CHRONIC LOAFER** : Nelson Lloyd. \$1.25.

The loafer's habitation is the grocery, where he distils his very mild wisdom with patient slowness. Accurate knowledge of any subject in the universe is not his, and columns would be necessary to correct the blunders which he can include in a paragraph; but there are those who like to read the opinions of such a being, especially when they are couched in careful bad spelling. The Pennsylvania loafer is differentiated from the New England variety by his apathy in regard to reading, and from

the species found in secluded parts of the South by his acquaintance with railways and telegraphs. He is neither goodly nor attractive, but such as he are the real preceptors of youth in their districts.

**DREAD AND FEAR OF KINGS** : J. Breckenridge Ellis. \$1.50.

The scene is the Court of Tiberius; the chief male character, a Greek, clever, cowardly, unprincipled, and fascinating,—a Greek as he was estimated by Romans. The heroine, a Jewess by birth, disfigures herself to evade the pursuit of the Emperor, and thereby loses the Greek's affection, and wins that of a brave Roman. The love of Phaedrus and Julia Silia furnishes the secondary interest of the story, which describes manners and customs very well, laying less emphasis on unpleasant details than is customary with European authors, but using the Roman standard in judging conduct and character.

**EMPERRESS OCTAVIA** : Wilhelm Walloth. Translated by Mary J. Safford. \$1.50.

The fictitious personage introduced into the story of Nero's unhappy spouse, is a sculptor, whose artistic temperament blinds him to patent truths, and makes him the easy victim of every one who chooses to use him as a tool. In his stupidity, he furnishes Nero with an excuse for the predetermined murder of Octavia, and is an easy victim to those appointed to conduct him to his death. Nero and Petronius, Poppaea and Agrippina, are not shown in any novel light, and earlier writers have so minutely described the Rome of Nero that very little that is new remains to be gleaned by later authors. Like all the other novels dealing with Nero, this has some scenes, which, judging them by American standards, are unfit for young readers.

**FEO** : Max Pemberton. \$1.50.

The heroine is a singer, whom the son of an Austrian archduke desires to marry, and the book describes the court schemes to estrange the lovers. It is melodramatic in the extreme.

**GARDEN OF EDEN** : Blanche Willis Howard. \$1.50.

The author of this book is dead, and it is so unlike her stories published during her life, that it seems possible that it is issued from unedited manuscript. The heroine, while yet young, loves a married man, but wisely goes to Europe to separate herself

<sup>1</sup> The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

from him; passes through many adventures, some of which really befell Miss Howard, and then, her first lover being unaccountably silent, falls in love with a second married man, a wonderful physician, like the first. Revision would probably have fused these two men into one figure, and it is unlikely that any of the rhapsodies about the real innocence of unlawful love would have been permitted to stand. As an example of private experiment in a style found lucrative by many women, the book is interesting to all who knew its author, but as a story it is almost ludicrous.

**HIS LORDSHIP'S LEOPARD:** D. D. Wells. \$1.50.

This amusing piece of extravagance relates the adventures of an English bishop, his scapegrace son, and a company of strolling actors, among them the "leopard," a lady who, by way of advertisement, has thirty times publicly repeated the wedding ceremony, her husband, each time, filling the part of bridegroom. The behavior and words of all the characters are those of good marionettes, and they are as laughter-compelling as the best of the species. The author indulges in some caustic and excellent comment on American popular behavior at the beginning of the Spanish war.

**IMMORTAL GARLAND:** Anna Robeson Brown.

Two of the four who run for the immortal garland win it, not without dust and heat, but blamelessly; the third wins it indeed, but it is blighted by a sin which ruins her life and that of the fourth runner. The world in which the action of the tale takes place accepts flagrant infractions of the Sixth Commandment with a sweet indifference, not yet a feature of American manners, although it is barely possible that, under conditions exactly similar, the same tolerance might be seen in real life. This makes the story unfit for the reading of unsophisticated youth, although its moral is obvious enough to the instructed. It is very well written, and it has a genuine plot.

**INTEGRITY OF CHRISTIAN SCIENCE:** Adeline D. T. Whitney. \$1.00.

This is an effort to confute the mercenary folk calling themselves Christian Scientists, by exposing some of their most glaring inconsistencies, and, although it proceeds on lines anything but orthodox, it leaves very little of the Christian Science pretensions. No Catholic should need the book at all, but it might be recommended to such Protestants as would not accept Catholic views on the questions involved.

**JIMMYJOHN BOSS:** Owen Wistar. \$1.50.

The eight short stories composing this volume are devoted to the glorification of the governing man, the man who masters his workmen, his soldiers, his subordinates of any species, and makes them his tools. They are well told, and are amusing, provided the reader is beyond shocking by profanity often hinted and sometimes frankly expressed.

**LAST LADY OF MULBERRY:** Henry Wilton Thomas. \$1.00.

The characters are well-to-do Italians living in the Italian quarter of New York, and the story relates the efforts of a certain severe dame to preserve her brother from the wiles of spinsters anxious to espouse him and his pocket-book. She succeeds in rescuing him from the snare of a mercenary actress, but the chief result of her plans is the marriage of his nephew and hers to a penniless but pretty girl, whom she has especially imported for a sister-in-law.

**LOVE IN A CLOUD:** Arlo Bates. \$1.50.

"A Comedy in Filigree" is the author's second title for this story, which reveals the gossips of Boston in the act of discussing an anonymous novel, and conjecturing its possible author. The company of characters is rather large, but their definition is perfect, and their evolutions are managed with practised skill. The two pairs of lovers; the flirting widow; the rich, pugnacious spinster; the unscrupulous heroine of many divorces; the titled adventurer; the well-bred men and women of good society, including some heretofore introduced in other Boston stories, play out the play well.

**MANIFEST DESTINY:** Julia Magruder. \$1.25.

The heroine, audaciously calling upon the uncle of her betrothed in the hope of persuading him to consent to their marriage, unintentionally captivates him, and by means of a false statement in regard to her lover's faithfulness, he obtains her hand himself. Dying not long after their marriage, he leaves a will, insulting her by its provisions. She discovers the deceit practised upon her, and when the ill-treated nephew reappears, she instantly decides to marry him. The exquisite good taste of the arrangement is obvious, to say nothing of the economy in marking-ink and visiting-cards, for the nephew inherits the uncle's title.

**MASTER OF CRAFT:** W. W. Jacobs.

A broad farce, in which the principal actor is a master-mariner in a quadruple state of betrothal, and unhappily liable to attack at any moment from four fair and anything but expressive ladies. In the end he is left unwedded, and wildly wrathful besides, but everyone else is happy, including the reader.

**MISSISSIPPI VALLEY IN THE CIVIL WAR:** John Fiske. \$2.00.

Although this book nominally treats but a part of the Civil War, its author's knowledge of the subject and his ability in presenting it are such that he makes the general history of the contest perfectly plain, and enables the reader to bring his various items of detailed knowledge into orderly relations. The volume has both index and elaborate table of contents, and is illustrated by many maps and plans by the

author; and having been originally cast in the form of lectures which have stood the test of frequent delivery, its accuracy may be taken for granted. Although not written especially for the young, it is well fitted for use in schools in which children are taught to read, but those institutions are rare.

**MONEY SENSE:** Mrs. Stannard ("John Strange Winter"). \$1.25.

The heroine, afflicted with an intolerable mother, seeks relief in an independent life; but, lacking any talent, deems it necessary to marry in order to have her debts paid. Her husband, a Hebrew, in time wearies of her selfishness, and she resorts to the divorce courts in order to marry a baronet of some artistic eminence. He, after a brief experience of her little ways, advertises that he will not pay her debts, and she inclines to console herself with stimulants. The author chooses to allow the heroine to discuss her private matrimonial affairs with indecent frankness.

**MONK AND THE DANCER:** Arthur Cosslett Smith. \$1.50.

The monk, the son of a French count, first a colonel, afterwards abbot at Sta-vuëli Algeria, flees from the abbey to which his father brought him a few weeks after his birth, and follows a dancer, the first handsome woman whom he has ever seen. She escapes from him in Venice, but he pursues her to Paris, sees her for one moment on the stage, and returns in time to prevent his father from resigning his post in order to search for him. The monks, one and all, are creatures of fancy, described with entire lack of sympathy. Five other stories are included in the volume, and are much better than the first, two being agreeably humorous, two pathetic, and one fantastic; but they deal with the laity, and with a married bishop of the Anglican faith, and do not overtax the author's knowledge.

**PHILIP WINWOOD:** Robert Neilson Stephens. \$1.50.

This story of the Revolution divides the reader's sympathies between the loyal narrator and the revolutionary hero, comrades in boyhood, foemen in the war, and again dear friends at its close. The heroine is a wilful maid and a wilful wife, and her adventures are many, and add Sheridan's name to the brilliant list of real persons appearing in the story. The book is well constructed, and is written in excellent eighteenth-century style.

**RUDYARD KIPLING:** Richard Le Gallienne. \$1.25.

This purports to be a criticism, but it is rather a frank statement of its author's likes and dislikes, with very little criticism and much affection. It is unnecessary to any reader of Mr. Kipling, but Mr. Le Gallienne's own admirers will find him at his best in its pages, far more manly and less perverse than is his custom.

**STRENGTH OF GIDEON:** Paul Lawrence Dunbar. \$1.25.

Twenty short stories of negroes before and since the abolition of slavery. Although occasionally marred by a touch of self-con-

sciousness, they are wonderfully impartial, not sparing the negro's faults, but free from the smallest subservient touch when treating the white man.

**SUNDAY AFTERNOONS FOR THE CHILDREN:** E. Frances Soule. \$0.75.

Dull plans for amusing and instructing the children of dull parents. It seems incredible that any one sufficiently learned to read it could possibly need it; but it is highly commended by Protestants. It is sold in the secular shops, and is, therefore, mentioned here.

**TALES FOR CHRISTMAS AND OTHER SEASONS:** François Coppée. Translated by Myrta Leonora Jones. \$1.00.

Three of the four Christmas stories are purely original, and all are very well told. The fourth is written in the spirit of a French Dickens. The other tales are equally ingenious, and all abound in delicate literary touches. They are prefaced by what the author calls the first chapter of his memoirs, a frankly egotistical account of his ancestors, with conjectures as to the source of certain of his traits of character. The stories are not written for children.

**THREE MEN ON WHEELS:** Jerome K. Jerome. \$1.50.

The author's humor is of the three-decker species, which it costs a watch to steer and a week to shorten sail; but if one have absolutely nothing to do, its manoeuvres may be worth watching. The jokes on matrimonial squabbles are well seasoned, having figured in almanacs and newspapers for immemorial years.

**TOOMEY AND OTHERS:** Robert Shackleton. \$0.75.

A small collection of magazine stories, political and domestic, written with pleasant humor. They are interesting to those who desire to know New York thoroughly, for they faithfully describe certain phases of its life.

**UNLEAVENED BREAD:** Robert Grant. \$1.50.

This volume is a cruelly accurate study of that type of ill-bred, little-learned woman, who misnames her foolish discontent ambition, and ceaselessly strives to gratify her vanity by pushing herself into association with her betters. With her "broad," "liberal," "progressive," and "American" are adjectives applied without discrimination to any cause or person approved by her, and especially to herself, and all hindrances in her course are "narrow," "illiberal," and "un-American," especially when they take the form of self-respecting social superiors. This particular woman marries thrice, always from interested motives; divorces one husband, nominally because he has sinned, really because she finds him an obstacle in her upward path; works a second into his grave, and regards her third as worthy of her when he becomes a United States senator. She is not an edifying object of contemplation, in reality or in fiction, but this accurate dissection of her may console the scores of quiet, good women, whom such as she invariably trample down as they "progress."

### Books Received.

ECCLESIASTICAL DICTIONARY. Containing, in concise form, Information upon Ecclesiastical, Biblical, Archæological, and Historical Subjects. By the Rev. John Thein, Priest of the Diocese of Cleveland. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. iv—749. Price, \$5.00.

A HOSTAGE OF WAR. By Mary G. Bonsteel. PANCHO AND PANCHITA. A Tale of the Southwest. By Mary E. Mannix. FRED'S LITTLE DAUGHTER. By Sara Trainer Smith. *The Same.* 1900. Price, 40 cents each.

APPARITIONS ET GUERISONS DE LOURDES. Lectures pour le mois de Marie, par un Prêtre du Clergé de Paris. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. vii—387. Prix, 2 fr. 45.

NOTRE-DAME DE BON-SECOURS à Montréal. Le Culte de la Vierge Marie en Amérique. Par l'abbé J. M. Leleu. Première Série. Montréal: Cadieux et Derome. 1900. Pp. xxxii—152.

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